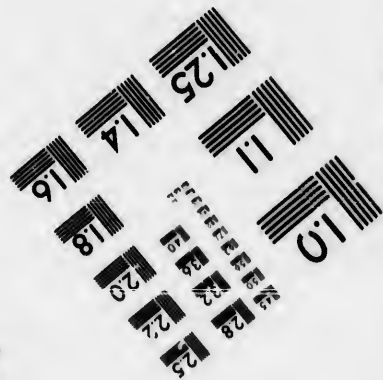
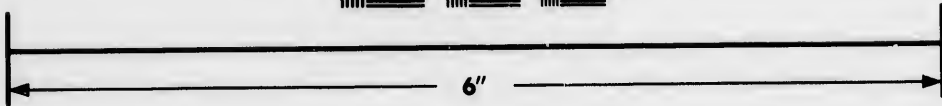
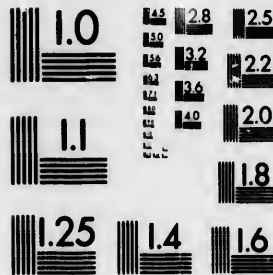


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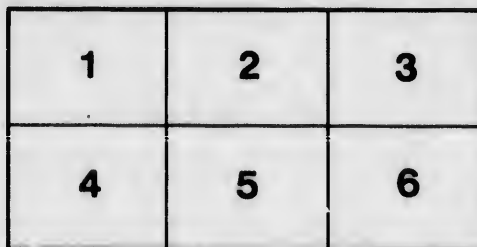
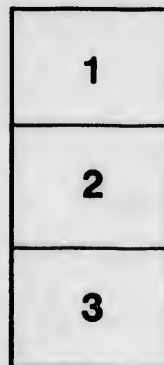
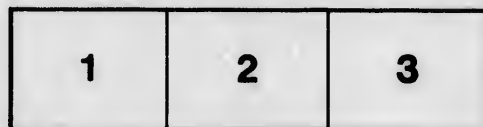
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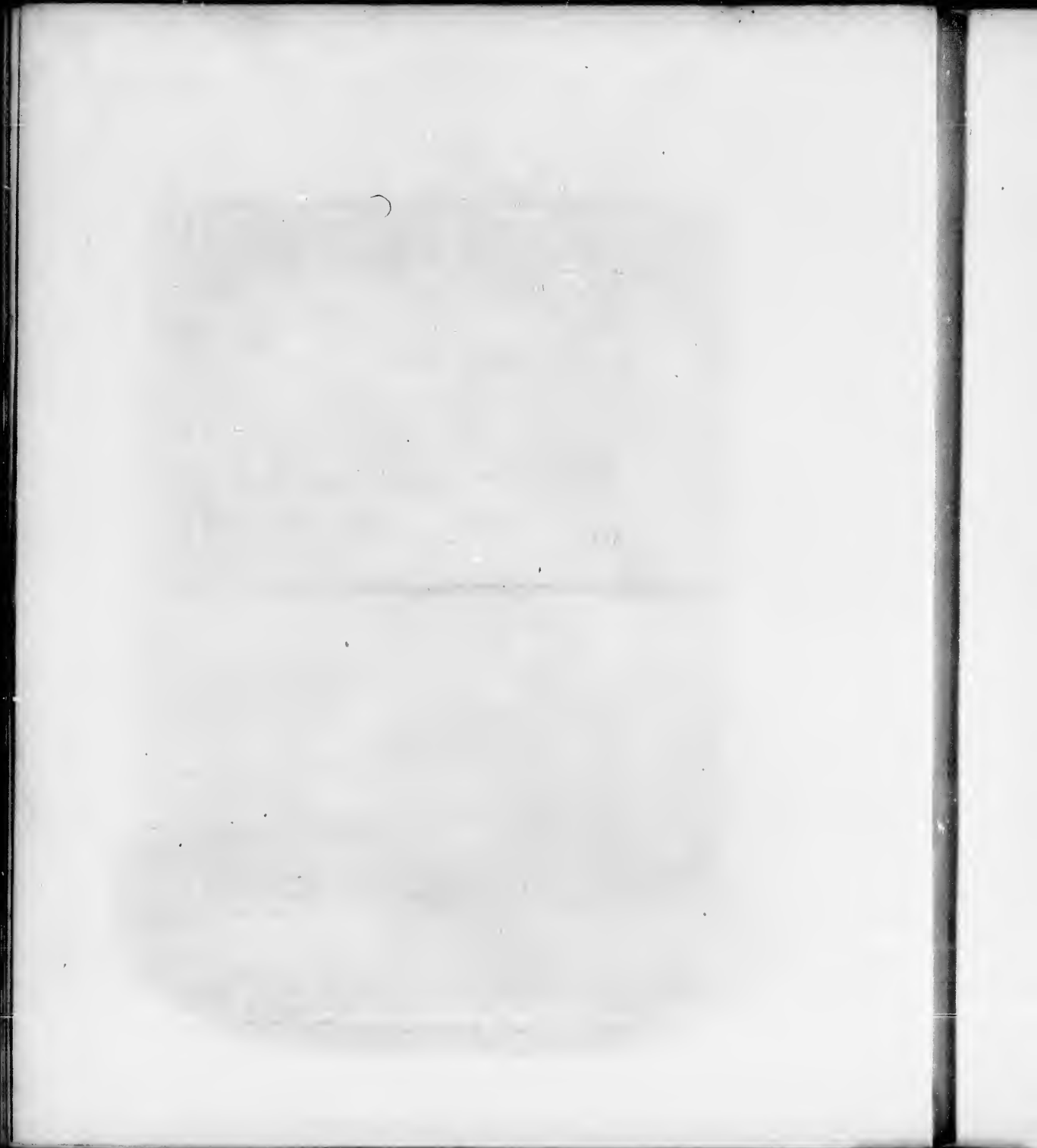
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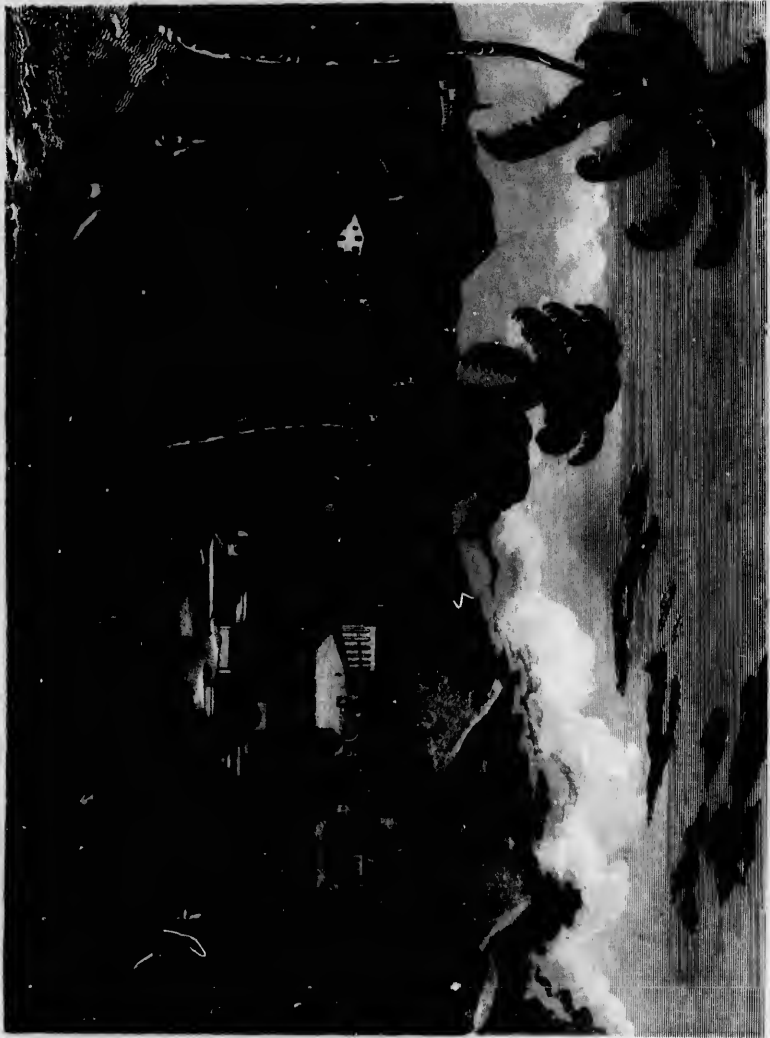




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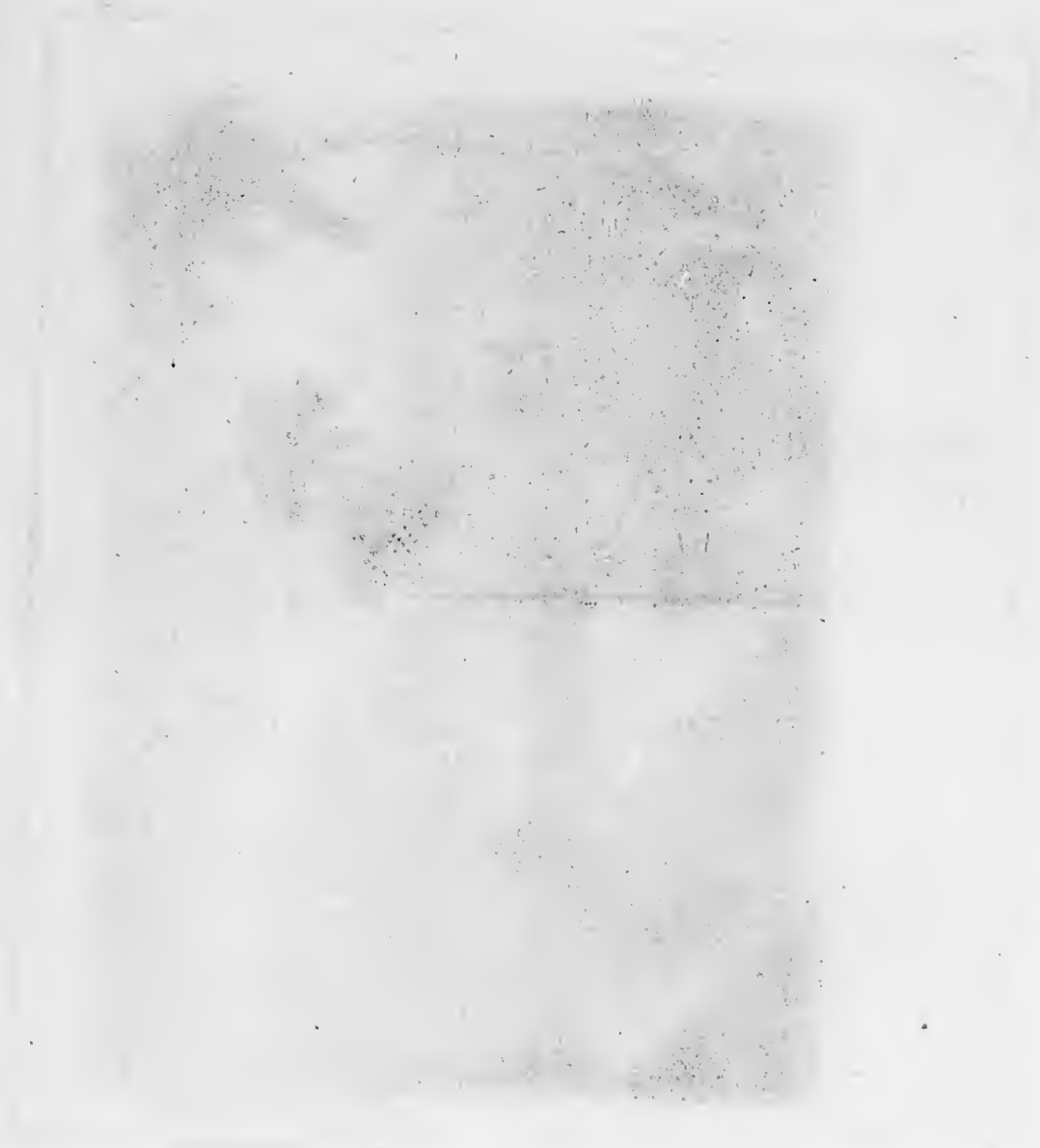
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AT THE CITY OF BOSTON

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ATTEST

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ORIGIN AND HISTORY OF MISSIONS.

HISTORY OF THE ENGLISH WESLEYAN METHODIST MISSIONARY SOCIETY.

CHAPTER I.

THE MISSIONARY CHARACTER OF METHODISM, AND THE EVENTS WHICH LED TO THE FORMATION OF THE SOCIETY.

WESLEYAN METHODISM being strictly missionary in its character, it extended its exertions, at a very early period of its history, beyond the limits of Great Britain and Ireland. The first successful attempt of Mr. Wesley to aid the diffusion of evangelical knowledge in a distant land, was by sending preachers to what are now known as the United States of America. The circumstances of this important event are thus briefly stated by the Rev. Thomas Coke, LL. D., and the Rev. Francis Asbury, the first bishops of the Methodist Episcopal church of America:—

“In the year 1766, Philip Embury, a local preacher of our society, from Ireland, began to preach in the city of New York, and formed a society of his own countrymen and the citizens; and in the same year lieutenant Thomas Webb preached in a hired room, near the barracks. About the same time, Robert Strawbridge, a local preacher from Ireland, settled in Frederick county, in the state of Maryland, and, preaching there, formed some societies. The first Methodist church in New York was built in 1768 or 1769; and in 1769, Richard Boardman and Joseph Pilmoor came to New York, and were the first regular Methodist preachers on the continent. In the latter end of the year 1771, Francis Asbury and Richard Wright, of the same order, came over.”

These were afterwards joined by other preachers, most of whom returned to England when the war commenced which terminated in the independency of the United States. But the blessing of God resting upon those who remained, and succeeding their de-

voted and zealous labors, a numerous and efficient body of faithful ministers was raised up; and the Methodist Episcopal church of America now extends its influence over a considerable part of the United States. It has, of late years, instituted missions to the Indians, both in the States and in Upper Canada, which have been eminently successful, and which are still extending their ministerial instruction and pastoral care to other tribes of the aborigines of this vast and interesting continent.

In 1776, the Rev. Thomas Coke, LL. D., a clergyman of the Church of England, and a graduate of the university of Oxford, formed an intimate friendship with Mr. Wesley, and entered cordially into his views of extending the gospel, by every possible means, to those who were living without a practical knowledge of divine truth. To the end of his days, he continued in the strictest union with the Methodists, and was their principal agent in the establishment and direction of their numerous and important missions; and, finally, closed his zealous missionary life during a voyage to Ceylon, whilst accompanying the first Wesleyan missionaries appointed to that island.

From the reports published by Dr. Coke, it appears that, in 1794, the annual expenditure amounted to £2788 12s. 8½d., towards which the doctor himself had generously contributed £917 17s. 2½d., beside having lent £1250, on mortgage, on mission premises in the West Indies. In 1832, the annual receipts had advanced to £47,500, or \$211,000, a sum worthy of the liberality of the nation by whom the mission was

supported. In 1817, the rapidly increasing claims of the missions induced the formation of the General Wesleyan Missionary Society, in which the affairs of the missions are conducted by a joint committee of ministers and lay gentlemen, *under the direction and final decision of the annual conference.*

The missions carried on at present, under the direction of the British Wesleyan Methodist Conference, may be comprised under the divisions of—

The West Indian missions ;
Missions in British North America ;
Missions in Ceylon, the Mauritius and continental India ;
Missions in Southern and Western Africa ;
South sea missions ;
Mediterranean missions ; and
European missions.

CHAPTER II.

MISSIONS IN THE WEST INDIES.

"The beam that shines on Sion hill
Shall lighten every land ;
The King that reigns in Sion's towers
Shall all the world command."

ANTIGUA.

In 1786, the Rev. Dr. Coke and three other Methodist preachers, Messrs. Warrener,* Hammett and Clarke, were proceeding to Nova Scotia, when a succession of violent gales, a leak in the vessel, and a scarcity of fresh water, compelled the captain to steer for the island of Antigua ; and the distinguished kindness which the doctor and his companions there received, was considered as a providential call for the establishment of a mission among the negro slaves in the West Indies.

For such an establishment in Antigua the way had already been signally prepared, by the overruling providence of that adorable Redeemer, unto whom the Father hath given the heathen for his inheritance, and the uttermost parts of the earth for his possession. In the year 1760, Nathaniel Gilbert, Esq. who had heard and experienced the saving power of the gospel in England, became a resident of this island ; and whilst deploring the spiritual condition of the persons by whom he was surrounded, he felt an earnest desire to warn them to flee from the wrath to come. His first efforts were confined to a few individuals, whom he invited to assemble in his own house on the sab-

bath day ; but finding that his exertions were evidently blessed by God, he went forth boldly, and preached the gospel to the poor benighted negroes ; notwithstanding the situation which he held, as speaker of the house of assembly. "A mode of conduct," says Dr. Coke, "so unprecedented in such an exalted character, soon excited surprise ;—surprise was followed by disapprobation ;—and disapprobation settled into reproach and contempt. Regardless, however, of the insults of those whose applauses he had not courted, he continued to persevere, and soon perceived that he had not labored in vain. From among the number who occasionally attended on his ministry, about two hundred were joined in society ; and these manifested, by their lives and conduct, that they knew by experience in whom they had believed."

Mr. Gilbert continued to labor, without any abatement of ardor, or any diminution of success, till the period of his decease ; but as he had no means of appointing a successor in respect of his spiritual office, his bereaved flock were left as sheep without a shepherd for a period of nearly twenty years. In 1778, however, Mr. John Baxter, a member of the Wesleyan connection in England, removed to Antigua, for the purpose of working as a shipwright in the service of government ; and shortly after his arrival took upon himself the care of the remains of Mr. Gilbert's society. As the nature of his employment during

* Mr. Warrener informed the Rev. Dr. Townley, that he had been appointed, by Mr. John Wesley himself, to proceed to Antigua, and to act under the direction of Dr. Coke ; but, at the request of the doctor, had consented to accompany him first to Nova Scotia, on his promising to sail from thence to the West Indies.

the day precluded the possibility of his devoting himself to the ministry, his usual method was to travel, in the evening, to the different plantations where the negroes were assembled to receive his instructions; and, after affectionately warning and exhorting them, he returned home through those heavy dews which are so pernicious between the tropics, that he might be ready for the business of the ensuing day.

"Through the superintendence of Mr. Baxter," says Dr. Coke, "the assistance of Mrs. Gilbert, and the subordinate instrumentality of an old Irish emigrant (who had been providentially led to the island toward the close of 1783), things went on prosperously; so that they had under their care upwards of one thousand members, chiefly blacks, who appeared to be earnestly stretching forth their hands toward God. Many new places were opened, and requests were made for preaching, with which Mr. Baxter could not possibly comply;—the losses which the exclusion of members sometimes occasioned, were soon repaired by the admission of others, who ornamented their profession;—and the happy deaths which occasionally took place, demonstrated that those who thus passed out of time into eternity had not followed a cunningly devised fable."

In the month of January, 1787, Dr. Coke, after mature deliberation, resolved that Mr. Warrener, one of the missionaries originally appointed to Nova Scotia, should remain in Antigua; and Mr. Baxter avowed his determination of resigning the lucrative situation which he held, as under store-keeper in English Harbor, for the express purpose of devoting himself unreservedly to the work of the ministry.

In February, 1789, Dr. Coke again visited Antigua, and had the satisfaction of finding that Mr. Warrener, during the comparatively short period of his residence on the island, had been made the instrument of adding one thousand members to the society. Speaking of the state of the converted negroes, at this time, the doctor observes, "Our blessed Lord, before he quitted earth for heaven, gave to his followers a new commandment, namely, that they *should love one another*; and, perhaps, we can find but few places in which this command has been more punctually obeyed than in the island of Antigua. In times of sickness, the members of our society visit each other in their respective neighborhoods, with the most affectionate solicitude; and even in these cases where medical assistance is required by a patient who is unable to provide it, it is instantly procured, without any regard to the expense. It may, indeed, be said, that they live like brothers; that they are pitiful and tender-hearted, and melt in sympathy at each other's wo."

"On the 5th of December, 1790," says the same

writer, "I once more returned to Antigua, and found the work of God in a flourishing condition. The converted negroes gave a more scriptural account of their experience than they had formerly been accustomed to do; and as a proof of the peaceable demeanor which they had uniformly manifested, the planters and other respectable inhabitants were so conscious of the political as well as religious advantages resulting from the labors of the missionaries, that they supported the work, by voluntary subscriptions and contributions."

In 1797, a young man named M'Donald was sent out, for the purpose of strengthening the mission at Antigua; but, previously to his arrival at that island, he encountered a series of afflictions, in consequence of being captured by a French privateer. Of the distresses which he endured, and the deliverance which he ultimately obtained, the following account is given in Dr. Coke's History of the West Indies:—

"The vessel in which he took his passage sailed from Liverpool in the autumn of 1797; and the peculiarity of their situation obliged them to spend the first sabbath on board, in making warlike preparation. A French privateer, which occasionally pursued them for two days, kept them in constant readiness for an engagement: she declined coming to action, however, and was finally parted from them in a violent gale. The next three weeks presented nothing but an uninterrupted scene of storms and unfavorable weather: but after that time the elements became more propitious.

"On the 6th of November, they found themselves within about ten leagues of Antigua, when they were attacked by another French privateer, and the engagement continued about an hour. The force of the English amounted to twelve guns and twenty-one men and boys, while that of the enemy consisted of ten guns and one hundred and thirty-six men, fifty of whom were marines. The French, finding themselves much superior in numbers, while they were inferior in guns, made preparations for boarding, and this, being carried into effect, decided the victory in their favor.

"As soon as the vessel surrendered, Mr. M'Donald's religious books were torn to pieces through wanton wickedness, and every thing that he possessed was taken from him, except the clothes which he had on. At Guadaloupe he was landed, and thrown into a loathsome prison, among a number of unhappy wretches, including some French negroes, who lived worse than the beasts. From this dungeon, in which he could obtain no other bed than the dirty floor, he was happily released, within a few days, by the kind intercession of a French nobleman, who was himself

a prisoner, but permitted to lodge in the jailer's house. With this person Mr. M'Donald resided till his removal to Basseterre, where he was confined in an old church, which had been converted into a prison. Here the greater part of his companions were Englishmen, who seemed to be given up to swearing and drunkenness. He, however, preached to them, and, after a while, found some who appeared to be attentive to the word. He also found some Methodist negroes, to whom he read the Bible, and with whom he found means to hold some serious conversation. But no beds were allowed them; they slept upon flags or boards;—and their daily allowance was one pound of coarse bread and five ounces of salt fish.

“After remaining in this place of confinement about three weeks, he was exchanged, with other prisoners, and put on board an English ship of war. The captain, on hearing that he was a preacher, treated him with the greatest kindness, and desired him to continue with him as the chaplain of his ship. This, however, being incompatible with his previous engagements, he was obliged to decline; and the captain, in consequence, put him on shore on the island of Dominica, whence he got to Port Royal, in Martinico. Here he found himself in a most forlorn situation, being destitute of money, of food, and of friends; surrounded by perfect strangers, most of whom were French; and without any probable method of procuring a passage to Antigua.

“Oppressed with these difficulties, he walked through the streets, ruminating upon a train of calamities to which he saw no end except in death. But while lifting up his heart to God for direction in his critical condition, he was met by a gentleman, whom, though entirely unknown, he had the confidence to accost; and, after acquainting him with the embarrassment under which he labored, the stranger kindly advanced him ten pounds to enable him to pursue his voyage.

“After taking a little refreshment, he sailed in a boat to St. Pierre's, a good trading town, whence he hoped to obtain a passage to the place of his destination. Here, also, God raised him up another friend, who, though an entire stranger, took him to his house, and gave him clean linen, of which he was particularly in want. From St. Pierre's, he sailed in a sloop for Antigua, under convoy of an English privateer of fourteen guns. The day following, they were becalmed close under Guadaloupe; and the French, perceiving their situation, immediately despatched two privateers, one of sixteen, and the other of six guns, to take them and bring them in. Both of these vessels the English privateer engaged, while the sloop, having neither arms to join in the conflict,

wind to sail, or sweeps to effect her escape, looked on as an idle spectator. From the disproportion of the forces, Mr. M'Donald fully expected to fall once more into the hands of the enemy, and to be again lodged in the same prison from which he had just been liberated. In about an hour, however, victory decided in favor of the English; and the French vessels were both obliged to return to port in a very shattered condition. On their arrival, other privateers were instantly sent out; but at this juncture a favorable breeze sprung up, which wafted the English vessels from these hostile shores, and conducted them safely into St. John's harbor, in Antigua.”

In drawing a contrast between the negro inhabitants of Guadaloupe and those of the island at which he had now happily arrived, Mr. M'Donald observes, “In Antigua I have met with an affectionate people, not conformed to the world. Before they received the gospel, they were totally ignorant of God, and addicted, in a high degree, to riot, murder and uncleanness; but now these crimes are rarely heard of among them. On the contrary, on every Lord's day, thousands assemble to hear the word of God, with joy sparkling in their eyes, and divine love apparently influencing their hearts. Formerly these negroes went naked, but now they dress all in white, and form a spectacle which is beautiful to behold. The work of the Lord, also, appears to be spreading on every side. The whites attend with much seriousness, and many blacks and colored people have been added to our society.”

In the month of November, 1805, the pious and indefatigable Mr. Baxter was summoned from the scene of his labors to his eternal rest in the world of glorified spirits. The particulars of his illness and death are thus related by Mr. Pattison, then a missionary at Antigua, in a letter to the Rev. Dr. Coke:—

“On the 7th of last month (October), he was a little indisposed, but was enabled to preach on the following evening. On the 10th, hearing that he was unwell, I went to the town to see him; and found, on my arrival, that he had been rather feverish through the day, but the fever had apparently left him, and he did not appear to be in much danger. On Sunday, the 13th, he was very ill, through the return of the fever, which was accompanied with a difficulty of breathing. From the 14th to the 17th, however, he was so much better as to be able to ride out on horseback. He then went into the country, for change of air; but the fever returned, and he grew worse every day. I did not see him again until the 6th of November, when there was visibly a great change in his appearance; and from his speech I concluded that he could not be

long for this world. The next day he proposed returning home, and brother Johnstone procured a carriage, and brought him to town.

"In the afternoon of the same day, I paid him a visit, and found that he thought himself better. This, however, was only a delusion incident to the disease. It seemed to me that the change of place, his coming to his own house, and his associating with his old friends, were the causes of those pleasing symptoms which we found to be but too transient. The next evening the doctor pronounced him dying, and Mr. Baxter's friends wrote immediately to inform me of it; but the note did not come to hand till the following morning. I then hastened to him; but found, on my arrival, that his spirit had just taken its flight to the world above. His remains were laid in the chapel; and the service of the day (it being the sabbath) was performed by brother Johnstone and myself. At one o'clock he was conveyed to the churchyard, attended by a concourse of people from all parts of the island."

The death of Mr. Baxter, as Dr. Coke intimates, occasioned a temporary derangement of the affairs of the mission, and might be considered as the remote cause of the declension of a few members of the society in this island. The grace and providence of God, however, proved all-sufficient for the support of his own cause; and not only were the heralds of salvation enabled to keep their ground, but in the course of a few years, much good appears to have been done by their instrumentality; and whilst rejoicing in the success of their labors, they were repeatedly compelled to send to England for assistants to carry on the work of the Lord.

In the month of April, 1816, the island of Antigua was placed under martial law, in consequence of an insurrection which had recently broken out in Barbadoes. Mr. Woolley, one of the Wesleyan missionaries, on hearing that the militia of the colony was called out, went, in company with his colleagues, to the president, and offered their services in any way that might be deemed beneficial to the government. "His honor," says Mr. Woolley, "thanked me for the offer, and observed that we could render more important service than that of bodily exercise. I assured him, in return, that nothing on our part should be wanting to do away any bad impressions which the present painful report might have produced. It is not more strange than true, that some persons think religion seditious, and that the implantation of religious principles in the minds of the negroes is calculated to bring about revolt. The subjects of such sentiments, however, are ignorant of the nature of religion, and utter strangers to its influence. A gentleman who entertained these ideas, assembled his negroes, and told them what had hap-

pened at Barbadoes; when, to his astonishment, they observed, 'Massa, dem no have religion den.' I have been at some pains to discover whether any of our people's minds had received an unfavorable bias from the alarming reports in circulation; and am happy in being able to state, that I found in them no disposition even to murmur at their situation, much less to rebel. One well-informed man, of whom I inquired, took up a book and said, 'Sir, with this book in your hand, you will do more to prevent rebellion than all the king's men.'" Well may this pious missionary exclaim, in continuation, "Hail! thou divine religion; thou art the bulwark of our colony—the guardian of our peace—the author of our tranquillity—and the grand cause of our safety! May thy bright beams increasingly enlighten the African's mind; and under thy cheering influence may he be happy in time and in eternity!"

The latter part of the year 1818 proved unusually sickly at Antigua, and on the 1st of January in the ensuing year, the writer to whom we are indebted for the above intelligence became so seriously indisposed as to be under the necessity of removing to the island of Bermuda. About the same time, Mr. David Jones, an excellent young man, and a promising missionary, was removed from the scene of his labors, and called to the enjoyment of his eternal reward.

In the report of the committee of the Wesleyan Sunday school institution in Antigua, for the year 1819, the following observations are particularly worthy of notice:—

"The blessed influence of these schools on the children has, also, been sensibly felt by many of their parents, one of whom recently stated that her daughter was a great comfort to her; and by reading, singing, and talking to her about the things of God, she gladdened her heart. The sabbath is now regarded by many of the children, who formerly violated it; several of them take pleasure in attending the school and the public preaching; and one of the girls was heard to say, she wished every day were Sunday. One of the teachers has been much gratified with the very serious deportment of one of the grown girls (a slave) belonging to her class. Her inclination for reading the Bible is particularly noticed, and she commits a chapter to memory almost every week. The same teacher, seeing a little colored girl walking about the streets, bare-headed and ragged, spoke to her, and learned that her mother (a poor ignorant creature) had sent her to live with a black woman, who fed her, but took no further care of her. The teacher offered her gratuitous instruction; and as she was unable to attend school for want of clothes, two coarse suits were purchased for her. Since that time she has regularly

attended a day school, the Sunday school, and public preaching, and has not only made considerable improvement in learning and behavior, but has evinced much regard to divine things, and great attachment to her teachers. Her mother, pleased with the notice shown to her by others, has taken the girl home, and now clothes her decently."

In 1820, a hurricane occurred in Antigua, which, though it did but little comparative injury in the island, carried away the two Wesleyan school-rooms in the town of Parham. Indeed, as they were only what is termed wattled buildings, they could not be expected to resist a strong wind. The committee, therefore, resolved to exert themselves in order to raise a durable edifice, sixty feet in length by twenty-five in breadth. It was accordingly commenced, and a subscription was opened to defray the expense of its erection. "Some of the respectable inhabitants," says one of the missionaries, "came forward on this occasion in the most handsome manner; but from others we received hard words and stern repulses. Neither drudgery nor shame, however, could deprive us of the luxury which we enjoyed in the sweet anticipation of seeing hundreds of children taught to read the word of God, and trained to walk in wisdom's ways."

In February, 1821, a missionary society was formed in St. John's, when a very lively interest was excited, and the subscriptions and collections amounted to about ninety-three pounds currency, exclusive of a quantity of trinkets which were thrown into the boxes. "These," says one of the preachers, "by all who know the attachment of the people in the West Indies to their ornaments of gold, will be accounted as so many trophies of the cross; and I believe that this new society has been productive of more good to the cause of religion in this island, than the establishment of any other institution whatever." A branch missionary association was formed, about two months afterward, in English Harbor; and it was highly gratifying on this occasion to witness the deep interest taken by the negroes in the spread of the gospel among their own race, and throughout the world.

One evening, in the course of the same month, as Mr. Hyde, one of the missionaries, was returning home from St. John's, a gentleman related to him an instance of God's care for his people, and of the disposals of his overruling providence for their good, which is too replete with interest, to be passed over in silence:—

A female domestic slave, in a very respectable situation, was, some years ago, brought under conviction, by the instrumentality of one of the Wesleyan preachers. She immediately fell into deep distress,—laid aside her necklaces, rings, and other trinkets,—and aban-

doned her former sins; earnestly crying to God for mercy, through a crucified Redeemer. Her manner of life being now completely altered, exposed her to ridicule and contempt, and eventually to the most cruel persecution. For no other crime than taking a key, (with which she had always been intrusted,) in her pocket, to chapel, she was laid down and flogged. As this was the first time that the whip had been applied to her, she grieved over it in the bitterness of her soul, and her daughter participated in her affliction. For thus daring to grieve, they were both charged with the spirit of rebellion, and the mother was immediately doomed to labor in the field. The gang of negroes, seeing her brought there, were struck with such astonishment, that they rested upon their hoes, to gaze at her. This was considered as a signal for rebellion, and a person rode off at full gallop to inform the proprietor, who immediately despatched orders for the two *rebels* (the unfortunate mother and daughter) to be sent to town in heavy chains. The inhuman order was executed, and they were sent from the island to Santa Cruz, and sold. The afflicted mother had not been there long, when she was charged with some other offence; but that God of whom she appears to have said, "Though he slay me, yet will I trust in him," now interposed on her behalf. The charge was proved to be completely groundless;—the uprightness of her conduct conciliated the esteem and affection of her new mistress;—and she was eventually presented with her freedom, as a reward for her exemplary behavior. After receiving this welcome boon, she returned to the place whence she had been so unjustly exiled, comfortable in her circumstances, and happy in the possession of that religion which had cheered her soul under the pressure of affliction, and amidst the apparently impervious clouds of adversity.

Previous to the close of the year, the hearts of the brethren at Antigua were gladdened by the conversion of a Mahometan negro, who, after occasionally attending the Wesleyan chapel, and frequently conversing on the subject of religion, with the wife of the gentleman by whom he was employed as office-messenger, at English Harbor, began to evince much uneasiness of mind, and even told his Mahometan friends that he entertained some doubts relative to the validity of their religion. This, of course, excited their resentment, and they renounced all communion with him, after consigning him, as they supposed, to present and eternal ruin. Regardless, however, of their anger and their maledictions, he continued to attend the means of grace; and, after earnestly praying for divine illumination and direction, he was enabled to believe in Jesus as his Lord and his God, and was

publicly baptized by Mr. Whitehouse, renouncing all the delusions of the false prophet.

On the 23d of September, 1822, a new place of worship, called Sion chapel, was opened at Sion Hill, the estate of the Hon. J. D. Taylor; and it was a highly interesting season to all present. The excellent proprietor, who had erected the building at his own expense, for the benefit of his negroes and those on the neighboring estates, was present, with his amiable lady and their daughter; and as they returned home after service, the grateful slaves, who lined each side of the path leading to their house, invoked a thousand blessings on their heads. "Among their negroes," says Mr. Whitehouse, "they appear rather as parents than proprietors. The sick are fed from their table, and they are building a hospital for the lying-in women, almost close to their own house, that Mrs. Taylor may have an opportunity of seeing them several times in the day."

About two months after the opening of this chapel, Mr. Whitehouse was called to visit an old woman of color, named Sarah Darty, who had for some years been a member of the society, and who was, at this time, extremely happy in her mind, notwithstanding the extreme indigence of her circumstances. "A few rags," says our missionary, "composed her bed; and the house in which she resided was so shattered as to be neither impervious to wind nor water, so that a person stepping in, shook it. On my observing to her, however, that she would soon be in the house of our heavenly Father, she smiled, and exclaimed, 'O! what a glorious mansion!'"

On the 1st of December, in the same year, Mr. Whitehouse laid the foundation-stone of another chapel in Willoughby Bay. "This," says he, "was a very interesting ceremony. My brethren and their wives, — Mr. Stobwasser, the Moravian missionary, and his wife, — a number of gentlemen from the neighboring estates, — and about a thousand negroes, were present. On Mr. Stobwasser's recommendation, the negroes connected with the congregation at Newfield brought several loads of stones in carts, and many of them were brought ready squared. Myself and brother Hyde addressed the congregation; and each, with brother Harrison, engaged in prayer."

In 1826, this station was suddenly deprived of the missionaries who had been appointed to the island, by a mysterious and heart-rending visitation of Providence. The district annual meeting had been held in St. Christopher's, and the preachers were returning in the Maria, mail-boat, when the vessel was lost, and nearly every one on board perished. Three of the missionaries had their wives, and two of them their children also, with them. Of the whole party, one of the

wives only (Mrs. Jones) was saved; the rest, consisting of five missionaries, two wives, and four children, with two servants, were lost. The following account is given by Mr. Hyde, of Montserrat, who went over to Antigua, and remained there till Mrs. Jones was sufficiently recovered to communicate the painful detail. It is given in the form of extracts from his journal, in which form we think it best to preserve it, as tracing the circumstances in the order of their occurrence.

"Monday, March 13th. — To-day our dear sister Jones was so much recovered as to justify my hearing from her own lips the almost unparalleled narrative of the wreck of the Maria. I had been waiting with some anxiety to hear the particulars from her, the only one spared to relate the sad story. The following, to the best of my recollection, forms a correct account.

"After they left Montserrat, on Monday evening, February 27th, they had to pass through a most fearful night. The wind blew very hard, and the sea was unusually heavy. The day following was one of a very distressing description, but towards sunset they were fast approaching the island of Antigua.

"The captain was aware of the dangerous reefs, rocks and sands, which lie in such fearful numbers at the mouth of St. John's harbor, and endeavored to avoid them. The missionaries were on deck expressing their joy at the prospect of supping and sleeping ashore; and the children below were singing in the cabin, in imitation of their fathers, and playing around their mothers. All now were without fear but Mrs. Jones; and her mind, she says, was so distracted for a time with the idea that the vessel would yet be lost, that she had to pray earnestly against it. However, the fear did not leave her, but these words came to her recollection, and so comforted her, that she could do nothing but repeat them to herself:—

'Jesus protects; my fears, begone!
What can the Rock of ages move?'

"About seven o'clock, an alarm was spread suddenly through the vessel by the cry of 'Breakers ahead! Breakers ahead!' The helm was instantly put down, and the mainsail lowered, but the vessel missed stays twice (a most unusual thing with her), and, before she wore round, she struck on the south end of the Weymouth, a dangerous reef to leeward of Sandy island (a long bank to the south-west of St. John's harbor). Had she been twice the length of herself, either to windward or leeward, she would have escaped altogether; for she would either have run between the reef and Sandy island, or have had sea room enough in her due course; and yet it so occurred,

that if the reef had been picked, in the judgment of the agent for Lloyd's, a worse place could not have been found. The brethren now rushed towards the cabin to seize their wives, their little ones, and servants. The mothers and servants snatched up the children, and rushed through the pouring flood, which was now fast filling the vessel, to the missionaries on deck. The scene was indescribable. The vessel fell on her side, and filled directly. The sailors cut away her mast, and she righted a little. They cast out the anchor, and let out the chain cable, which caused the vessel to hang a little more securely on the rocks, whilst the sea beat over her in the most terrific manner. All the passengers and crew now lunged upon the bulwarks and rails of the quarter-deck, up to their middle in water. Soon after she struck, the boat washed overboard, with George Lambert, a free black seaman, in it. The mate, Mr. Newbold, jumped after it, and, happily for himself, reached it. They endeavored to bring her back to the wreck, but could not, and were driven away to sea. In the situation just stated, the passengers remained nearly one hour, calling on Him who alone could save them, and endeavoring to comfort themselves and each other with the prospects of a blissful eternity, when the waist of the vessel gave way, and precipitated all who were clinging to the rails of the quarter-deck into the sea; viz. Mr. and Mrs. White, with their three children, Mr. and Mrs. Truscott, and child, two servants, and Mrs. Jones. Mr. Jones, being next to his wife, saw her desperate situation, and made an effort to lay hold of her, in which he providentially succeeded, and drew her up so far that she got hold of the part of the wreck on which he hung, and was saved. The children, as they floated on the surface of their watery grave, cried much, but the brethren and their wives calmly met their death. They cried out to them who were on the wreck, 'Farewell! the Lord bless you!' and they in return repeated the affecting 'Farewell!' and offered up the same prayer to God. 'Lord have mercy upon us! God save us!' were the solemn ejaculations that now passed through the lips of the drowning brethren. In a few moments, the dear children ceased to cry, and the voice of prayer was turned to endless praise. The captain now exhorted all who were still on the wreck to come nearer to her head, as she was fast breaking up, and that part of her was likely to hold together longest, adding, 'Hold on, if you possibly can, until the morning, and then we shall be seen from Goat hill battery, and be rescued.' With this advice they were enabled to comply, though with considerable difficulty. The sea was tremendous, and the night dark. Wave followed wave in close succession, and they had frequently but just recovered

their breath from the past wave, when the next took it from them again.

"At length, the greatly wished for morning arrived, but, alas! it was not to be the morning of deliverance for them. They made the best signals of distress they could, but they were not seen. They on the wreck could see people walking on shore, but no one saw them, there was so little for the naked eye to distinguish them from the reef, and the waves ran high. Vessels and boats passed at some distance during the day, and they unitedly and with one voice endeavored to hail them; but the beating of the sea on the rocks drowned their voices, so that they could not be heard. The brethren and sister Jones were, however, enabled, by the grace of God, notwithstanding all their disappointments, to stay their minds on God, and to instruct the deeply-stricken and penitent captain and sailors how to be saved. The sailors wept and prayed, whilst the missionaries pointed them to the Lamb of God, and exhorted them to add faith to penitence. Poor fellows! two of them died this day on the wreck, exhausted, but 'looking unto Jesus.' Night again came on apace, and soon enveloped them in all its dreariest gloom. Seated on a piece of the wreck; up to their breasts in water; without a crumb of bread or a drop of water having passed through their lips; the sea very rough, and the waves passing over them, each wave threatening immediate death!—in this condition they held each other. If one ventured to sleep a little, another watched, lest the waves should sweep him away. It was a night like the last, full of horrors.

"When day appeared, it was welcomed with praise to God that their eyes were permitted once more to see it, and with prayer that it might be the day of rescue; at the same time, according to Mrs. Jones, their language appears to have been that of their divine Master, 'Not my will, but thine be done.' Vessels and boats passed again, but they were not seen. Some time after noon this day (Thursday), brother Hillier said he thought he could swim ashore, and thus, by the blessing of God, rescue himself, and be the happy instrument of saving them. The brethren Jones and Oke feared, with the captain, that he was too weak, having taken nothing, to swim three miles, the distance required. He, however, still thought he could, and in the spirit of prayer he committed himself to the deep, and they, after bidding him farewell, commended him to God. He struck off well, but in about ten minutes sunk to rise no more, till 'the sea shall give up her dead.' One or two of the sailors also attempted to reach the shore on pieces of the wreck, but failed. Thus the survivors passed through another day of sorrows. The bodies of some of the

sufferers were seen floating to-day; and the rain fell in showers around them; but sister Jones says, eagerly as they wished it, only one slight shower fell on them. She put out her tongue, and caught a few drops of rain, which refreshed her, for which she felt thankful to God. Night now approached once more, but with every appearance of its being the last, for the joints of the piece of wreck on which they were began to open fast, and there was every appearance of its soon falling in pieces, and putting an end to all their affliction. With this expectation, each was fervently engaged with God in hallowed and resigned communion. Contrary to their expectations, however, they were spared to see another day.

"The sea was much calmer to-day (Friday) than it had before been, and, about noon, brother Oke said that he would endeavor to swim ashore. Mrs. Jones was asleep when he made the attempt, but was informed afterwards by Mr. Jones that he was drowned soon after he got into the water, being too weak to swim far. Mrs. Jones was seated on what are called, I believe, the bits; her husband was beside her, with his head leaning on her shoulder, while her hand held him by the coat collar. He began to lose the use of his legs, and his dear wife called the captain to help her to raise them, if possible, out of the water. The captain made the effort, but was too weak to come to her help. Not long afterwards, brother Jones looked at his wife, and said, 'My dear, I feel a strange drowsiness! What can be the meaning of it?' She had never seen anyone die, and replied, 'My love, I cannot tell.' Soon after, he cried out, 'Come, Lord Jesus, come quickly!' and, a few minutes afterwards, exclaimed, 'Glory, glory!' and blessedly entered into it. Thus he died, with his head leaning upon Mrs. Jones. She called to the captain, but received no answer, for he too, poor man, was dying. For a few minutes she held the remains of her dear husband to her breast; but soon a wave washed him from her unnerved arms, and he fell at her feet. For a few seconds she saw the body floating, and then fell into a state of insensibility. In this state she remained until rescued by Mr. Kentish and Mr. Ashford, two gentlemen, who, on hearing of the wreck through an American captain, who, it is said, passed by at noon, humanely went off without delay to render all the help they could. When she was found, her face was so swelled that her head appeared almost a shapeless mass. On being touched, she came to herself, and asked what they were going to do with her. They conveyed her ashore with all possible despatch, and at the house of Mr. Kentish she met the best of care and medical skill. Dr. Peddie was up with her all the night; bled her two or three times to keep off inflammation, and happily, under God, contrary to his

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own expectation, saved her life. He told me, that if she had been there two hours longer, nothing could have saved her. That she lives is a great wonder. God only could have preserved her, and to him, therefore, be the praise.

"She says, that it appears to her as if boats saw them three times. They pulled or sailed towards them a considerable way, and their hopes on such occasions were strongly excited. They now rejoiced over approaching deliverance; but, alas! it was joy of but short continuance, for they all either turned back, or passed them unobserved. I asked her, if she thought the brethren who attempted to swim ashore would have lived had they remained on the wreck, and she believes not. The captain, she says, was much stronger in appearance than Mr. Oke, on Friday morning, and yet he died, and she believes that had she not drunk salt water, that day, she must have died also. Feeling refreshed by doing so herself, she exhorted the captain and brethren to do the same, but they declined. I asked her how the sailors died. Her answer was, 'O, I hope that they are saved. The captain and men wept much over their sins: they were deeply humbled, and earnestly asked what they should do to be saved.' And she added, 'We were so taken up with the salvation of their souls, that we seemed to forget our own danger. To the last moment of their existence, the missionaries exhorted them to look to the Lord, which they did; and there is strong ground for hope that they found mercy.' I had an opportunity of thanking Dr. Peddie to-day for the great attention paid to Mrs. Jones by him. He, I understood, slept at Mr. Kentish's three or four nights on her account. I told him that the missionary society would gladly pay his bill. To this he most generously replied, 'Sir, it is altogether an act of benevolence, and I should never forgive myself if I charged a farthing.' This was said with so much feeling, that I was almost as much gratified with the manner as with the act. To-night I met the leaders in class, and afterwards held the leaders' meeting.

"Tuesday, 14th.—I spent some time with sister Jones, and in the evening preached in Ebenezer chapel, from 'Knowing in yourselves that ye have in heaven a better and an enduring substance, cast not away therefore your confidence, which hath great recompense of reward.' The following is an extract from the Weekly Register newspaper of this day:—'Mr. George Newbold, late mate of the mail-boat Maria, arrived here on Saturday morning, from St. Bartholomew's. He reports, that he and the man who were saved in the boat of the Maria, endeavored to scull the boat to the vessel, but found it impossible to reach her, from the hoisterous weather and heavy sea which was

running; added to which, part of the boat's stern was stove in, and no proper place remained for sculling: they, however, used every possible exertion to return, but were unsuccessful, and by next morning they had drifted down to the back of Nevis, where they were fallen in with by a French sloop, which took them on board, and conveyed them to St. Bartholomew's.

"Wednesday, 15th.—Mr. and Mrs. Morgan arrived this morning from Dominica, which place they left on Sunday morning last. We met in tears. At noon we went to see sister Jones, who, by the mercy of God, is fast recovering. In the afternoon, I went to English Harbor; saw sister Hillier, who bears up under her affliction in a most Christian manner; and at night, to a full chapel, I improved the afflicting dispensation. The chapel was hung with black, and most of the people appeared in mourning. It was a heart-rending time. The feelings of several were more than they could endure. The expressions of sorrow that every where meet the eye, or salute the ear, cannot be described. So great has been the demand for mourning, that it has taken an extensive rise. May this prove to many a godly sorrow, that shall work repentance unto eternal life. Then, indeed, the servants of God will not have died in vain.

"Thursday, 16th.—Early this morning, one of our kind friends, from St. Christopher's, called upon me. She gives a most affecting account of the affliction produced in that island by the wreck of the Maria. The following is from the St. Christopher's Advertiser: 'With feelings of the deepest sorrow and concern, we have to record the loss of the mail-boat Maria, captain Whitney, which sailed hence on the 25th ult. for islands to windward.' After detailing some of the particulars above named, the editor goes on to state: 'The premature and unhappy fate of so many persons, several of whom were well known and greatly esteemed in this island, has excited a deep and general feeling of commiseration throughout the community.' I spent part of this day with sister Hillier, and in the evening improved once more this distressing event in our large and excellent new chapel at Willoughby Bay. It was, like all the rest, a season of tears.

"Friday, 17th.—Left Willoughby Bay early this morning, and reached St. John's (twelve or fourteen miles) by breakfast time. In the forenoon I gave sister Jones a drive out. This is the first day she has been out since her affliction. For the first time, also, she has appeared in the garb of a widow, and for the first time has seen Mr. Kentish since he was the instrument of saving her. These things considerably affected her, yet she is much recovered.

"Monday, March 20th.—I have been employed

nearly the whole of this day in looking after the effects of dear brother Jones. I found it to be a painful duty. In the evening, after I reached St. John's, I spent some time with sister Jones, who now is nearly well, and whose recovery is almost as astonishing as her deliverance from the wreck. O, how strikingly is she a monument of divine mercy! The profane are even constrained to acknowledge God in her case. A general feeling of sympathy and affection prevails. Some, who did not look at the missionaries favorably when living, now speak well of them. 'O, what a pity that so many good people have been taken from us!' 'What a loss to the island!' &c., are some of the exclamations which are to be heard. May God, of his infinite mercy, grant that this great loss may be so felt as to awaken some to righteousness who are now strangers to it.

"Tuesday, March 21st.—This morning, I had the happiness to hear from Montserrat. I spent a little time to-day at the Moravian mission establishment, and was most kindly received. The brethren and sisters sympathize greatly with us in the loss which we have sustained. About noon, I took an affecting leave of our dear sister Jones, and commended her to God and the word of his grace. We have had, and still have, a wish for her to take up her residence with us in Montserrat; she, however, now thinks her duty is to return home, as her husband is no more."

She, therefore, after a short time, returned to England, and resides, at present, at Liverpool.

The awful and distressing event of the loss of the missionaries, very deeply affected the inhabitants of Antigua and the neighboring islands, and appears to have been the cause of a more earnest desire after the enjoyments of the gospel. A pleasing instance is adduced by Mr. Gartside, of the Christian experience of a colored young man. On Sunday, April 1st, "The sacrament of the Lord's supper was administered after sermon. This was a time," he observes, "ever to be remembered. One, who had long been seeking the Lord sorrowing, obtained peace, while commemorating the dying love of Jesus. The person I allude to was a colored young man, of religious parents, who had sent him to our Sunday school, where he received those impressions which led him to God, in humble and earnest prayer. About the age of sixteen, he united himself to our society in this place. He is now become more than ever regular in his habits, conscientious in the performance of his duties toward God and man, and is a constant attendant on the public and private means of grace. For seven years, he sought acceptance with God. At length the Lord was pleased to manifest himself to his troubled soul, while receiving the emblems of the body and blood of Christ. A

consumption some time afterwards seized him, and soon prevented his attending his daily avocations. Medical aid was called in, country air was recommended and tried, and a regular course of medicine was attended to, but to no purpose. He gradually sunk in his body, and a few successive days confirmed his friends in their belief, that he was hastening to the 'house appointed for all living.' The idea of dying was not alarming to him. In the name of the Crucified, he faced the monster death with courage and fortitude, exclaiming, 'O death! where is thy sting?' I visited him a few days before his departure, and had an interesting conversation with him. I asked him if he feared death. 'O, no, no! my hope is in Christ, and he is my Saviour. There is my house and portion fair, &c. I long to depart and be with Christ. I shall soon be with my brother Daniel' (one who died a triumphant death a few years ago). 'There I shall meet with all the preachers' (alluding to the five that were shipwrecked). He continued in this happy state a few days longer, and then departed in the full triumph of faith, shouting 'Victory! victory!' He died on Sunday, September 30th, in the 23d year of his age."

Nearly at the same time, a number of schools were commenced in different parts of the island, which were not only successful in the instruction of the negroes, but powerfully established the fact of the importance of education to the well-being of the slave population, as will be seen in the following extract from the journal of Mr. Britten, in 1827:—

"September 1st.—We commenced a school in the chapel in the afternoon. As most of the people near the town have the Saturday afternoon generally given them, out of crop-time, this will afford an opportunity for any to attend who have time and inclination. Between thirty and forty were present. In the evening, we rode to Blackman's, and waited on the manager, acquainting him with our wishes respecting the instruction of the children on his estate. He approved our plan, and promised us every facility he could consistently afford. He then accompanied us to the neat little 'Prayers'-house," and we took down the names of fifty-seven children and young persons. This was a most interesting and profitable evening.

"3d.—The friends in the South Petherton circuit having kindly sent us some slates, among other acceptable presents, we determined on teaching the monitors and teachers of the Sunday school to write, and this noon we had fourteen present in the school-room for this purpose. At Vernon's, in the evening, we took the names of ninety-seven children, to commence a school; the attorney having expressed his approbation, and promised us every facility.

"10th.—Visited Parham New Work, preparatory to commencing a school here. The children appear desirous of learning, and their parents equally desirous of their doing so. Nearly seventy gave in their names. The following is an extract from an answer to a letter which I wrote to the attorney of an estate:— 'Your intentions are certainly very laudable, and shall receive every encouragement and assistance from me. I will endeavor to arrange matters, that you may meet with every facility in your benevolent purpose of imparting instruction to the young people, and hope your success may equal your wishes.' This is the first estate that received the gospel from the Methodists, and since that period the population has doubled itself; which, perhaps, can be said of no other property in the colony."

ST. VINCENT'S.

Whilst the Rev. Dr. Coke was arranging the concerns of the infant mission in Antigua, in January, 1787, he received a pressing invitation from some persons who had made themselves acquainted with his doctrines and views, to pay a visit to St. Vincent's; and, as the earnestness of the request accorded with his own zealous desire to spread the name of the Redeemer in this archipelago, he immediately embarked with three of his brethren, Messrs. Baxter, Clarke and Hammett, and, after coasting Martinico and St. Lucia, arrived in safety at their place of destination.

Here the doctor and his friends were received with every mark of attention and respect by several gentlemen, who appeared gratified with the idea of Mr. Clarke remaining as a missionary on the island; and stated that he should, at all times, be welcome to their houses, and that their negroes should attend on his religious instructions. One individual, indeed, fitted up a large warehouse, in Kingstown, for the purpose of preaching, and appropriated two rooms to the use of Mr. Clarke—one for his bed-chamber, and the other for his study. The president of the council, also, received the missionaries with the utmost courtesy, and kindly gave permission that divine service should be performed at the court-house every sabbath.

"In the town," says Dr. Coke, "where we chiefly resided, it was delightful to observe with what affection we were surveyed by the negroes. They considered themselves as the primary objects of our visit; and on that account we were quite exalted in their esteem. Many among them, also, evidently thirsted for the word of life; and one in particular was over-

heard informing his companions with simplicity and pleasure,—‘These men are imported for us!’”

On the 12th of January, Dr. Coke sailed from St. Vincent's in company with Messrs. Baxter and Hammett; and Mr. Clarke was left in the island, surrounded by unexpected friends and flattering prospects. Here he commenced his labors, in humble dependence on the divine blessing; and though, in the course of the ensuing year, nothing remarkable occurred, either to facilitate or retard his exertions, his congregations were large and attentive; and, as far as either assertions or appearances could be admitted as evidence of success, he had reason to hope that many individuals had been converted to God.

On the 11th of December, 1788, Dr. Coke paid a second visit to St. Vincent's in company with a Wesleyan missionary named Gamble; and, after making a few arrangements and inquiries into the religious state of the island, the doctor resolved to set off with Mr. Baxter for the territories of the Charaibeas. “The day following,” says this pious clergyman, “we were joined by Mr. Clarke, and towards morning reached the house of our hospitable friend, Dr. Davison, a physician. Communicating to him our intention, he so far approved of our measures as to join us in our intended journey. The company of Dr. Davison was a valuable acquisition. His place of residence lay on the frontier of the English territory,—a circumstance which had introduced him to the acquaintance of the Charaibeas; and he thus became a medium of intercourse which quieted suspicions and banished fears.

“On the morning of the 12th, in company with our friend and guide, we began our journey towards the Charaib country, and found ourselves encompassed with woods and wilds, as savage and uncultivated as the people whose habitations we were about to visit. The luxuriance of nature had not been corrected by the adjustments of art; but a scene of wild fertility encircled us on every side, and presented to our sight an extensive region, in which weeds and flowers promiscuously wandered in magnificent exuberance.

“The roads, or rather narrow paths, that lie over those mountains which form the boundaries between the English and the Charaibeas, were in perfect unison with the adjacent scenery. Full of serpentine involutions, their formation is as rude as their situation is tremendous: opposition and defiance seemed to be presented both by rocks and bushes; and a complication of obstacles threatened to prohibit all access. In short, it appeared to be both the residence and empire of Danger; and our elevation served to show us the extent of her dominions.

“Some time previous to our present journey, Mr.

Baxter, who had taken an excursion into these elevated regions, was exposed to the most imminent peril, and had nearly lost his life. The horse on which he rode fell down a precipice, about thirty feet perpendicular; and it was with the utmost difficulty that the rider was able to disengage himself. Unconscious of any immediate hazards, besides such as are common to all who pass over these outlines of the world, the hinder legs of his horse instantly sinking behind him, warned him of approaching destruction; and he had but a moment to throw himself upon the ground, before his beast was no more.

“When riding became either impracticable or dangerous, we got off and led our horses; but in one place even this expedient failed us. The branches of the trees had so intersected each other, that they completely barricaded the path which we were pursuing; and being too closely interwoven to be penetrated, and too strong to be bent, we were obliged to borrow the cutlasses of some Charaibeas, who were opportunely passing by, to cut open a passage through the thicket, before we could proceed. The soil, itself, indeed, had given way, and formed a deep step, which our horses could not have been able to descend, had not the Charaibeas smoothed the ground with their weapons.

“Having surmounted these difficulties, we began to descend on the opposite side, with less trouble; and our path soon conducted us into a spacious plain, which afforded an ample recompense for all our toils. It was an extensive area, about seven miles in length and three in breadth; and presented the figure of a bow, the string of which was formed by that line which was made by the union of the shore with the Atlantic ocean, while the circular part was surrounded by those lofty mountains we had just descended. Here Nature lavished her beauties in profusion, and softened into delicacies that masculine grandeur which had adorned the mountain's brow. In short, each species of beauty was evidently heightened by the contrast; so that even the rough acclivities which we had ascended, gave lustre to the graces which smiled upon the plain.

“In this place, which was called Grand Sable, or the Great Sand, a great part of the Charaibeas had taken up their abode. As we passed by their habitations, they stood at their doors in ranks; and while many of them saluted us with ‘*Bou jou, Bou jou*’ (a corruption of *Bon jour*, or Good day), others exclaimed in broken English, ‘How dee? How dee?’ In both cases, however, sullenness and suspicion entirely disappeared. And as we happened to have in company with us one of the sons of the grand chief, this circumstance gave a sanction to our visit, and

procured respect, where we might, otherwise, have been treated with indifference or contempt. This young chieftain, whose name was John Dimmey, had been, for some time, under the tuition of Mr. and Mrs. Baxter, and had learned to speak the English language with some degree of fluency. He had a commanding aspect and a princely carriage, and appeared to be a young man of fine parts, and capable of much improvement. His whole appearance, indeed, had something in it very prepossessing; and had not his father, whose name was Chateaway, been from home when we visited the village in this delightful plain, I should have solicited his consent to take him with me to England. His manners were evidently exalted above his condition, and his sentiments had acquired a refinement superior to the rudeness of a savage state. 'Teach me your language,' said Mr. Baxter to him one day, 'and I will give you my watch.' 'I will teach you my language,' replied the young chieftain, 'but I will not have your watch.'

"Sanctioned and introduced by young Dimmey, who had walked by the side of my horse for about twenty-five miles, we entered the house of one of the chiefs, whose name was De Valley, and who was the possessor of a cotton plantation—the only one I ever saw or heard of among the Charaibeas. De Valley was from home, on a fishing party with Chateaway; but we were treated with the utmost politeness which the savage state could have afforded. While we were in the house, Dimmey whispered to Mr. Baxter, that the family would not be satisfied unless we accepted of some refreshment. We, therefore, complied with the intimation; and almost instantly there were set before us a dish of eggs, some cassada bread, and a bowl of punch. In the midst of this hospitality and kindness, however, some shades of jealousy occasionally appeared in sight. In Mr. Baxter they placed a considerable share of confidence; but of me they entertained some suspicions. These they communicated to him, and he was several times obliged to assure them, that I received no pay whatever from the king.

"As Mr. Baxter had already made a considerable proficiency in their language, and appeared even to live in their affections, I could hardly avoid entreating him to spend two years among them, in order to give them a full trial. On this head, I communicated to him my wishes; and though he had fully expected to return almost immediately to Antigua, the prospect of being serviceable to the souls of the benighted Charaibeas induced him to relinquish his own ease and gratification, and to yield a ready consent. Mrs. Baxter, also, though born of a considerable family in

Antigua, and brought up in all that luxury which is peculiar to affluence in the West Indies, cheerfully submitted, on this occasion, to be banished from her friends and acquaintances, to spend two years among hordes of savages, and to repose her safety on the protecting hand of God.

"Previously to my second arrival in the island, a school-house had been erected in a convenient place near the river Byera, which separates the Charaib and English territories, and several Charaib children had been placed under the tuition of a Mr. and Mrs. Joyce, who had been sent from London for that purpose. The situation of this building being adapted for the residence of Mr. and Mrs. Baxter, induced me to survey it, as soon as it was determined that they should settle among the Charaibeas. On inspecting the house, I found it much too large for one family, and therefore employed workmen to divide it into nearly two equal parts, one of which was appropriated to the original intention of the house, and the other to the use of Mr. and Mrs. Baxter.

"Having made these arrangements, we proceeded to quit the Charaib country, and commenced our journey towards Kingstown. As we passed along, we were received with every appearance of gladness, and the planters, almost universally, treated us with hospitality, kindness and respect. Ardent wishes for our success seemed to be expressed by all ranks of people; and, previously to our departure, they gave us many decided proofs of their sincere attachment.

"In the English department of the island a sufficiency of employment appeared for two missionaries; and to this labor Messrs. Clarke and Gamble were appointed; whilst Mr. Baxter embarked for Antigua, merely to settle his affairs, to take leave of his friends, and to acquaint them with his destination."

After the departure of Dr. Coker, the missionaries in the English territory appear to have labored with the most encouraging success. In Kingstown, the congregation increased so considerably, that it became necessary to obtain more extensive premises for the celebration of divine worship;—in other parts of the island, several hundreds were added to the societies; and on the different plantations, the preaching of the gospel was evidently productive of beneficial effects. Among the Charaibeas, however, Mr. Baxter had too much cause to conclude that 'he had labored in vain, and spent his strength for nought.' A species of roving indolence, interrupted only by the toils of the chase, or the exploits of visionary war, completely occupied their uncultivated minds, nor could they be induced to attend to the things connected with their eternal welfare. At length a circumstance occurred which put an abrupt termination to this dis-

heartening and hopeless mission. In one of their trading visits to the French of Martinico, a party of the Charaibeas were told by some Romish priests that the Wesleyan missionaries were spies employed by the king of England to explore their territories, and that, as soon as they had completed their discoveries, they would withdraw, and the whole country would be subjugated by an English army. This alarming intimation made such an impression on the minds of the Charaibeas, that, on their return, Mr. Baxter observed an unusual gloom on the countenances of the whole party; though, previously to their setting out, they had treated him as their friend and father. Three days expired before he could draw forth the secret; and even then he found it utterly impossible to convince them that they had been deceived. On the contrary, they continued to observe the same sullenness toward him; and he, therefore, deemed it advisable to hasten, with Mrs. Baxter, out of the country.

From this time the missionaries in St. Vincent's pursued their important work, with evident success and little opposition, till the latter end of 1792, when the arm of authority, which ought to have afforded every possible protection to the cause of religion, was turned against it in a manner which can never be too strongly reprobated.

"To prevent the negroes of the island from being instructed," says Dr. Coke, "and to hinder the progress of those conversions which had already taken place, a law was enacted, which specifically declared that no person should, in future, preach, without first obtaining a license; and, to prevent all unnecessary applications, it was further declared, that no person should be eligible to a license, but those who had actually resided twelve months in the island. This they knew militated entirely against the itinerant plan which had been pursued by the missionaries, and was admirably adapted to destroy their labors, and to shut them up in silence. Its operative penalties consisted of three stages, commencing with oppression, and ending in blood. For the first offence the punishment was a *fine of eighteen pounds sterling*, or *imprisonment*, for not more than *ninety days*, nor less than *thirty*. For the second offence, such *corporeal punishment* as the court should think proper to inflict, and *banishment*. And, lastly, on return from banishment, **DEATH!**

"It is but an act of justice, however, to the people at large, to say, that the majority appeared to be decidedly against this act, and many of the most respectable inhabitants reprobated it in unequivocal terms. In fact, it was hurried through the assembly at the close of the session,—many of the members had re-

tired before it was passed,—and though there remained only a very thin house, they were by no means unanimous."

Mr. Lumb, who was at this time employed as a missionary in St. Vincent's, considered, like the primitive apostles, that he ought to obey God rather than men; and, with this impression on his mind, he preached as usual on the following sabbath. For this offence he was apprehended, and, on the ensuing Thursday, committed to jail; though previously his character had been very generally respected, his moral conduct having been unblemished, and his loyal principles, on all occasions, unimpeached.

When Mr. Lumb was first thrown into confinement, he was placed in a room contiguous to the public street, and through the iron gratings of his window he affectionately addressed those serious negroes, who, on hearing of his situation, thronged around the prison, to receive his instructions and weep over his calamities. In this place he was guarded by soldiers; and, to prevent the continuation of those exhortations which he was accustomed to give from his cell, the magistrates took the most effectual measures. He was ordered to be *closely confined*; and the guards took care that no colored person of any description should be permitted to speak to him, or be spoken to, through the gratings. The poor negroes, therefore, were only suffered to survey the prison which concealed him; and whilst in mournful silence they occasionally glanced towards it, and then at each other, the anguish of their hearts found some relief in an effusion of tears."

Dr. Coke, who was, at this time, at St. Christopher's, was no sooner apprized of the situation of his persecuted brother, than he set off, in a passage boat, for St. Vincent's, and hastened on the wings of friendship to the prison, where he found Mr. Lumb in confinement with a common malefactor, and, shortly after his arrival, another criminal was added to their number.

But though the missionary was thus painfully circumstanced, he was not forsaken. On the contrary, many of the respectable inhabitants of the island sympathized in his severe treatment, and contributed to his comforts. Two of these called upon Mr. Lumb one day, whilst Dr. Coke was present; and on his making some remarks on their condescension, they replied, "Sir, it is no dishonor to make this gentleman a visit in a jail." Indeed, the very magistrates who committed him offered to lay down two thirds of the pecuniary penalty, and one gentleman would have paid the whole; but Mr. Lumb would consent to nothing which might be construed into a voluntary submission to so unjust a law. For this reason he even refused, at the expira-

tion of the term of his imprisonment, to pay the jail fees; but, after sending him some threatening messages, and adding one day to the period of his confinement, the magistrates thought proper to release him; and as he had now no alternative but silence or voluntary exile, he, of course, preferred the latter, and quitted St. Vincent's with the apprehension that the door was probably closed against any further missionary exertions in that island.

"A famine of the word," says Dr. Coke, "through the above iniquitous law, had occasioned many who once appeared to run well, to wander on the mountains of unbelief, and many more to turn back to the beggarly elements of the world. A considerable number, however, held fast whereunto they had obtained; and, though forbidden to hear the word preached, they did not forsake the assembling of themselves together, whenever a convenient opportunity offered. Nevertheless, from the time in which the law passed till the conference, which began in February, 1793, their numbers had been reduced, from nearly a thousand, to four hundred and fifty-four."

"On my return to England," continues the doctor, "I laid a memorial before his majesty in council, and applied, also, to some of the members of the executive government. Orders were, accordingly, given, that the colonial secretary should send letters to all the West India governors, to inquire concerning the conduct of our missionaries in general. The reports returned, as I was informed, were exceedingly favorable, and when I waited upon the right honorable Henry Dundas, then one of the principal secretaries of state, I received the pleasing information, that his majesty in council had been graciously pleased to disannul the act of the assembly of St. Vincent's which banished our missionaries from the island. Thus was liberty of conscience again restored by the best of monarchs to his loyal subjects; and thus did religious liberty triumph over the private endeavors of oppressive violence, through the goodness of a king enthroned in the hearts of his people."

In 1794, it was considered advisable to renew the mission in St. Vincent's; and Messrs. Owens and Alexander were, accordingly, sent out from England for that purpose. On their arrival, as might reasonably have been anticipated, they found the societies in a very forlorn condition, being scattered, as sheep without a shepherd. Their first attention, therefore, was directed to collect the dispersed members, to seek after those who had gone astray, and to reestablish the public worship of God; and, by the blessing of Heaven on their exertions, their congregations soon began to increase, and they were encouraged to hope that the gloomy night of affliction and persecution

would soon be succeeded by the dawn of a bright and happy day. In a very short period, however, the horizon, which appeared to have been gradually clearing, was suddenly overspread by clouds and darkness, in consequence of a war with the Charaibeas, instigated by the French revolutionists,—characterized by sanguinary barbarity on the part of the savages,—and, at one time, threatening complete destruction to the English colonists. "It needs hardly to be mentioned," says Dr. Coke, "that an island which is made the theatre of hostilities, attacked at once by a civilized nation and by savage hordes, must be an unfriendly soil to the gospel of peace. In this unhappy condition St. Vincent's, at this time, must have been surveyed; for under these inauspicious realities both the gospel and the inhabitants were placed. Both sword and fire united to destroy tranquillity; and the means of present safety tended to engross the public mind, so as to leave but little room for the consideration of those joys and pains which lie beyond the grave."

"We have seen," adds the doctor, "that the persecuting law to which we have alluded was enacted in a clandestine manner, and hurried into existence by a few intolerant individuals, whose deeds of darkness portrayed the gloomy dispositions by which they were actuated. We have also seen that a repeal of this law by our most gracious sovereign was almost immediately succeeded by the Charaibeian war. And, if popular opinion may be entitled to any credit, it is worthy of remark, that the greatest part of our persecutors fell victims in the sanguinary contest. I will not assert, that the death of these men was inflicted by Heaven, as a particular judgment upon them for their persecution; but such facts afford an awful lesson to those who place themselves in direct opposition to the spreading of that gospel which is alone able to make men wise unto salvation."

In 1795, the removal of Mr. Alexander left Mr. Owens a solitary missionary in St. Vincent's, and at the close of the desperate conflict of which we have already spoken, he found it, generally speaking, necessary to recommence his work; the societies being nearly in the same situation that they were in when he and his colleague were sent out from England. The termination of hostilities, however, and the establishment of liberty of conscience, once more dispersed the darkness which had so long hovered over the island, and renewed those prospects which had formerly given promise of great success. "Hindrances," says Dr. Coke, "now dwindled and disappeared; inasmuch that we had nothing of moment to encounter, but the private prejudices and vices of those to whom we wished to impart instruction. The

preaching of the gospel was, also, well attended, and many gave evidence that they were not hearers only but doers also; so that religion, from this period, began to revive throughout the island."

In March, 1796, Mr. Owens was succeeded by Mr. Pattison, who, in the ensuing spring, had a convincing proof that, though toleration was now established in the island, the intolerance of some individuals in authority was as rancorous and deeply rooted as it ever had been.

"A magistrate and one of the members of council," says Mr. Pattison, "had been celebrating St. Patrick's day with other gentlemen of the island; and I was afterward informed that they had intended committing the depredations I am going to relate before the light appeared; but in this they were disappointed, for they did not arrive till about sunrise. Then this gentleman headed some officers of the Buffs (a regiment then at St. Vincent's) with other gentlemen of the island, and, accompanied by the band of the regiment, came down to our chapel. The first thing they did was to throw down a high rail-fence near the road, which stood between the chapel and our dwelling-house. They next broke open the outer gate and the door of the chapel, and entered in triumph. They then broke nearly all the lamps, pulled down the communion rails, tore the Bible to pieces, and strewed the leaves on the floor. The band then struck up, and after dancing and shouting, they left the chapel, and passed by my door, where I was standing. The magistrate said to me, with a shrug and a most sarcastic smile, 'I came here, sir, to keep the peace.' His confederates then vociferated and blasphemed awfully, and declared that if I said a word, they would take me to the market, and give me a dreadful whipping.

"On my applying to the governor for redress, he came to town, and called the council together; and after their deliberations, his excellency, in his way to the fort, called at my door, and said, 'Well, sir, what damage have these St. Patrick boys done you?' When I had replied, his excellency said, he would take care that it should not happen again, and for a year no persecution of any consequence took place: but when the celebration of St. Patrick's day arrived, I felt apprehensive that the gentlemen might pay us another visit. I therefore told Mr. Hallet, who was then with me as my fellow laborer, that we had better sleep at the house of Mrs. Mitchel, one of our friends, who lived at a short distance from the chapel. He consented, and it was providential that we took this precaution: for, in the dead of the night, some persons broke open our dwelling-house; and, as they were armed with swords or cutlasses, they struck about in the dark, no doubt intending to have struck us; but, instead of that,

they cut the furniture, which still bears the marks of their violence. They went into the bed-chambers, turned up the beds, and apparently searched for us under them, and in every part of the house; and had we been there, in all probability we should have been murdered. Mrs. Mitchel, hearing the noise, came out of her house; when one of the ruffians struck her with a bludgeon on the side of her face."

The following anecdote is related by the same missionary, and transcribed by the Rev. Richard Watson, in his admirable "Defence of the Wesleyan Missions in the West Indies."

After stating that, during his residence in St. Vincent's, he conducted himself toward the negroes in a less distant manner than is common among the whites, in order the more effectually to promote their instruction, Mr. Pattison observes, "This part of my conduct was represented to the governor, and his excellency was informed, I think by a member of the council, that there were nearly *twenty* missionaries on the island. How much was said beside I know not: soon after, however, I received a note from judge Otley to this effect: 'Drury Otley's compliments to Mr. Pattison, and requests his attendance, with the other missionaries on the island, at the council chamber, where the council is now sitting.' My colleague and myself immediately obeyed the summons, and found his excellency governor Seaton, with the greater part of the council together. Judge Otley was the spokesman, and said, 'Mr. Pattison, the council has sent for you, to advertise you of what they think of dangerous tendency in your conduct.' Here the governor interrupted him, and said to me, 'Sir, what number of missionaries have you on the island?' I answered, 'Only myself and my colleague now present.' His excellency then rose up, and, with a strong expression of disgust, said to the council, 'I told you there were only *two*;' and he showed his disapprobation of the attempt to impose upon him, by leaving the table, and approaching it no more while I remained. Judge Otley then said, while his excellency was walking about the chamber, 'Mr. Pattison, we thought it right to advertise you that we disapprove of your familiarity with black and colored people.' I then begged leave to observe, in justification of my conduct, that I had seen a circular letter from the bishop of London, as president of a society in England, formed for the express purpose of sending out missionaries for the instruction of the negroes in the West Indies; and in that letter his lordship suggested that the missionaries to be sent out should not associate much with the whites, but should confine themselves chiefly to the free people of color and blacks, and the slaves on the plantations. I further said, that I thought the bishop

and the society understood sound policy, and would do nothing to affect prejudicially the interests of the West Indies. Judge Ottley then said, I might, if I pleased, write to the bishop; but I replied that I was not under his lordship's jurisdiction. Here the matter ended, and I retired."

In 1799, Mr. Hallet was succeeded by Mr. Isham, Mr. Pattison's place having, also, been supplied by Mr. Turner; and each of these missionaries found ample employment in dispensing the word of life both in town and country. "Their utility," says Dr. Coke, "became visible to the planters in proportion to the success which attended their ministerial labors, and approbation became the natural result. In many cases, indeed, interest supplied the place of better motives; so that discordant principles united their influence, and the general result was peace."

From this time nothing material occurred till 1803, when Mr. Taylor, one of the missionaries, arrived on the island, and the day following was taken ill with a fever; but though his symptoms were alarming, his life was mercifully spared, and he was, in a short time, enabled to apply himself to his important work. Soon after his recovery, he expressed himself highly satisfied with the people, and was enabled to look forward with pleasing hope. The chapel and dwelling-house, however, were in a most dilapidated state, and obliged him to point out to the committee in London, the necessity of immediate and complete repair.

In a letter, dated the 7th of April, 1804, this gentleman observes, "The peculiar situation of the negroes is, on many accounts, truly afflictive: domestic necessities present many real hinderances; and, for this reason, much allowance must be made. Sunday is their chief time of respite from laboring for their masters; but they are then obliged, on their own account, to cultivate their ground, to wash their clothes, and to go to market. Indeed, the sabbath is, I believe, the professed market day throughout all the West India islands. O that this abominable evil may be soon removed!

"Yet, notwithstanding these hinderances, God vouchsafes to convince the poor Africans of sin, and savingly converts them to himself; and some of them die, not only with a hope of heaven, but triumphing in full assurance.

"Very lately two slaves on one estate made a truly happy exit. One of these, named Render Sharpe, who was about a hundred years of age, I visited a few days before her departure, and found that she expressed the most lively hope. On my asking if she had any fear of death, she answered, *No*; and added that she thought about nothing but her Lord,

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whose comforts delighted her soul, especially in the night, when pain prevented her from obtaining any sleep.

"The name of the other, whom I visited about the same time, was Sarah. When I approached her bedside, she was lifting her dying hands and eyes toward heaven; while tears of joy bedewed her face, from an internal conviction that she was soon going to be forever with her Lord. She had been ill a great while, and was extremely poor; yet, in the midst of her complicated distress, I never heard her murmur. On the contrary, she appeared thankful, and was enabled to triumph in hope of the glory of God."

In the autumn of 1804, the West India islands were visited by a tremendous tempest, accompanied by dreadful thunder and lightning; and though, on that occasion, very little damage was sustained at St. Vincent's, the inhabitants were seriously alarmed by another storm which occurred, in the same year, on the 21st of October. "It was on a Sunday morning," says Dr. Coke, "just about the time of the public service commencing, that, without any harbinger of approaching calamity, one of the most terrific storms of thunder, lightning, wind and rain came on, that was ever remembered. The elements in an instant were in commotion, and the ground trembled to such a degree, by the roaring of the thunder, that many persons thought there was an earthquake. It afterward appeared, from a statement in the newspaper, that the door of the magazine in fort Charlotte was wrenched open by the effect of the lightning; but, providentially, it was suffered to go no further. In this magazine were several hundred barrels of gunpowder; and, had it taken fire, it is more than probable that Kingstown would have been reduced to a heap of ruins, and all its inhabitants buried in one common grave; but almighty goodness turned aside the fatal blow."

In the course of the same year, an extraordinary instance of unexampled affliction and patience occurred at St. Vincent's, in the person of a negro named Robert Keane, whose employment had formerly been that of a sugar-boiler, and who had, for several years, been severely afflicted. His sufferings are said to have originated in a drop of boiling sugar falling upon his arm, when he was at work. The place fretted into a sore, and the wound spread with such virulence, that his fingers actually *fell off*. The disorder then ascended to his head, which became so dreadfully affected, that, after some time, his eyes dropped out, and several pieces of his skull came away. His feet, also, were attacked by the same malignant disease, and eventually came off. Yet all these afflictions he was enabled to bear with the most astonishing patience; and occasionally he could rejoice in the anticipation of

that future state, where sickness and sorrow are alike unknown.

"The last time," says one of the missionaries, "that I visited this poor negro, I could not bear to look at him, but conversed and prayed with him at his chamber door. When I asked how he did, he replied that he was waiting for the time when the Lord should be pleased to call him to himself. 'Massa,' said he, 'two hands gone,—two eyes gone,—two feet gone;—no more dis carcass here. O, massa, de pain sometimes too strong for me, and I am obliged to cry to de Lord for assistance.' When he came to close his life, he exhorted all about him to be sure to live near to God; and especially his wife, who had continued with him all the time of his affliction. This is a rare circumstance among negroes; as it is the common practice for either men or women, when their partners are afflicted, to consider all obligations cancelled, and to get other husbands or wives. She, however, continued faithful, and he died happy."

In the early part of 1815, Messrs. Lill, Dace and Boothby, who were, at that time, appointed to minister in St. Vincent's, judged it expedient, as their field of labor was so extensive, to take up their residence in three different parts of the island, viz. in towns to the windward and to the leeward. "My station," says Mr. Lill, "was to the windward quarter, about sixteen miles from Kingstown, where we had not a building of any kind which we could call our own. On mentioning my intention, however, to a gentleman who had received the missionaries for more than twenty years, he very kindly gave me permission to reside in a house belonging to him, until we could erect one."

"At this time," says the same writer, "our societies in these parts consisted of about eight hundred members, all *slaves*, with the exception of two or three, and the greater part of them Africans. As they had, for some time, been visited but once a fortnight, their religious advantages had been very few. They were much rejoiced, however, at my going to reside among them; and when week-night preaching was established, the sacrament regularly administered, and the various branches of discipline attended to, numbers cast in their lot among us, and genuine piety, I believe, was deepened in the hearts of many of the members."

The insurrection in the island of Barbadoes, which we shall notice in its place, though proved to be utterly unconnected with the efforts of those who were desirous of communicating spiritual instruction to the negroes, afforded a pretext to the enemies of the gospel, for bringing the missionary system into discredit; and in the spring of 1816, the legislature of St. Vincent's avowed its intention of embarrassing the future operations of the missionaries by certain

restrictive enactments; but the session passed without the adoption of the measures which the council had recommended to the house of assembly.

In a letter dated Kingstown, October 6, 1818, Mr. Bellamy, one of the missionaries then at St. Vincent's, writes, "A gentleman of high respectability recently requested me to undertake the religious instruction of his negro children; to which I replied, that I would willingly comply, considering it as a providential event, in point of example, as well as for the moral benefit of the children. Accordingly, the next Sunday after this interview, he sent about sixty children, neatly and uniformly dressed, according to their sex, and of a healthy and interesting appearance. While I was breakfasting at his house, he had them all assembled before the hall door, and requested me to catechize them, which I did, in the presence of several persons. The sight, I am persuaded, would have gratified you, and all the real friends of missions. Sixty little negroes, forming a crescent two or three feet deep, about the bottom step of the front door of their master's mansion, with their eyes sparkling, and their black countenances glistening; your missionary standing on the top step, instructing them in the principles of our holy religion; the honorable Mr. C—— sitting at my left hand,—the honorable Mr. D—— standing behind me,—three or four ladies in the door way,—and the servants, with several negroes, standing by. At the conclusion the company manifested their gratification,—I felt satisfied, and the dear children, I hope, were, in some degree, profited. From that time, they have been sent regularly to our chapel every sabbath, and we have liberty to go once a week to their master's house, to instruct them.

"I feel a peculiar affection for these children, and the following circumstance will show that they are also attached to me. In going, one day, to visit a sick person, I rode through the cornfields where they were all busy at work. At first they did not perceive me; but one of them, happening to turn his head, exclaimed, 'Massa! dere is massa!' The others looked round, and in an instant they laid down their little hoes, and, surrounding my horse, inquired after my health. I talked with them a few minutes, urging them to be kind to each other, and to fear the great God, who observed all their actions: after which, at my request, they all took up their hoes, and cheerfully resumed their employment."

In a subsequent communication, the same writer observes, "While I was teaching the children, one Sunday, three soldiers were present, who appeared much interested; particularly when the young negroes knelt down in a circle, and of themselves repeated distinctly and correctly the Lord's prayer. When

they shook hands with me, as usual, three or four taking hold of each hand together, and saying, 'Good bye, massa l' one of the soldiers was so much affected, that he turned his head aside, and burst into tears.'

In a letter from Messrs. Mortier, Rayner and Thackrah, dated St. Vincent's, June 21, 1821, these missionaries write as follows:—"The mission in this island is apparently taking deep root. The number in our society is considerable; the negroes attend the means of grace, in general, as regularly as we can expect, considering the disadvantages they labor under; and in our different societies we have peace and some degree of prosperity. At Mount Young we have erected a new chapel, much larger and more commodious than the old one; and our congregations, generally speaking, are good throughout the island. A few days since, a gentleman who owns a plantation, called at our house, and stated that he was about to give his negroes a dinner on the occasion of their finishing crop, which is similar to harvest-home in England; and that, as most of his people were members of our society, the majority of the gang were desirous that a missionary might go and preach to them, instead of their having a dance or other amusements, common on such occasions. With this wish we cheerfully complied, and the negroes were delighted with the visit of the brother appointed to address them."

The labors of the missionaries continuing to be owned of God, the island was divided into two circuits, distinguished as the *Kingstown* and *Biabou* circuits, from the names of the towns in which the superintendents of the respective circuits resided. At the close of the year 1830, the number in society in the two circuits was stated to be three thousand five hundred and forty, of whom three thousand two hundred and eighty-five were slaves, two hundred and forty-two free colored and blacks, and only thirteen white persons.

In 1831, the islands of St. Vincent's and Barbadoes were visited with one of those awful and destructive hurricanes, which occasionally involve in their wild and resistless sweep the property and even the habitations of the inhabitants of the West Indies. This terrific storm will be best described by the missionaries themselves, who, though mercifully preserved from personal injury, were eye and ear witnesses of the universal devastation occasioned by its tremendous and irresistible violence. Mr. Hornabrook writes from Biabou, August 26th, 1831,—

"It has pleased Almighty God, in the infinitely wise dispensations of his Providence, to visit this island with a most awful, tremendous and destructive hurricane—a scourge from which this colony has been mercifully preserved for more than half a century. On Thursday, 11th inst. (a day which will never be forgotten by

us while memory retains her seat), about five o'clock, A. M., the wind blew very strongly from the north; the clouds began to collect in thick masses, the atmosphere became dark and dismal, and the sea presented a most terrific appearance. After using every prudential measure for the preservation of the buildings on the premises, we shut up ourselves in the house, and spent some time in fervent prayer to God, for his mercy and protection. The wind soon shifted to the west, from thence to the south-south-east; and from this point it blew with such force and violence as to defy the power of language to describe. Immediately the spouting of the house, and the fence around the yard, fell; and about half past nine it prostrated our chapel to the ground. The wind continuing to increase in violence every moment, and our house being in a very exposed situation, we could no longer consider it safe. But how to proceed we knew not. To venture out in such a wind and rain, amidst the falling of stones, trees, &c. &c., would, I was aware, be attended with great danger, especially to Mrs. H. and our dear little children; and to remain in the house, there was every probability of being buried in its ruins. As every successive blast became more and more alarming, we resolved at once to abandon the house, and fly for our lives. After committing ourselves to God, we all got out at a window (for we durst not open a door), and with great difficulty made our way across the yard, and got under a little place which had been put up for the fowls, but it formed a partial shelter from the rain, and, fortunately, was but little exposed to the wind. Here we remained till about three o'clock, P. M., by which time the storm had greatly subsided. To the astonishment of all, our little habitation was preserved, and we reëntered it with heart-felt gratitude to the God and Father of all our mercies. Thank God, in the midst of danger we were enabled to sing,

"The God that rules on high,
That all the earth surveys,
That rides upon the stormy sky,
And calms the roaring seas;
This awful God is ours,
Our Father and our love;
He will send down his heavenly powers,
To carry us above."

And although we were drenched with rain, and remained in this state for several hours, yet, blessed be God, none of us have sustained any injury. On the day following, I rode with brother Biggs to Union and Mount Young, to ascertain the state of our chapels there. We found them, as we fully expected, a heap of ruins. This part of the island has suffered amazingly. It represents one vast scene of desolation,

wretchedness and misery. Almost every dwelling-house is unroofed or blown down. Sugar-canes, negro provisions, as well as immensely large trees, are torn up by the roots. The loss which the inhabitants have sustained by this appalling disaster is incalculable, and its distressing effects will no doubt be felt for many years. May the Lord sanctify this chastisement to the spiritual good of all the people.

"I do sincerely hope, the committee will embrace the first opportunity for considering the deplorable state of this circuit. We have about sixteen hundred members, and not a place in which we can meet together to worship God. Until the chapels are erected, we shall be under the necessity of meeting the people in the open air, without even a tree to shelter us either from the rain or sun, for I cannot find one, but is either blown down, or bereft of its branches."

Additional information respecting the storm has been received from Mr. Mortier, bearing date August 24th, 1831 :—

"About four, A. M., in town, it came on to blow from north by west, with moderate rain, and gradually increased till six, when the wind shifted to the north-west, and blew a tremendous gale, which rapidly increased in its violence, and at eight the work of destruction began. Houses thrown one on another, others laid even with the ground in a few moments, deeply-rooted trees thrown down, and, in a word, every object which stood in the way of the wind hurled prostrate. The clouds wore a dreadful aspect, torrents of rain were perpetual, a few flashes of lightning added terror to the scene, and the wind, roaring like one incessant peal of thunder, rendered the scene most awful. I think the stoutest heart must have trembled. The sea rolled awfully high, and lashed the strand with angry roar. The vessels in the bay were soon, with the exception of one, all literally thrown one on another, on the shore. But in town, dreadful as it was, we saw but little of its destructive effects, compared with what the windward and leeward parts of the island exhibit. The scene is beyond the possibility of delineation, and baffles description itself. The ravages of the storm have been nearly universal. Plantations destroyed, sugar-works, boiling-houses, mills, mansion-houses, and negro-houses, in every direction, either wholly demolished or nearly so. The next year's crop almost destroyed, the whole face of the country wears the appearance of the effects of *conflagration*, such has been the blighting influence of the wind. The mountains, which were covered with forests of the most beautiful and lively foliage, have now a hue of coffee-brown. Such has been the rapid march of destruction in this (but a few hours

before) beautiful and fertile island. The whole town of Chateaubelair, with the exception of four houses, is a heap of *ruins*; all level with the ground. Our chapel there, which I had just new shingled and got into comfortable repair for the congregation, is completely destroyed, and part of it carried we know not where. The church is also in ruins. The poor inhabitants have no where to shelter them from the rain and sun. Several negroes have been killed by the falling of buildings, and the provision-grounds, with provisions just ready to be gathered, generally destroyed. All the chapels in the Biabou circuit are even with the ground, so that, of seven in the island, we have but three left, viz. Town, Calliaqua and Prince's Town; these, thank the Lord, and all our habitations, have been mercifully preserved, having only lost a few *tiles, shingles and spouting*.

"What are we to do? Our harps are nearly unstrung, but we are comforted at the thought, 'The Lord reigneth.' Will not our good friends at home help us? I trust they will. 700*l.* currency will not meet the expenses of reërecting Chateaubelair chapel. Our temples lie even with the ground, and our enemies exult!"

ST. CHRISTOPHER'S.

In the month of January, 1787, the Rev. Dr. Coke, accompanied by Messrs. Baxter, Clarke and Hammett, visited the island of St. Christopher's, with the design of introducing the means of spiritual instruction among the poor and long-neglected negroes. This intention, it seems, had, by some means, been communicated to the inhabitants, by several of whom they were received with great cordiality and respect, and encouraged to commence their labors on the very evening of their arrival. After a few days, indeed, both the doctor and Mr. Hammett were invited to preach in the court-house at Basseterre, and six or seven of the principal gentlemen in the town, including the clergyman of the parish, politely asked them to their respective houses; where they had a very favorable opportunity of communicating their intentions, and explaining the objects which they had in view. These proved fully satisfactory; and as it was finally arranged that Mr. Hammett should be stationed on the island, a house was immediately taken for his accommodation in Basseterre, and a gentleman, at a small town called Sandy Point, promised to use his endeavors for preparing a place in that neighborhood, for the occasional dispensation of the word of divine truth.

"In February, 1789," says Dr. Coke, "I again visited St. Christopher's, and had the satisfaction of being personally convinced of the great benefits which had resulted from the introduction of the gospel into this island. The labors of Mr. Hammett had been unremitting; and in the space of two years, through the divine assistance, he had raised a society of seven hundred members, the greater part of whom, I had reason to believe, were members of the mystical body of Christ. The great Head of the church had also raised up in this society two preachers, qualified to impart instruction to others; and to these he had communicated a willingness, equal to their ability, to devote themselves entirely to the work of the ministry."

From this period, the mission continued to flourish under the superintendence of those ministers who, on the itinerating plan adopted in the Wesleyan connection, were, from time to time, stationed on the island. Many of the white residents treated the missionaries with the utmost kindness;—the negroes thronged to hear the word of God;—and, as a proof that many of them had really profited by the instructions which they received, it was found that they might be safely intrusted with arms for the protection of the colony, when an attack was anticipated from the combined forces of France and Spain. "Nothing," says Dr. Coke, "but the power of divine grace could induce the negroes to offer themselves for the defence of a country in which they were held as slaves; and to protect their masters, many of whom, doubtless, had treated them with severity. And nothing but this persuasion could incline their masters to place in them a degree of confidence which they felt reluctant to repose in others."

In the spring of 1802, the members in the society at St. Christopher's amounted to two thousand five hundred and eighty-seven, and a great blessing appeared to rest on the general affairs of the mission. In the month of April, in the same year, Messrs. Debill and Bradnack, two pious and zealous young men, arrived to the assistance of Mr. Brownell, who had been previously stationed there; and on the same day that they landed, one of them preached to such a crowded congregation as struck them with astonishment. Indeed, the attendance on the means of grace had increased considerably during the preceding twelve months; so that Mr. Brownell observes, he was constrained to pray for an enlargement of their borders. "When," says this missionary, "I see the aisles of the chapel closely wedged with white and black people, promiscuously interspersed, without a seat upon which to sit, together with numbers in the yard, who, in former days, could scarcely be brought to

worship God in the same place, I cannot but acknowledge that this is the Lord's doing, and it is marvellous indeed."

From this period, we have no historical documents relative to the state of the mission in St. Christopher's till the year 1816, when Messrs. Whitworth, Raby and Whitehouse observe, in a letter to the committee, "The fall of the year in this, and in many of the islands, has been sickly; but we feel pleasure in stating, that, though many of the members of our societies have fallen victims to death, yet in their last moments they witnessed a good confession. During the late festival (Christmas), at which the negro population have a little time at their disposal, such multitudes assembled for prayer and praise as were truly astonishing. Contrasting what we then saw with the conduct pursued by them at this season, antecedent to the introduction of the gospel among them, we were led to exclaim, 'What hath God wrought!'"

In September, 1819, the inhabitants of this island were dreadfully alarmed by a hurricane, which is thus described by Mr. Gilgrass:—"About daybreak on the 21st, the heavens gathered blackness, and the clouds, charged with instruments of destruction, appeared flying with rapidity in every direction, with the different currents of wind above us. I apprized my family that a hurricane was at hand; which greatly alarmed them, as they were aware of the precarious state of our dwelling-house. The wind continued increasing till sunset, when it blew a perfect gale. We now secured all our doors and windows, and in this imprisoned state remained all the night. From seven till about nine o'clock, the lightning was perpetual, and awfully vivid, resembling the flames issuing from the crater of a volcano. The strength of the gale was not equal through the night; but at one time it was so strong, that it literally forced the rain through the sides of the house, and the floor was completely deluged. At length the morning appeared, and I looked out of my window, to see if the rage of the elements had abated; but the changed aspect of all around me presented a general scene of wreck and desolation. Windmills, boiling-houses, and negro-houses, were all greatly injured, and many of the latter were levelled with the ground; and vegetation appeared to be completely destroyed, from the lofty tree to the flower of the field. Many of our sympathizing friends, who trembled for the old chapel and our house, came early in the morning, expecting to have seen them in ruins; but the God whom we serve continually, preserved us and our dwelling."

"In the course of the night, some cattle perished, and a few negroes were wounded; but I believe none were killed. Of the vessels which quitted our harbor,

and put out to sea before night came on, some were stranded, others broken to pieces, and a few lives were lost. One brig, with seventy-five men on board, was driven among the rocks, and was seen, early the next morning, bottom upwards, with sixty of the men hanging to her keel. The other fifteen were unfortunately drowned.

"Since the hurricane, there has been very little trade, or work of any kind for free people, and every article of food has become very dear indeed. Flour was raised in one day, after the gale, from seven pounds four shillings to ten pounds sixteen shillings a barrel. Some of our people have unavoidable fasts two or three times a week; whilst others have no other alternative than that of dying with famine, or of begging their bread from door to door. Many also have not a shed of any kind, to screen them by day from the heat of the sun, or by night from the heavy dews and torrents of rain."

Notwithstanding the afflictions which the missionaries and the people of their charge were thus called to endure, the word of God continued to be promulgated with success; and the chambers of sickness and death sometimes exhibited scenes well adapted to support and comfort those whose paramount wish was that they might be made instrumental in the conversion of sinners from the evil of their ways. "A colored boy, about the age of eighteen, belonging to our school," says Mr. Pincock, "was taken ill of a fever, of which he died. In his affliction, he sent to request that I would visit him. Accordingly I went; and on my approaching his bedside, he laid hold of my hand, and pressed it to his bosom with apparent gratitude and delight. On my speaking to him relative to the state of his mind, he told me he was happy, and that he longed to be with Jesus. He then requested me to sing some of the hymns which I had taught in the school, and he occasionally joined with me. At his funeral, all the scholars attended, and followed the corpse to the grave; each of them having a piece of black crape tied round the arm, as a badge of mourning. This was a new and interesting sight in this place, and I doubt not it has had a tendency to establish the reputation of our school."

In 1820, Mr. Janion was appointed to labor as a missionary at St. Christopher's; and shortly after his arrival, he visited several of the estates, for the purpose of praying and conversing with those who were in the sick-houses. He also embraced every opportunity of speaking to the Africans, whom he found, in general, more ignorant and wicked than the Creole negroes; and in consequence of his friendly exhortations, many of them were induced to attend the public ministrations of the word. One day, in riding past

the negro houses belonging to some of the estates, a driver, who happened to be going in the same direction, kindly undertook to guide him through the plantations, and across the deep gullies that intersected his road. "I was soon recognized," says he, "by some of the slaves, as the new massa minister, and my guide seemed highly delighted with proclaiming who I was. Some of the negroes came running to me, anxious to seize the opportunity of making themselves known as members of our society. As time permitted, I dropped a word of advice; which was most cordially received with exclamations of, 'Yes, massa,—tankee, massa;—God bless you, dear massa!' &c. This was the case especially with a poor negro woman, who had not been able to go to any of our places of preaching for some years. With uplifted eyes and hands, she feelingly expressed her gratitude to God for what he had done for her soul; and fervently prayed that he would bless dear massa."

In the month of February, 1824, a branch missionary society was formed in Basseterre, on which occasion the honorable William Warton Rawlins, speaker of the house of assembly, presided; a liberal collection was made; and several of the most respectable inhabitants gave in their names as annual subscribers.

"Since the meeting," says Mr. Davies, "a few of our female friends undertook the office of collectors; and, as I am informed, visited every family in town, and every estate in its vicinity; and it seems that they obtained the names of a considerable number of every rank in our community, either as donations or monthly subscriptions. It may not be improper to mention, that, in the course of the morning, before the meeting commenced, one of our magistrates, who, some years ago, entertained a very unfavorable opinion of us, came to the chapel house, and assured us of his cordial good wishes for our success, promising, at the same time, to assist us by his contributions."

The opening of a new and commodious chapel is thus noticed in the island newspaper of January 4th, 1825:—

"On Saturday last, the 1st instant, *Wesley chapel*, belonging to the society from whose founder it takes its name, was dedicated to the solemnities of religion, before a very crowded and attentive congregation.

"The captain-general and Mrs. Maxwell, with his excellency's suite, arrived about ten o'clock, and were conducted to a pew neatly fitted up for their accommodation. The service was then opened by the Rev. Mr. Morgan, who read the eighth chapter of the first book of Kings; after which the Rev. Mr. Oke gave out one of the hymns which had been selected for the occasion, and offered up an impressive prayer.

A second hymn having been sung, Mr. Oke proceeded to deliver the sermon, from Isaiah xxxiii. 20, 21, 22; and the service was concluded with singing and prayer.

"In the governor's pew two ladies of distinction sat with Mrs. Maxwell; and the other occupants with his excellency were his honor the chief justice, the honorable C. Woodley, and captain Ramus. There were likewise present a great many other ladies and gentlemen of the first respectability,—the reverend rector of St. Thomas's, Middle Island,—and the missionaries of the Church of the United Brethren. The utmost order and decorum prevailed throughout the immense concourse assembled on this occasion; and the arrangements for the accommodation of all were judiciously made.

"The chapel is an oblong square, eighty-one feet by fifty-six, and thirty feet in the elevation. It is a substantial building of stone, with a slated roof; and, when completed (the galleries not being yet finished), will accommodate, we suppose, about fifteen hundred persons. The generous contributions of the public, in furthering the erection of this edifice, were gratefully acknowledged by the preacher, in his discourse; and, as he happily expressed it, 'Wesley chapel now stands a conspicuous and permanent monument of the abounding liberality of the inhabitants of St. Christopher's.'

"After the close of the service," says Mr. Morgan, one of the missionaries, "we waited on his excellency at the government house, to express our sense of his kindness, in contributing to the erection of the chapel, and in attending at its dedication. He expressed, with much feeling, his satisfaction as to the chapel and the services; and said that our well-organized school had given Mrs. Maxwell, as well as himself, much pleasure; and that our labors should have, as they justly merited, his countenance and support."

In a communication to the committee by Mr. Whitehouse, respecting the success of the schools, and the importance of early religious instruction, dated March 11, 1827, he relates the following remarkable and interesting incident:—

"A poor woman, who in health was without God in the world, has been for some time in a poor state of health, and much concerned about her soul. In an agony of grief she was pacing her chamber, and cried out, 'O Lord, what shall I do to be saved?' A Sunday school child, amusing itself at the door, heard the all-important question, and replied, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Hope arose in her mind, and the answer brought her to the sinner's Friend."

The following extracts from the journal of Mr. E. Wood will also be read with interest:—

"November 2, 1828.—To-day was my appointment in Cayon. The congregation was very large, and at the love-feast the chapel was filled. The poor people bore many pleasing testimonies to the sacred supports of piety. An old African, who had long been kept from the house of God because of lameness, said, 'Massa, me pray to de Lord dis morning, dat he would make me come to de luv-feast; and, glory be to God, he send me like de wind!' Having addressed them on the subject of prayer, several of them alluded to it when they spoke. One said, 'Dat prayer, it be like de key to my heart; it opey de door to let Jesus Christ in!' There is a happiness in laboring amongst such a people unknown to many. If a minister's duties can be discharged more agreeably from reverence to his office, love to his person, and unremitting attentions to secure his comfort, a West Indian missionary is highly favored. Though with a body enervated by the influence of the climate, and a mind deeply wounded by the loss of an affectionate wife, I feel willing to labor and even to suffer, if occasion require, for the cause of righteousness.

"11th.—Rode out to Cayon this evening, where I preached to about fifty people. Bodily indisposition prevents my doing much. I took up my abode here in a little room adjoining the chapel. Such a night I never spent; I lay upon the floor, with swarms of mosquitoes for my companions, whose incessant hum and piercing stings drove sleep away. A little after three, I rose. The stars affording me plenty of light to see my way, I saddled my horse, and arrived at home before it was fully daylight. The scenery in this neighborhood is nature in her proudest dress. We have at once the romantic and picturesque. Mountain rises above mountain, seeming to reach the heavens themselves, their gentle declivities showing the sugar-cane waving its lofty plume, indicative of its approach to maturity. High above the cane-pieces are the small allotments of ground cultivated by each slave upon the different properties, for personal consumption, and to supply the vegetable market. If the weather be propitious, this is sufficient to meet his few but necessary wants, allows him an opportunity of purchasing a few articles to furnish his wattled house, or to procure for his wife and children a few of the more refined comforts of life than what are allowed him as his master's slave. If the weather, however, should be very rainy, he suffers more, in proportion, from the damage done his grounds, than the planter from the injuries his canes have sustained.

"13th.—I attended the leaders' meeting in Basse-

terre. One of the persons proposed as a member is a black man and a slave; he is a house servant, but, contrary to most of this description, very humble. He can read well, though he never was at school. When asked how he had learned to read, he said he had contrived to get a spelling-book, when a boy, which he always carried with him, picking up a lesson from any one he met with. He gave a very clear account of having an awakened mind. Not being in possession of a Bible, brother Whitehouse promised him one.

"16th.—I preached at Cayon, and baptized four children and one adult African. I also administered the sacrament, and admitted several into society.

"23d (Lord's day).—Renewed tickets early this morning to one of the men's classes. About nine o'clock, H. M. S. Grasshopper, captain Crawford, brought into the harbor a slave brig, called *El Finnan*, under Spanish colors, which she had captured the night before. This vessel was descried by the Grasshopper on Saturday morning, about seven o'clock, between Dominica and Martinique. She immediately gave chase, during which very squally and rough weather obliged the brig occasionally to shorten sail, and the Grasshopper came up with her after a run of fourteen hours, and took possession of her. The brig had four hundred and ninety slaves on board when she left the coast of Africa; when brought in here, she had four hundred and eighty-six of these unfortunate beings, four having died.

"I read prayers and preached at ten o'clock; met the society; married a couple, and then gave tickets till three o'clock. Though very weary, I preached at night, and a goodly number were present.

"Oct. 24th.—The Grasshopper and her prize sailed this morning for the Havana, where there is a mixed commission under the treaty between Great Britain and Spain, and to which the negroes will be turned over."

The most recent intelligence from this island is contained in the subjoined extract of a letter from Messrs. Felvus, Banks, Fraser and Walton, dated October 11, 1830:—

"Our societies are kept alive, the majority of them 'walking in the fear of God, and in the comforts of the Holy Ghost.' Our congregations are mostly numerous; and we have received from them a gradual increase to the number, who are decidedly pious. We have, by our computations this day, advanced to a total number of members of four thousand. Our principal stations are seven, besides neighboring estates. These we continue to supply with the help of several excellent men whom God hath graciously given us as local preachers. In this latter advantage, Methodism is more favored in this than in the other islands.

"But ours is not unmixed prosperity. The want of commodious chapels in several places is painfully felt. Some of those we have cannot contain their societies, not to speak of other hearers. The chapel at Dieppe Bay is lamentably small, and sadly dilapidated. We have no place of worship in Nicola Town, where there is a considerable number in society, and a willing people. Our predecessors preached there in a house denied to us. In Sandy Point, where the want of a light and roomy chapel has been most felt, we have hope, seeing the walls of one are rearing.

"Our schools, too, are suffering in connection with the chapels, and the difficulty of securing a constant and punctual attendance of the slave children, prevents that improvement which perseverance has been known to insure.

"But to these discouragements we oppose the considerations of our partial success, the happy result of protracted trials in times past, the fervent prayers of many of our pious and beloved people, who 'for Zion's sake will not hold their peace;' and, above all, the promise of God, which insures fruit to the patient labors of his believing people."

BARBADOES.

In the month of December, 1788, the Rev. Dr. Coke visited Barbadoes, in company with Mr. Benjamin Pearce, one of the Wesleyan ministers; and, though on landing they considered themselves in a region where they were entirely unknown, it was soon discovered that some pious soldiers were then on the island, who had formerly heard Mr. Pearce, at Kin-sale, in Ireland; and, on Dr. Coke being introduced to a merchant of Bridgetown, named Button, he was immediately recognized by that gentleman, as having baptized four of his black servants in North America. Several other gentlemen treated the doctor and his companion with the greatest politeness, and some of them promised that Mr. Pearce should be at full liberty to instruct the negroes upon their respective plantations.

Considering that "a great door and effectual" was now opened for the promulgation of the gospel in this part of the archipelago, Dr. Coke left Barbadoes, and Mr. Pearce commenced his ministerial labors with great zeal and energy; but though, in the first instance, many of the inhabitants seemed inclined to attend to the word of God, a spirit of persecution soon began to appear among persons of rank and influence; and, under the absurd idea that the religious exhortations addressed to the negroes would render them dissatis-

fied with their situation, and probably induce them to attempt their own emancipation, they resolved, if possible, to drive the preacher and his doctrines from their shores forever. Mobs were accordingly encouraged to disturb and impede the celebration of divine worship; and on one occasion, near the close of the weekly lecture, a scene of the most disgraceful uproar and confusion occurred. The rioters stamped, whistled, shouted, and uttered the most dissonant and hideous noises; after which they quitted the chapel, and discharged a volley of stones against the doors, accompanied with dreadful threats and imprecations. Mr. Pearce, of course, applied for redress; but though the magistrate before whom he preferred his complaint, appeared highly indignant at such a flagrant violation of the peace, and issued warrants against several of the rioters; yet, when they were brought before him, and the facts were proved by incontrovertible evidence, he said, that "as the offence was committed against ALMIGHTY GOD, it was not within his jurisdiction to punish it." By this extraordinary decision, the complainant was left to pay all the expenses attendant on his application; and his enemies were naturally induced to suppose that, in future, they might insult him with perfect impunity.

It was now, for some time, impracticable to preach at night; and even in the meetings of the society, the singing of a hymn was sufficient to draw a mob round the house, and to expose the inmates to the grossest outrage. And when, after the lapse of some months, our missionary attempted to reestablish the evening service, the same spirit of hostility was manifested, and a new disturbance was very soon raised. One evening, in particular, a party of young men entered the chapel, for the purpose of putting a stop to the worship, and made such a hideous noise as completely drowned the voice of the preacher, and ultimately compelled him to dismiss the congregation. The rioters, being afterwards joined by about a hundred other persons, endeavored to break open the chapel door, and failing in this attempt, they demolished the window above it. Mr. Pearce now ventured among them, hoping that he might induce them to desist; but they no sooner saw him, than several of them attempted to strike him, and followed him to his house, which they surrounded for some time, with the most menacing words and gestures. He, however, providentially escaped unhurt; and, after some time, the mob retired, without carrying their threats into execution.

Mr. Pearce resolved once more to appeal to the justice of the island; and, as Dr. Coke observes, "It pleased God to incline the heart of one of the magistrates to do him justice. Warrants were issued with the utmost readiness against the offenders;—the affair

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was brought to a hearing in the town-hall;—and five of the rioters (who had previously attempted to compromise the business) pleaded guilty. They were, therefore, dismissed, after a severe reprimand from the bench, on condition of their paying all the expenses of the day, together with half of the sum which Mr. Pearce had given to the counsellors and attorney whom he had consulted. This they did, acknowledging their offence, declaring themselves sorry for it, and promising not to disturb the congregation any more.

"A decision so different from the former," continues Dr. Coke, "could not but make a sensible impression upon all, and considerably dissipate that spell of prejudice, which, with other causes, had hitherto shut the door through the country. Accordingly, an invitation was soon given to Mr. Pearce to visit a planter in a distant part of the island; and the sermons which he preached there tended, in no small degree, to dispel those unfounded calumnies which had been so industriously circulated. Some of the rioters, however, availing themselves of his absence, assailed his house with stones, and struck Mrs. Pearce with such violence, that she was severely hurt. As the delinquents were unknown, it was impossible to bring them to justice: nothing remained, therefore, but to bear the injury with patience, and to watch with vigilance the return of these depredators."

In 1791, Mr. Pearce succeeded in his missionary labors by Mr. Lumb; who, notwithstanding the wickedness and opposition which still prevailed, found means to remove prejudice from the minds of many individuals; and though the white inhabitants of the town entertained the most ineffable contempt for vital religion, and were, of course, averse to the instruction of their slaves, the planters in the country were far more accessible, and he had permission to attend no less than twenty-six estates, which he regularly visited once a fortnight. Unhappily, however, his visits were attended with very little success. "The negroes, in general," says he, "are as much ashamed of religion as the whites; and such a place for holding divine things in contempt, I never saw before!"

From this period the mission in Barbadoes exhibited, for several years, the most gloomy prospects, and in 1797, the spirit of hearing had sunk to so low an ebb, that, even in the town, Dr. Coke informs us, "The regular congregations seldom consisted of more than forty persons, most of whom were whites, and thirty of them members of the society. In the country places, the congregations seldom amounted to more than ten or twelve; and, through the whole island, exclusively of Bridgetown, the members of the society did not exceed twenty-one. This gloomy aspect inspired us with serious thoughts of quitting the island altogether; but

the same motives which had thus far urged us to perseverance, induced us to continue our exertions, from a hope, rather than an expectation, that the work would still take a favorable turn."

In March, 1801, Mr. Hawkshaw, who was proceeding to a different place of destination, in company with some other Wesleyan ministers, came to an anchor before Bridgetown, and went on shore, in the expectation of spending a few hours with the missionary on the island; but, to his great surprise, he found that the preacher had locked up the chapel, sent the key into the country, and retired, about three weeks previously, either to Antigua or St. Christopher's. Several of the people who were lamenting the loss of the means of grace, earnestly entreated Mr. Hawkshaw to remain with them; and as he considered this to be a providential opening, he complied with their request, and his labors were attended with considerable success. The chapel, also, which he found in a very dilapidated state, was repaired and rendered more commodious, during his stay on the island; and though, in a few instances, he experienced some interruption in the celebration of divine worship, the decisive measures which were adopted against the rioters, not only procured a restoration of tranquillity, but rendered the worshippers and their cause more respectable in the eyes of the public.

The next preacher employed in this mission was Mr. Bradnock, who sailed from England in the autumn of 1803, but did not reach Barbadoes till the 21st of March, 1804. Owing to the previous removal of Mr. Hawkshaw to Grenada, the interest had again sunk into a very low state; but under his instrumentality, it soon began to revive; and as he was encouraged as well as protected by the civil authorities, he was enabled to re-establish the evening service, which, for a considerable time antecedent to his arrival, had been given up. Several doors were opened in the country for the reception of the gospel; whilst in Bridgetown, divisions, which had unhappily existed in the little church, were effectually healed,—backsliders were reclaimed,—and the members of the society were gradually increased.

In 1805, Mr. Bradnock was succeeded by Mr. Richard Pattison; but, after mourning over the general aversion which was manifested to divine truths, and the little success which seemed to attend the dispensation of the word, he returned to Europe; and Mr. Robinson, his successor, entered into his labors without much prospect of success. He exerted himself, however, with zeal and fidelity in the discharge of his important duties till the 17th of July, 1807, when he was suddenly seized with a severe illness, which soon terminated in his dissolution; and the little flock at

Bridgetown were once more left as sheep without a shepherd.

In November, 1811, his excellency, governor Beckwith, having requested an official return of the number of the Methodist congregation in Bridgetown and its vicinity, or any other part of the island, Mr. Hallett, the resident missionary, wrote as follows:—

"In obedience to your excellency's command of the 22d instant, I take this opportunity of informing your excellency that the Wesleyan Methodist society in this island is composed of thirty persons, eleven of whom are whites, thirteen are free persons, and six are slaves. Two of the former reside in the country,—the remainder are inhabitants of Bridgetown. The mission in this colony is almost entirely supported by our mission fund at home, and the support of the missionaries in the West Indies consists of food and raiment. I sincerely regret to add, that deep-rooted prejudice impedes the progress of the mission in this island;—a mission which, however it may be represented, has for its object the best interests of mankind."

In the spring of 1816, an insurrection broke out among the negroes on some of the plantations in Barbadoes; which, in the first instance, was expected to be productive of the most fatal consequences. A military force, however, was marched against the rebels with such promptitude and effect, that eight or nine hundred were killed,—a considerable number were taken prisoners; and, by the following morning, tranquillity was completely restored. This circumstance was immediately seized by the enemies of missions, as an instrument for bringing into discredit the labors and designs of the Wesleyan preachers: though it is a remarkable fact, that, when the insurrection broke out, not a single Methodist missionary was in Barbadoes, and out of a population of seventy-one thousand two hundred and fifteen negroes, there were not more than thirty-six belonging to the society. Indeed, the absurdity of attributing such an event to the preaching of the missionaries will be sufficiently obvious, when the reader is reminded, that in the report of the committee appointed by the house of assembly to inquire into the insurrection, nothing is said either of missions or religion, but the mischief is traced to other causes.

In 1818, the mission in this island was recommenced; and, in the ensuing year, a new and commodious chapel was erected; towards which several of the principal inhabitants contributed liberally, and thus afforded an additional and most complete refutation of the vile calumny to which we have alluded. His excellency the governor was pleased to grant special authority to license the chapel, and intimated that the civil power would always be ready to preserve to the missionaries the full enjoyment of their religious privileges.

Prejudice, indeed, at this period, seemed to be rapidly giving way; and the laborers appointed to superintend this part of the vineyard were encouraged to hope that a divine blessing was about to be poured out on a spot which had hitherto remained in a state of comparative barrenness. One of the missionaries, Mr. Moses Rayner, observes, in a letter dated December 27, 1819, "We opened a new place of worship on the 29th of November; when the congregations were large, respectable and attentive, and our people appeared thankful to God for having exceeded their most sanguine expectations. The chapel is about fifty-two feet by thirty-one, built of stone, and cased in the front with bricks. Its appearance from the street is neat and striking, and it is neatly painted and finished in the inside. I think it will seat from four to five hundred persons; and there are thirty-one pews, which, with the exception of two or three, are already engaged, and the rent paid in advance. Our dwelling-house is over the chapel, and is very airy and commodious."

In 1820, Mr. Rayner and his colleague were succeeded by Messrs. Shrewsbury and Larcum; who, in a communication to the directors, observe, "Our prospects, at present, cannot be deemed *flattering*, but they are certainly *brightening*, as there is more likelihood of prosperity than was ever previously known in Barbadoes. On Sunday evenings, our chapel is thronged from end to end, and multitudes crowd about the door, to squeeze in, when there is the least opening. Besides our labors in Bridgetown, we have three estates in the country at which we preach once a fortnight. The proprietors (one of whom is a member of the house of assembly) are firm friends to the missionaries, and have promised to use all their influence with other gentlemen of the colony to permit us to instruct their negroes."

From this time the aspect of the mission became gradually more and more encouraging; and on the 31st of July, 1821, Mr. Shrewsbury writes as follows:—"I have never enjoyed greater satisfaction in corresponding with you from this station, than at the present hour. The wilderness begins to blossom as the rose, and streams to flow in the desert. During the last quarter, the society has received an accession of twenty members, and four persons have been lately received on trial. Most of those who have joined us are young persons; some of whom, a few months ago, were exceedingly wicked and depraved. One conversion is remarkable, and worthy of more than ordinary notice. The youth who is the subject of this happy change was formerly abandoned to every vice. On Easter eve, he spent his time in rioting and dancing, and other excesses; nor did the party of pleasure separate till the break of morn on the sabbath. His

way home lay past the chapel; and as it was the early prayer-meeting, he felt inclined to enter the place. He did so, and whilst one of the brethren was calling on the name of the Lord, he was deeply awakened; and his convictions increased under the sermons which were delivered in the course of the day. Since that time, he has become 'a wonder to many;' even the wicked admire while they hate the change.

"I am happy to inform you, that we have been able to form an auxiliary missionary society; and though I cannot ascertain exactly the sum we shall be able to raise, we expect to make an annual remittance of not less than fifty pounds sterling."

About twelve months after this communication, the same writer states, in a letter to the committee, "The mission in Barbadoes is still rising, and friends to the cause are gained in the midst of opposition. This was strikingly manifested at the anniversary of our missionary society, held on the 25th of June. The chapel was excessively crowded, and whole families were constrained to go away, for want of room;—the collection doubled that of the preceding year;—and the scene was rendered peculiarly interesting by several of the most respectable of the *Jews*, who, at the conclusion, gave their silver and gold also, for the furtherance of the Messiah's kingdom."

But little more than three months had elapsed, when the pleasing intelligence thus communicated was succeeded by news of a very different complexion; which evinced that, whilst every thing had appeared to betoken the growing prosperity of the mission, a storm was gathering at a distance, which at length burst over the heads of our pious missionary and his little flock. The afflicting particulars are thus described by Mr. Shrewsbury himself, in a letter dated St. Vincent's, October 29, 1822.

"Passing over the scoffs and sneers which fell to my lot daily in Barbadoes for more than three years, it is now about three months since the hatred of the carnal mind began to manifest itself in a more violent manner. In the public streets, I was frequently abused as a villain in open day, not by mere rabble, but by the great vulgar—by merchants from their stores, or individuals in the garb of gentlemen, whom I accidentally met. Nor was the press unemployed; not only were the Methodists, as a body, spoken of as a people highly dangerous to the community, but I was also particularly alluded to, by the name of *Mr. Rueful*, as one who was secretly undermining the West India interests, while I seemed, in my preaching and my conduct, to be a saint. I determined, however, to regard the apostle's words—'By well-doing, to put to silence the ignorance of foolish men;' and as they knew that I had lived 'holily and unblamably amongst

them,' I hoped, by patiently and meekly bearing ill, to constrain even mine adversaries to acknowledge, that from my principles and practice nothing need be apprehended that would militate against their welfare. But the result has proved that I was mistaken.

"On Sunday, October 5th, some unknown persons assembled at the chapel-door, with the avowed design of molesting the congregation. Thin glass bottles were prepared, and filled with a mixture of oil and assafœtida; and all on a sudden they were thrown with great violence into the midst of the people. One was aimed at my head, and came between the pulpit lamps, just over me; a second cut a young man in the head, who was sitting just before the pulpit; a third cut another man slightly on the jaw; in all, eight bottles were thrown, for the necks of so many were found the next day in the chapel, which was strewn all over with thin splinters of glass. Providentially, no one received any serious injury; but the confusion and uproar that ensued cannot be easily described. Fearing my wife would get injured by the crowd and commotion in the chapel, I left the pulpit to assist her into the vestry, as she was near the time of her confinement; but after some minutes I returned, and gave out a hymn, when the talking and murmur gradually subsided; and as many of my congregation as remained (about one third had departed) heard with tolerable attention a discourse from Psalm xxxvi. 9. The heat, however, was almost suffocating; for every window-shutter was obliged to be closed during the whole service, the stones rattling against the chapel from every quarter.

"The next day, having advised with my friends, I thought it my duty to take proper steps to discover the offenders and bring them to justice; and for this purpose I offered a reward of thirty pounds currency, for the conviction of any one of them. But the insulting shouts of laughter, as I passed a door where a considerable number of gentlemen were met, soon convinced me that the deed met with general approbation; hence such expressions as these were repeated by numbers: 'Serve the fellow right; they ought to have gone and dragged the fellow out of the pulpit,' &c.; and a member of the assembly, who is also a magistrate, told my father-in-law, that if a sufficient number would join him, 'he would go and pull the chapel down at noon-day.' I have every reason to believe that many persons of the highest respectability condemned this outrage in the severest terms: but I am fully assured that the mob had four to one on their side; so that numbers outweighed influence; not to mention that several influential characters made no scruple to aid and abet the practices they would have been ashamed personally to engage in. Hence my

offer of thirty pounds reward was made a sport of;—a certain low character was employed to go singing about the streets a kind of ballad, turning the whole of my efforts to bring the offenders to justice into ridicule;—and some persons said, that if I found out the individuals, if they were on the jury, they would rather die than bring them in guilty.

"Meeting thus with general countenance, our enemies almost hourly increased both in strength and number; and many who had never wanted the inclination, but the courage, to oppose us in our worship, now came forward to swell the ranks of the ungodly. I wholly omit the vexations we met with during the week, and come to notice the proceedings of the following sabbath, October 12th. While in my study, brother Exley came and forewarned me that that evening much was designed against us; and just before I went down stairs, a second messenger came, and stated, that 'trouble was near at hand.' I felt concerned chiefly for my dear wife, as any fright or alarm might cost her her life. Having resolved to go into the pulpit, and commit myself to the care of God, I could not persuade her to keep from the chapel: she therefore was placed in the vestry.

"As I came down from the dwelling-house, and entered the side door of the chapel, the sight was really intimidating. Without the chapel, and throughout the whole length of the street, there was an immense concourse of people, 'some breathing out threatenings and slaughter,' and others merely lookers-on: within the chapel, besides a fine congregation of my regular and serious hearers, there were planted all around the pulpit, and by the pulpit-stairs, from twenty to thirty of the gentlemen-mob, apparently ready for any mischief, when those without should make a beginning. Just as we arose from prayer, two men, wearing masks, and having swords and pistols, came galloping down the street; and, presenting their pistols opposite the door, they fired; but only one pistol went off, and that discharged its contents, not within the door, amongst the congregation, but without, beside the window, so that the men planted round the pulpit were completely disappointed; for it seems the design was to have fired crackers amongst the females, to set their clothes on fire; when advantage would have been taken of the confusion to have wreaked their vengeance on me. It also providentially happened that evening, that two military gentlemen were at the chapel, and their servants were outside on their horses. As the masked gentlemen came riding down the street, one of the horses began to prance, and threw the servant right against the foremost man, whom he seized: but he instantly presented the pistol to his breast, saying, 'You are a dead man, if you de

not quit your hold.' Of course he suffered him to escape. Meantime the second gentleman passed and fired, when the other officer's servant pursued him through the town; while the one who had been for a moment seized pursued the servant, and made three blows at him with the sword, but missed every time, so that one unarmed man was between the two who were armed. Finding he could not seize the man before him, he, with great dexterity, pulled up his horse as he turned a corner, and laid hold of the bridle of the horse behind him, which threw the man who was masked, and threw the horse also, so that he rolled upon the man, and injured his side; but, while the brave servant was securing him, the other came up to his help; so that, standing no chance against two armed men, he could only lay hold of the hat of one of them, which he rode away with, and brought to me the next morning. Had it not been for this unexpected and spirited pursuit, I am persuaded those men would have returned, and others with them, and would have fired their pistols repeatedly, till they had effected their design. As it was, when the pistol which went off had discharged its powder against a window, and caused a momentary blaze, some voices from without cried, 'Fire! fire!' but a member of the society, who was stationed at the door, with great presence of mind, ran in, and said, 'It is only a cracker; do not be alarmed.' The murmur subsided: I gave out my second hymn, and preached with considerable enlargement and freedom, from 1 Cor. i. 22—24; having previously determined that, as it was doubtful how long I should be able to preach to this people, while I had the opportunity, I would make the great doctrine of the cross my frequent theme. And it affords me comfort now to reflect, that from such a text I closed my ministry in Barbadoes.

"On Monday, the 13th, I received a summons from a magistrate to appear before him on the 23d, to answer for not having enrolled myself in the island militia. It seems to have been the opinion of some, that the toleration-act did not extend to that island, as the militia-act of the colony does not distinctly recognize it. I knew that I had right on my side; but I also knew the weakest would go to the wall. Being advised and entreated by my hearers to alter the hour of evening service, I designed to have commenced, on Wednesday the 15th, at five, and to have ended at six: but soon after five in the afternoon the mob began to assemble, so that my wife and I were glad to go privately to our brother's house for shelter; and early in the evening, a party from the race-ground came galloping into the town, and when they found the chapel-doors closed, they exultingly cried out, 'The coward is fled! the coward is fled!' No harm was done that night; only a few stones were

thrown; and by nine o'clock the mob had quietly dispersed.

"The next day, I thought it my indispensable duty to apply to the governor for protection. I should have done so earlier, but there had already arisen several disputes between the governor and the colonists; and as mine was an unpopular cause, I was unwilling that he should be further embroiled with them through succoring me, and therefore delayed my application to him till I could delay no longer. After the usual formalities, I stated to his excellency that I was the Wesleyan missionary residing under his government,—that in such and such instances I had been molested in the performance of my public duty,—and as my congregation could not worship God in peace, I was necessitated to solicit his excellency's interference and protection. His excellency replied, that I ought to apply to the magistrates first; that if they refused to protect me, he would; but that he ought to be the *dernier* resort. I replied, that I was fully sensible of the extreme propriety of his excellency's remark, but that there was no effective magistracy, and that the magistrates bore me personal resentment, which was manifest from this simple fact:—I had been three years and a half in the colony, and had never been interfered with, concerning the militia; but now that the populace were bearing me down, the magistrates, instead of coming forward to protect me, had sent me a summons to answer for not having enrolled myself in the colonial militia. His excellency said, that he was very sorry for me; that he wished me well; that no man in the country could be more abused than he had been; and that he was afraid the arm of protection would be represented as the arm of tyranny. I then requested his interference as to my exemption from the militia, and showed him my license under the toleration-act: but he advised me to get a lawyer's opinion, saying, 'It is a matter of law, and, unfortunately, I do not understand the law.' I ventured to suggest to his excellency, that, independent of the toleration-act, by virtue of his prerogative, he could exempt any individual from the militia service; but he declined, and said, if I wanted any thing, I must petition him in council. I said, 'Sir, I am a friendless, unprotected individual: in applying to your excellency, I have done my duty, and can do no more.' I then withdrew, convinced that my only succor must come from the Lord. On my way from the government-house, I called on one of the clergymen, who has ever been my friend: he advised me to petition the council on the following Tuesday, and also to have no service at the chapel on the sabbath till the result of my petitioning was known. On the 19th, therefore, there was no service at the chapel;

but the Methodists all attended at the established church. This was the memorable day on which the chapel was destroyed; and the account which I subjoin is given from credible eye-witnesses of the whole proceedings.

"In the course of the week, circulars had been issued by a secret committee, which proposed to pull down the Methodist chapel the next Sunday evening, requesting the concurrence of the individual to whom it was sent. No signatures were affixed that might discover names, but certain letters of the alphabet, which were understood by the parties. Accordingly, on Sunday evening, by six o'clock, they began to muster, bringing with them carpenters, masons, &c., with hammers, saws, hatchets, crow-bars, and every other necessary implement; and, before seven, they burst open the chapel-gate and doors, and fell to work till they had demolished lamps, benches, pews and pulpit, and left nothing but the bare walls.

"They next went up stairs into the dwelling-house; broke open the windows and doors; threw out the crockery ware; chopped up tables, chairs, and every article of furniture; tore up my library, consisting of more than three hundred volumes, besides some manuscripts of great importance to me; and began to unroof the house, which, when they had partly done, they made flags of such linen as they found, and gave three cheers; when they proceeded to demolish the roof, and break down the walls, as far as the dwelling-house floor. In fact, from one hundred and fifty to two hundred men were employed in this iniquitous work, from seven in the evening till after one in the morning (it being full moon that day), besides an immense crowd of spectators, without the least attempt being made to check them, either by the civil or military authorities.

"All this time I and my wife were sitting in a relation's house; but about nine o'clock, a friend came in haste, and entreated us to fly; as the mob were swearing that when they had finished the chapel, they would come up there after me. O the distress of that hour! My wife, with tears, begged to go with me wherever I went: but her brother said, 'No, you will cause your husband to be taken.' There was no time to delay. She was secured in a neighboring hut, where it was thought she would not be suspected; and I, having disguised myself, went with another of her brothers through a cotton-piece, and retired, about a mile and a half in the country, to the house of a friend, where we all remained till morning. We lay down with our clothes on, having agreed with our friend, that if I should be traced to his house, before he gave any one admission, he should let us out by a private door, that we might still have a hope of

escaping. Early in the morning I returned to my brother-in-law's house, and found my wife there also: all were well; they had suffered no molestation; but, about two in the morning, four men rode by, shouting, 'Down with all the Methodists! down with all the Methodists!'

"As soon as day dawned, all my friends who saw me urged me to leave the colony without delay; every hour they became more urgent, saying, 'No man's life was ever so much in danger as yours is.' In fact, every one was afraid to give me shelter. I considered, if I remain, I cannot preach; my public usefulness is at an end here, for the present. I shall certainly lose my life, or receive some personal injury, the effects of which will be felt for life: in particular, if I stay till Thursday, and answer the unjust summons of the magistrate, the mob will tear me out of his hands, and kill me on the spot. Besides, whatever risk I choose to run, it does not seem a just thing to expose my friends to danger for affording me shelter. Reasoning thus, I resolved to depart; my wife also wished it, saying that she was willing, in her trying state, to go with me, and commit her body and soul to the care of a gracious God. Hence a vessel was privately chartered; and by three in the afternoon of Monday, the 20th, about two miles down the coast below Bridgetown, we went on board, and sailed for St. Vincent's. But my trials were not yet over. We were in a small vessel, manned by the captain and three black sailors, when, being about half our passage over, my wife complained of severe pains, which, with sea-sickness, rendered her case deeply distressing. I could do nothing but cry to God, for no human help could possibly be obtained. Blessed be the Lord, he heard our cry; for, though the sea-sickness continued, her pains were considerably lessened, till we landed in St. Vincent's, and a few hours after our landing, she gave birth to a fine boy. Through almost unparalleled mercy, both mother and child are well; and I assure you, my heart felt most deeply the observation which a pious old member in St. Vincent's made, when looking on Mrs. Shrewsbury and the child—'Ah, sir,' said she, 'the people who say God does not hear prayer, do not know what it is to pray.'

"Thus I have narrated the particulars of the calamities of the Barbadoes mission: only I may add, that a vessel has arrived from Barbadoes to-day, by which we learned, that on Monday evening the mob fell to work again, and completely levelled the very walls, so that one stone is not left upon another; and that the inhabitants say, they will serve every chapel the same that shall be built in Bridgetown.

"To trace the causes of these hostile proceedings is next my duty. This is very easy, for they may all

be resolved into two,—Ignorance and Wickedness. But the alleged causes are these: 1. A letter of mine which is printed in the Missionary Notices for October, 1820. They think I have given an unfavorable and untrue representation of their moral character. 2. Falsehoods daily circulated to my prejudice. Many have affirmed that they have seen some of my letters, in which I speak of the planters' cruelties, &c. &c. Now, though I have never once, not even to a bosom friend, mentioned a single fact relative to the slaves being cruelly treated, because I know the tide of prejudice against the West Indians on this account is unreasonably strong (for the generality of the planters are humane men), yet it only became necessary for a poor drunken wretch to say he had seen such a letter, and every one would immediately believe him. As it regards my sermons also, for weeks past, I have had lying hearers mingled with the audience; men who have gone away and perverted my words, boldly affirming—'I heard him say it myself,' till they have worked up the people to a pitch of madness against me. For instance, having preached from this text, 'Is any thing too hard for the Lord?' it was immediately circulated that I had said—'As nothing is too hard for the Lord, it is not too hard for the Lord to make all the slaves free.' And the poor shallow creatures to whom this silly tale was told, admitted it, and raised a fresh outcry against me as a dangerous character. 3. It is constantly affirmed that the Wesleyan missionaries are all Wilberforce's and Buxton's men; there is no such thing as convincing the Barbadians that we have no connection with the African institution, nor with any other political body. 4. Earl Bathurst's despatches have made them very angry; their ire must find vent, and who so proper an object to display their hostility against, as a Methodist missionary, who was almost universally hated and scorned by the people? 5. The Demerara insurrection was laid to our charge. These causes combining in the hearts of the ignorant and the wicked, have led to all our miseries."

In consequence of the daring outrage which is detailed in this letter, sir Henry Wardo, the governor, issued a proclamation, offering a reward of one hundred pounds for the conviction of the offenders. Such, however, was the unparalleled effrontery of the depre-
dators, that they immediately printed and circulated a counter proclamation, threatening that any person who came forward to impeach one of them, should receive the punishment which such an act would justly deserve; and observing that no conviction could be effected whilst the parties remained firm to themselves. This extraordinary and contumacious document also asserted that those who had destroyed the Wesleyan chapel were not the rabble of the community, but that the

majority of the persons assembled on that occasion, were of the *first respectability!*

On Mr. Shrewsbury's arrival at St. Vincent's, the governor received him with kindness and urbanity; but told him, that, as he came under suspicious circumstances, it would be advisable to refrain from preaching, until testimonials could be obtained, in respect to his character and conduct. To obtain certificates on these points, Mr. Ryner went to Barbadoes; but he was not permitted to land, as some of the planters threatened, in the event of his making such an attempt, that they would burn the vessel, and put him to death. One man, indeed, actually sat on the shore a whole night with a loaded pistol, to shoot Mr. Rayner, on his debarkation; and the captain of the vessel was so much intimidated, that he thought proper to remove from his station, and to place himself under the guns of a ship of war. The necessary correspondence was, therefore, carried on in writing with the persons to whom Mr. Shrewsbury had referred; and nine testimonials were obtained, from persons of respectability, all of which were highly creditable to the character and conduct of the persecuted missionary, who was, in consequence, allowed to commence his ministerial labors at St. Vincent's. As a striking proof, however, of the lawless state of society in Barbadoes, at this period, it is necessary to add, that these certificates were given under the express stipulation that the names of the gentlemen who signed them should not be made public, lest they should be exposed to insult or personal injury.

That the fury of the rioters was not yet satisfied, but, on the contrary, that they were still desirous of persecuting the congregation whose house of prayer they had demolished, and whose affectionate pastor they had driven from the island, will appear from the following extract of a letter written by Mrs. Gill, and dated October 30, 1824:—

"After Mr. Shrewsbury left us, we assembled for religious worship in my habitation. Our meetings were numerously attended; the large room, which held one hundred and fifty persons, would not contain the congregation; the gallery and passage adjoining the room were often so crowded, that we were obliged to open the drawing-room also; and thus three rooms were filled with serious and devout worshippers. Many began to inquire the way to Zion, and twelve were added to the society. The enemies, who were watching us on every side, now began to be alarmed, and plotted means for our destruction. The destroyers of the house of God, on the 19th of October, 1823, resolved 'to celebrate the anniversary of the demolition of the chapel,' in honor of their 'signal triumph over Methodism,' and determined to end the anniver-

sary by rasing my dwelling-house to the ground. Accordingly they posted up handbills, stating that they had discovered another chapel, in which Methodism was again rearing 'its hideous head;' casting all kinds of opprobrium upon us; and summoning all who had a hand in destroying the former chapel, to be ready here, with the same kind of instruments, on the 19th instant, and level this also with the ground. They were to meet from six in the evening till nine, allowing themselves three hours to 'do the job;' and to meet so armed, that if 'any of the pest presumed to resist, they might be sent to sleep with their forefathers.' Previous to the issuing of the proclamation, a gentleman informed me of the intention of the people, and assured me that they were fully resolved on their measures, unless I would promise to give over Methodist meetings; for they said they might as well have suffered Shrewsbury to remain, as my house to continue for the same purposes as those for which the chapel was erected.

"By the advice of a gentleman of the first respectability, I made his excellency the governor acquainted with my state; and, to his honor, I am glad to say, that he used every means for my protection, and the security of the public peace. The magistrates and constables had orders given to be about the spot, and keep the house free from molestation. The governor also ordered that if their power were not sufficient, the militia should be called out; and it is said that the troops at the garrison were ordered to be in readiness.

"It was on the 15th instant I first wrote to the governor, and on the 17th, two of the magistrates made their first visit; during the time of our prayer meeting, which we held every Monday evening. Having invited them into the drawing-room, they objected to our meeting, as being contrary to law that any private house should have such an assembly of people as they had seen, especially as many were slaves. They said I should be in danger of being summoned to appear at the sessions for my conduct. I asked one of those gentlemen, whether he had not given me permission to hold those meetings. He said, 'Yes; but I did not think the slaves attended.' On the 20th instant, the whole body of magistrates and constables came to search my house for arms and ammunition; which, they said, they had been credibly informed I had secreted, to defend my house in case it should be assailed. I invited them in, and begged them to search. This, however, they declined; but forbade me to hold meetings any more. Some have conjectured that they would allow us, who are free people of color, to meet, but not the slaves; but rather than exclude the poor slaves, I will have no meetings at all, until the Lord, who forsakes us not, shall open for us a way."

Shortly after the intelligence of these disgraceful outrages was received in England, Mr. Buxton, the member for Weymouth, without any solicitation on the part of the Wesleyan society, announced his intention of bringing the subject under the consideration of parliament. This he accordingly did, on the 23d of June, 1825; and a highly interesting debate took place, in which the cause of religious liberty, and the instruction of the negroes by missionary labors, were eloquently advocated by different speakers. And though Mr. Canning did not consider it advisable to adopt the resolution proposed by Mr. Buxton, the way in which he met the case was truly manly and honorable; and the amendment which he suggested embraced all the strong points of the original motion without qualification. It was, therefore, resolved, *nem. con.*, "That an humble address be presented to his majesty, to represent to his majesty, that this house, having taken into their most serious consideration the papers laid before them, relating to the demolition of the Methodist chapel in Barbadoes, deem it their duty to declare, that they view with the utmost indignation that scandalous and daring violation of the law; and having seen with great satisfaction the instructions which have been sent out by his majesty's secretary of state to the governor of Barbadoes, to prevent a recurrence of similar outrages, they humbly assure his majesty of their readiness to concur in every measure which his majesty may deem necessary for securing ample protection and religious toleration to all his majesty's subjects, in that part of his majesty's dominions."

This expression of the sentiments of the house of commons may be considered, as it has been observed by the editor of the *Missionary Notices* (September, 1825), "as a shield thrown around the missionaries, and the religious liberties of the people of color, and the slaves themselves; which, it is hoped, will henceforward be found sufficient toward off all the attempts of violent or prejudiced men to disturb them; and will be felt as an additional motive for the peaceful and prudent use of those inestimable advantages,—the free enjoyment of the liberty of worship, and the rights of conscience. We trust, indeed, that the whole of this affair, painful as it has been, and much of the society's property as has been destroyed, will turn out for the furtherance of the gospel. The character of Mr. Shrewsbury, and the objects of the society, have been abundantly exculpated; and the benefit of protection in their endeavors to promote the true interests of the colonies, by instructing and moralizing the population, has been, by this decision, more fully secured to them. That advantage, we are assured, will be used by the society, for the sole purpose of more widely disseminating those principles of evangelical truth, which

redound to the glory of God, by promoting 'peace on earth, and good will towards man.'"

But these sentiments, though generally correct, did not sufficiently calculate upon the opposition to be expected from an infuriated people, goaded, by their vicious propensities, to desperation against every restraint upon their gratifications and pursuits; for, when an attempt was made, by Mr. Rayner, to resume the mission, in April, 1825, under a promise of protection from the governor, popular tumult, encouraged by persons of some respectability, assumed so serious an aspect, that the governor, sir Henry Warde, advised the postponement of his landing, to which Mr. Rayner thought it prudent to accede. At the close of the year 1826, the Wesleyan missionary committee say,—

"The committee have the pleasure to state, that the mission in Barbadoes has been recommenced. The excessive violence manifested by the whites of that island when Mr. Rayner, under the direction of the committee, proceeded from St. Vincent's to that colony last year, induced the committee to wait some time longer, in the hope that that blindly hostile temper, which menaced the authorities of the island and the public peace, might subside; and that, when the recommencement of the mission could no longer be delayed, consistently with the duty which the committee owe to the society and congregation there, no excuse might be pleaded for those renewed acts of violence, which, in some degree, were still to be anticipated. Mr. Rayner, as having formerly labored in that island with acceptance, was a second time appointed to this arduous service, and sailed from this country for St. Vincent's in January last.

"In the mean time, the society in Barbadoes had been wholly prohibited from meeting together even for prayer; and the widow Mrs. Gill was kept till the early part of last year with a prosecution hanging over her head, under an obsolete act of Charles II. (sought up for the purpose), for the crime of having had several meetings at her house for prayer, and reading the Scriptures, after the destruction of the chapel. She appeared at the quarter sessions in that month, and was then discharged, upon payment of fees, which a few friendly gentlemen raised for her."

On the mission being resumed, another missionary was appointed to assist Mr. Rayner in the duties of the station; and it became cause both of surprise and gratitude, that, notwithstanding the very general prejudice entertained against the mission, the missionaries remained unmolested, and the cause of God daily triumphed more and more. Mr. Rayner, speaking of the state of the mission, observes,—

"In March last, the number of members in society was five whites, and seventy-one colored and black

persons: total, seventy-six. Two have returned to England; one of the above number died happy in the Lord, and two have been expelled. Twenty-three have been added to our numbers (including four members from other islands), besides six soldiers now stationed in this island. The society has therefore gradually increased in number, and, it is hoped, in piety also. Much of the divine presence is frequently felt in the public means of grace, and the congregations are large and attentive."

"We are also favored with an encouraging prospect of a missionary establishment about seven miles to windward of Bridge Town, upon the property of William Reece, Esq., who has long been very sincerely desirous that his negroes should be instructed in the principles of morality and religion, and has consequently invited your missionaries to preach upon his estates. He has lately built a substantial stone chapel fifty by twenty feet, convenient for the negroes of both estates, on which are upwards of four hundred negroes, and in which divine service has been performed for several months. A missionary lectures and catechizes in it once a week, and each sabbath one of three young men in society attends to exhort and catechize. The children can repeat nearly the whole of the first Conference Catechism: the adults appear desirous to hear the gospel."

"A few serious soldiers have for six months rented a small hut close to the boundary of the garrison land, where they have held prayer-meetings among themselves, and where the missionaries have officiated once a week. On the whole, the proceedings of the year cannot be reviewed without discovering cause for unfeigned gratitude to the Author of every good and perfect gift, and affording ground of confidence in God, that his goodness will be continued unto us, and that he will yet more abundantly prosper our handiwork upon us; that he will reëstablish us as heretofore; and that the glory of the house that shall be built here to his name shall far exceed that of the former. Number in society—six soldiers; five other whites; sixty-five free colored and black; twenty-five slaves: total, one hundred and one; increase, twenty-five."

Schools.—"As soon after the commencement of forenoon preaching as it was thought prudent, your missionaries requested the aid of the former teachers in an attempt to reëstablish the school, to which they readily consented, and their united endeavors were commenced on the 15th day of July; since which time they have been as regular as circumstances would allow. The average attendance of scholars has been rather deficient, owing in many cases to want of clothes or some other cause generally unavoidable; but as the school may become more fully organized and

established, it is hoped their attendance will be more regular, and that, by a diligent and faithful attention to the school on the part of the teachers, it will be productive of much moral and religious good."

"The scholars have already made some progress in learning to read the Sacred Volume, and in repeating the first series of the Conference Catechism; and the attention which they have manifested whilst it has been explained to them, and whilst they have been exhorted to flee from the wrath to come, has been truly gratifying. May they soon know the Holy Scriptures, which are able to make them wise unto salvation! Adult scholars—males, three; females, thirteen: total, sixteen. Children—boys, twenty-nine; girls, twenty-eight: total, fifty-seven. Total number of scholars, seventy-three."

"Upon the estates of William Reece, Esq., about sixty slave children are catechized twice a week. Many of them can nearly repeat the first Catechism, and are very desirous to learn to read. Their owner is sincerely desirous to promote their religious welfare, and will spare no means in order that they may be brought to the knowledge of the only true God, and Jesus Christ, whom he hath sent."

The foundation of a new and larger chapel was publicly laid in Bridge Town the 14th of May, 1828, when a congregation of about four hundred persons attended, who all behaved with decorum during the whole of the service. It was opened for public worship on May 24th, 1829. More than £1000 had been subscribed towards its erection by friends in Great Britain. Mr. Rayner gives the following detail of the services on the occasion:—

"I have now the pleasure of informing you, that our new chapel was opened for divine worship last Sunday, the 24th instant, and solemnly dedicated to the service of the Most High. A numerous and respectable congregation assembled on the occasion, and were deeply attentive throughout the service. The Lord deigned to record his name there, and fulfilled his promise by coming to bless his people. The text was taken from Psalm cxxvi. 3—'The Lord hath done great things for us, whereof we are glad.' At the close of the service, a liberal collection was made towards the erection of the chapel; and every heart seemed to bound with such pleasure and delight as cannot be expressed by me better than in the language of the Psalmist: 'In our distress we cried unto the Lord, and he heard us. Verily God hath heard us; he hath attended to the voice of our prayer. Blessed be God, who hath not turned away our prayer, nor his mercy from us. We were glad when they said unto us, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem.

Peace be within thy walls, and prosperity within thy palaces. Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen and amen!' To me it was a season of more than ordinary trial and interest, and one in which I felt the vast importance of the duty that devolved upon me in dedicating another chapel in this town to the service and honor of God. I, however, partook largely of the delight and joy evinced by our people; and I pray that 'James street chapel' may stand long, and be the gate of heaven to many souls. Brother Briddon, who officiated in the morning in the country, came into town, and preached an appropriate sermon in the evening, from Exodus xx. and part of 24th verse: 'In all places where I record my name, I will come unto thee, and I will bless thee.' The congregation was large, respectable and attentive, and all was quiet and orderly, both within and without; and also on the following Wednesday evening. The collections for the day amounted to about £18 sterling, a great sum to be raised here, from, with but few exceptions, the middle and lower orders of society, as, owing to the long season of dry weather which we have had, provisions are exceedingly scarce and high in price. Thus hath the Lord hitherto helped us; we have not labored in vain, nor spent our strength for nought. He hath mercifully prospered our handy-work. He has obviated the difficulties that have been in our way, has furnished us with means, and, in the use of those means, has blessed our endeavors to erect a house to his name. Bless the Lord, O our souls, and all that is within us, bless his holy name. Bless the Lord, O our souls, and forget not all his benefits! You may recollect that our dwelling-house and the chapel are built upon the late property of our good friend Mrs. Ann Gill. After the events of October, 1823, the members and friends of our mission gathered around her as their leader and friend, and her house became emphatically a house of prayer; and upon the very same site stands our newly-erected temple. May we not exclaim, 'What hath God wrought!' The dwelling-house is airy, and sufficiently commodious for a mission family. The chapel stands upwards of seventy feet from the line of the street, and we have a chapel-yard behind it, seventy or eighty feet square. The chapel is sixty-six feet long by forty-eight, outside measure; has two tiers of windows; is erected high enough to allow excellent galleries, and will hold from five to six hundred people. The pulpit, pews and benches are considered to be well adapted for convenience and comfort. It contains forty-two pews, nine feet long, which are nearly all rented. In the former chapel there were only thirty-

two. Under the chapel is an airy and spacious cellar, which, as soon as we are able to floor a part of it, we intend to use as a Sunday school room."

The reestablishment of public worship was succeeded by the pleasing prospects of an extension of divine truth, and Christian experience, and practical religion. But the dreadful hurricane which has so recently swept over the islands of Barbadoes and St. Vincent's has, for the present, thrown a gloom around every object. The subjoined statements are given by the missionaries.

Extract of a Letter from Mr. Edmondson, dated Barbadoes, August 15th, 1831.

"I have been informed that a vessel will be sent to St. Thomas to-day, to forward letters to Europe by the first conveyance, communicating the melancholy tidings of the late hurricane in this island, and I will forward you a line by it.

"The gale commenced very early on the morning of the 11th instant, reached its height about four o'clock, and continued about two hours and a half. I suppose there is not a house in the island uninjured; eighteen out of twenty on an average are unroofed, and partly thrown down. Churches and chapels have shared the same fate. Hundreds of lives have been lost, and vast numbers are seriously afflicted with broken limbs and dislocated joints, &c. Others have been preserved as by a miracle. The loss of property is immense, and many, previously in comfortable circumstances, are ruined. The greatest distress prevails, and is likely to continue.

"Thank God, my colleague and myself, with our wives and children, have been preserved from personal injury; but our town chapel is seriously injured, and, to prevent further damage, must be repaired immediately. The dwelling-house also has suffered, and that in the country is thrown down. Our horse is killed, and our progress in the erection of the new chapel is much retarded. As soon as they have got their wearing-apparel and books, &c., out of the ruins, and I can hire a cart to send for them, brother Rathbone and family must come to town and live with us, for it is impossible to rent a house any where; and as both Mr. Reece's are down, and all those of his slaves, as well as the out-buildings, he cannot help us. You will hear from us again by the packet. In the mean time, have the goodness to lay our distressed state before the committee."

From Mr. Rathbone, dated August 31, 1831.

"My colleague has already informed you of the awful hurricane with which this island has been visited,

and of some of its fatal consequences. I shall not, therefore, attempt to particularize; but only notice a few of the more important effects of this calamitous event; and some circumstances connected with the destruction of the mission dwelling-house in the country part of the station, and with our own personal danger and merciful deliverance. On the preceding evening, I had been preaching on Pilgrim Estate, the property of our friend, William Reece, Esq. The wind blew rather freely from the north-west, but no danger was apprehended by us, and I believe by very few others. Service being over, I returned home and retired to rest, with the same composure as at other times. About half past two o'clock in the morning, I awoke, and found the wind higher than ordinary, and soon perceived it was rapidly increasing. Shortly after, we got up and struck a light, and endeavored to strengthen the windows and doors. The wind had now so much increased as to excite some alarm; but little did we think that a visitation so awful, as the one we experienced, was so near at hand. We soon perceived that all attempts to secure the doors would be fruitless; and, as the roof already began to move from the rafters, it became necessary immediately to attend to our personal safety. We, therefore, hastily caught up our children, and ran into the lower part of the house. The place that struck me as the most secure was under a small staircase. To this we resorted without delay, and commended ourselves to God for protection, earnestly praying we might be prepared for whatever awaited us. The storm raged with increased fury, and the roof of the house was soon carried away. Large masses of wall fell on the hall floor, the whole of which went down with a tremendous crash. Our horse, being under this floor, was buried beneath the ruins, and killed. Had the walls fallen with equal violence on the floor under which we had taken refuge, nothing but a miracle could have saved us. But, thanks to our gracious Protector, not a stone, nor even a splinter, touched any of us! The noise of the wind had now become dreadful beyond conception, and such as no language can adequately describe. Though the roof in broken fragments was flying in every direction, and the walls falling around us, and crushing in the floors, we could distinguish nothing but one loud, continued, dismal howling of the tempest! The hurricane was at its height a little before four o'clock, and continued to rage with unabating violence till five, or a little after. Perhaps there is scarcely an instance on record of a storm effecting so much mischief in so short a time; for most are agreed that nearly all the mischief was done in about an hour and a half. What our feelings

were, during that period, may be better conceived than described. After continuing a considerable time in prayer, I invited my wife to join me in praising God for having hitherto preserved us. To this she readily assented, and told me she never felt more happy, and that she had a strong persuasion the Lord would deliver us. We felt much encouraged, while presenting our thanks to our Almighty Father, and truly felt the glorious privilege that, under such circumstances, we had a merciful and omnipotent Being, in whom we could confide. We again renewed our supplications, praying earnestly for ourselves and families, and for all exposed to the same danger with ourselves. With the dawning of the day, the wind abated. On leaving the staircase, and looking up, I found the roof had been entirely carried away, and that the walls had fallen to a level with the floor, under which we had hitherto found an asylum. About six o'clock, the wind again rose, and blew violently till night. It then finally subsided. I got upon the ruins of the house, and looked around, when a most dreary scene every where presented itself. As far as the eye could reach, from our elevated situation, not a building had been able to withstand the fury of the contending elements! Most were totally demolished. There was one, however, not far from us, that was partly standing; but even this had lost all its gallery, part of its roof, nearly all its shingles, its doors, part of its front wall, and all its out-buildings. Here I ought to mention the kindness of the proprietor of this house (the honorable R. Hamden), in offering shelter to me and my family till we could extricate our things from the ruins, and provide ourselves with lodgings elsewhere. This offer we gladly accepted, and continued to enjoy it till we removed to town. Several others found shelter under the same roof, shattered as it was. It was rather a singular sight to see us, when going to this gentleman's house, the evening after the storm. I had neither coat nor hat to put on. My wife had no cap, except a night-cap, which she borrowed of the servant. The children were not better clad. But, thanks to our merciful God, we had not to complain of broken bones, or of the slightest bruise.

"The astonishing effects of this hurricane will scarcely be credited by those who have not witnessed them. Most of the trees in the island were blown down or broken to pieces. I was informed by good authority, that a tree, measuring thirteen feet and a half in circumference, was literally broken in two. But instances would be endless. Every thing we possessed, except the little clothes we put on when we got up, as well as every thing belonging to the mission-house, was interred in the ruins. My library,

consisting of from four to five hundred volumes, in excellent condition, was wholly covered with them: many volumes, and some whole works, were totally destroyed; many others much injured, and almost all more or less damaged. We, however, recovered most of our linen and wearing apparel, though considerably damaged. Several of our trunks and boxes, my writing-desks, &c., were broken to pieces. Scarcely an item of furniture was saved. The chapel in town stood the storm, though not without sustaining considerable injury. Indeed, such was the severe shock it received, that it became necessary to repair it immediately, to prevent its probable ruin, had it been left till we could have heard from the committee; especially as the stormy months have already commenced. We trust, therefore, that the step we have taken will be fully justified, even in the estimation of the committee, by the necessity of the case. Fortunately, the town dwelling-house comparatively escaped the general devastation, having suffered no very material injury.

"The loss of property throughout the colony is immense. The loss of lives has been estimated at four thousand! Two of our members in the country fell among the slain; of whom I hope to send you a short account at a subsequent period. At present I shall only add, that I have good reason to believe they were prepared for their sudden removal from this probationary state. None of the town members were killed, though a few were severely hurt.

"Much distress is at present experienced for want of houses; thousands having nothing to afford them any thing like a substantial shelter from the descending rains. Most of the houses that were not entirely destroyed, are crowded with those 'who have not where to lay their heads.' The mission-house affords shelter to several, beside the two mission families. To lie on the floor, with a shelter over their heads, is a luxury to many. Most of the churches in the island are down, and nearly all the public buildings. The two Moravian chapels, we understand, have shared the common fate. In short, scarcely any has escaped the dreadful ravages of this tremendous storm! May the Omnipotent Jehovah, 'whom winds and seas obey,' sanctify this awful stroke of his hand, to the spiritual benefit of the numerous population of this island!

"In conclusion, I feel it my duty again to acknowledge the goodness of God in our preservation, and our earnest desire to devote ourselves more fully to Him who has so eminently saved our lives from destruction, and crowned them with his loving-kindness and tender mercies. Amen."

DOMINICA.

In the month of December, 1788, the Rev. Dr. Coke, accompanied by a few missionaries, visited Dominica, and met with a very cordial reception from some of the inhabitants, particularly from his excellency, governor Orde; of whom the doctor observes:—"In journeying through life, I have had many opportunities of being introduced to men of distinguished characters; but I have no recollection of any one whose politeness exceeded that of this gentleman. He manifested both affability and respect toward us, and appeared friendly to those truths which we came to inculcate."

After spending a few days on the island, and considering from appearances, both in town and the country, that there was a sufficient probability of success to justify the commencement of a mission, Dr. Coke determined on leaving Mr. M'Cornock on the island, for the purpose of promulgating among the inhabitants the glad tidings of salvation. The missionary thus appointed immediately commenced his labors with a zeal which demonstrated his intense anxiety for the salvation of immortal souls. Multitudes flocked to hear him; and his preaching was attended with such success, that, in the space of a few months, about a hundred and fifty individuals appear to have been deeply impressed with concern about their eternal state. But whilst the work seemed to be in the highest state of prosperity, the labors of this devoted missionary proved too great for the strength of his constitution, and he fell a martyr to that love which he bore to the name of Christ and to the souls of his fellow creatures.

The pious and seeking souls who had been benefited by Mr. M'Cornock's ministry, were now left without a pastor, and several years elapsed before another missionary could be sent to supply his place. Many, however, to whom the word of God had been owned and blessed, retained their steadfastness, and continued to shine as lights amidst the gross intellectual darkness by which they were surrounded.

In 1794, Mr. Cook was appointed to take charge of the mission in St. Domingo, and he continued to labor with unremitting assiduity till 1796, when another missionary was sent to succeed him. Under the instrumentality of this person the congregations began to increase, both in number and respectability; the preaching of the gospel was evidently productive of real benefit to many individuals; and peace and prosperity appeared likely to be long enjoyed by the society. "Flattering, however, as these prospects seemed," says Dr. Coke, "they were soon found to

be delusive. The hackneyed notion that preaching to the slaves would inspire them with ideas of equality, began to spread among the planters, and gave rise to a determined opposition." Before the month of October, 1796, had expired, the missionary received a summons to appear in the field, on the ensuing sabbath, to learn the use of arms. Surprised at such an unexpected call, he waited first upon the colonel who had summoned him, and afterwards upon the president, with whom the measure had originated; and petitioned that he might be exempted from military service, in order that he might attend to his ministerial duties. His petition, however, was treated with contempt; and, after being told that he was considered as a very suspicious character, who disseminated pernicious doctrines among the slaves, he was peremptorily ordered to quit the island.

After the lapse of about two years, Mr. Dumbleton proceeded to Dominica, where he found the society in a very low state, and the prejudices of the planters by no means removed. In consequence of a recommendatory letter from an English nobleman, however, the governor was induced to promise him his protection; and when the people perceived that they could assemble for religious worship without molestation, their numbers rapidly increased, and before the end of the year, the congregation was become very respectable. Prejudice, indeed, began now to subside; and in the year 1800, many individuals, who had formerly protested against the residence of a missionary in the colony, were ready to contribute towards the erection of a new chapel.

Mr. Dumbleton was succeeded by Mr. Boocock; but this missionary was much debilitated by the effects of an unpleasant passage, and preached but twice after his arrival. His complaint settled into a putrid fever, which, after confining him to his bed for a few days, terminated in his death; and thus plunged the society and congregation into a state of deep distress; as no preacher was on the island to supply his place, and many months necessarily elapsed before any assistance could be procured from England.

Mr. Shepley arrived at Dominica in February, 1803, and had the satisfaction of reuniting those members of the society who had been sadly scattered whilst destitute of a pastor. He had, also, invitations to visit several of the estates; and on some of these he found that the negroes, with the consent of their masters, had erected wooden huts, for the celebration of divine worship. Mr. Shepley was afterwards joined by Mr. Richardson, another of the Wesleyan missionaries; as there were now two principal establishments formed in the island; the one in the town of Roseau, and the other at Prince Rupert's Bay, about thirty miles distant. Between

these stations the missionaries divided their labors, and generally exchanged with each other about once a month. The marshy situation of Prince Rupert's Bay, however, proved so extremely unhealthy, that Mr. Shepley was repeatedly seized with an intermitting fever, which brought him almost to the grave; and Mr. Richardson, after an illness of five days, was called to his eternal reward.

The invasion of Dominica by a French force, in the early part of 1805, is thus narrated by Mr. Gilgrass, who was at that time laboring as a missionary upon the island:—

"In the month of February, by the permission of God, our enemies paid us an unwelcome visit. On the alarm being fired, it was at first reported that the Demerara fleet was approaching; but a little time convinced us that it was a French fleet, consisting of eight sail, viz. one of a hundred and twenty guns, four of seventy-four, two privateers, and a brig. Instantly the whole town was in confusion, and the inhabitants began to remove their most valuable property, and to leave their habitations; whilst, for a short time, the thirty-six pounders whizzed about our heads in a most dreadful manner.

"The enemy's ships were very well manned, having on board upwards of five thousand musketeers. By means of their flat-bottomed boats, each of which held eighty men, they soon landed eleven or twelve hundred at the fort. Our number there was not more than one hundred; for as they landed at different places, our force was divided, and it was greatly to our disadvantage that we had but few regulars.

"The town now lies in a ruinous state indeed, as a third part of it is burned down; and, the storehouses being burned, both food and raiment are destroyed. The enemy demanded a large sum of money, and took away all the vessels in the harbor, excepting two, which would not carry sail. They also seized upon many negroes, and, after plundering the inhabitants, departed."

In the month of December, in the same year, Mr. John Hawkshaw, who had made an unsuccessful effort to introduce the gospel among the negroes of Demerara, arrived in Dominica; and, after spending a few days at Roseau, he went to St. Rupert's Bay—the place which had already furnished to other laborers abundant employment and an untimely grave.

"In this part of the island," says Dr. Coke, "the missionaries, with the assistance of their friends, had erected a convenient chapel, and prosperity seemed to attend every exertion which they made. In the midst of this success, however, a violent hurricane attacked their chapel, rased it to the ground, and laid a tem-

porary embargo on the progress of their labors and on their hopes; as the members of the society, being chiefly slaves, were too poor to rebuild it. In consequence of this disaster, they were, for a considerable time, totally destitute of a place in which to worship God. Previously, however, to the arrival of Mr. Hawkshaw, they had contrived, through the further generosity of their friends, to rebuild another chapel, capable of accommodating a congregation of about a thousand people; and at the time he visited this insalubrious spot, the society consisted of nearly six hundred."

After preaching at this place about a month, with considerable success, and much personal satisfaction, our missionary was seized with the same malignant fever which had already proved fatal to Messrs. M'Cornock and Richardson, and from which Mr. Shepley and Mr. Dumbleton (the latter of whom had some time since returned to Dominica) had escaped with extreme difficulty. On hearing of this circumstance, Mr. Dumbleton hastened from Roseau, to visit his afflicted brother, and found that for eight days he had suffered severely from constant thirst and sickness, which had occasioned a violent soreness in his breast, and rendered it extremely painful for him to speak.

The patient being desirous of removing, if possible, to Roseau, and the medical man who had attended him being of opinion that his removal might be effected without imminent danger, a boat was procured, and a mattress spread in it, beneath an awning which defended him from the sun. "In this boat," says Dr. Coke, "he was placed with his friend, and they proceeded on their coasting voyage. When they had rowed about six miles, he said that he felt himself better; but at the expiration of about two hours and a half, they perceived him to grow much weaker; and, therefore, took him on shore, and put him immediately to bed. From this time he spoke but little, and soon discovered symptoms of being in a dying state. They, therefore, joined in prayer with him, and committed his soul into the hands of his Redeemer. He now caught hold of Mr. Dumbleton's hand, and endeavored to speak, but his words could find no utterance; and soon afterward he fell asleep without a struggle or a groan. His body was carried to Roseau, and interred, the next evening, in some ground belonging to the chapel; and Mr. Dumbleton endeavored to improve the mournful occasion by addressing the numerous congregation which attended, from *Philippians* i. 21. 'For me to live is Christ, and to die is gain.'

From this time nothing of particular interest occurs in the history of the mission at Dominica, till the year 1813, when Mr. John Willis, who was appointed to this station, narrowly escaped destruction from the effects of

a hurricane, the particulars of which are detailed in the following extract of a letter dated Roseau, July 30:—

“On Sunday, the 11th instant, just before the forenoon preaching, I felt an unusual debility and lowness of spirits; and, after the service, I was seized with a violent headache and fever, so that I was not able to preach in the evening. The next day my fever increased, and, notwithstanding medical aid was called in, I was confined until the 22d; and then, though very weak, I was obliged to escape for my life. Two days after I was taken ill, I was removed into the chapel, as the small house in which I lived had but one apartment, and the heat of the weather made much against my complaint. During the whole of the night preceding the 23d, the wind had blown fresh, but no danger was apprehended until about six o'clock in the morning. Two hours afterward it blew a hurricane, accompanied with torrents of rain, and several severe shocks of an earthquake. About nine o'clock, the chapel began to shake very much; and the wind, filling the cellar, lifted it up and down in an astonishing manner. Myself, a servant, and her little daughter, were in the chapel. Between nine and ten o'clock, one end of the building began to fall. We, therefore, ran to the other end, to endeavor to get out at the door; but when we came there, we found that the giving way of the whole building had fixed the door so fast, that we could not move it. There seemed nothing, therefore, for us now to do, but to commit ourselves into the hands of God; for, if we attempted to escape out of the windows, we were in danger of one end of the building falling upon us, which must have crushed us to death. After standing for a moment near the door, we saw the whole building coming down;—the side against which we stood then gave way, and fell; when, in an instant, we found a passage opened into the street. Whether the benches kept up the side from crushing us, or how we got from under it, I am not able to say; but the Lord wrought out for us a great deliverance. The falling of the timber gave me a black eye, and grazed the skin of my forehead, which was the only injury I sustained. As soon as we got clear from the chapel, we ran, or rather the wind carried us, into the cellar of a neighbor's house, which did not fall, and there we remained, with many others, till the storm abated.

“To see the destruction which has been occasioned in the town is truly distressing. Whole streets are almost laid in ruins, and about one third of the houses destroyed. The Roman Catholic church,—the courthouse, where the established minister officiated,—and the governor's house, are all in ruins. The sea rose to a tremendous height, damaged many

houses, and obliged the vessels to put out from the harbor. Many lives were lost;—a great number of persons were maimed;—and it was truly pitiable to see the inhabitants, whose houses had fallen, running about the streets half naked in search of a shelter. Trees were torn up from their roots, or completely stripped of their verdure, and much of the provision in the country is destroyed; so that our sufferings are not likely to be at an end for some time. I am informed that the chapel at St. Rupert's has shared the same fate as our place of worship in this town.”

In 1816, Mr. Boothby commenced his labors at Dominica; where he found things in a very discouraging situation, there being neither a chapel nor a residence for a minister. Premises, however, were, at length, obtained in Roseau, for these purposes; and the exertions of this pious missionary began to be evidently crowned with success, when, by a mysterious providence, his work was cut short, and he was summoned to enter into that rest which remaineth for the people of God. The particulars of this event are thus related by Mr. Dakin, in a letter dated July 17, 1816:—

“Our friend had enjoyed good health until the 4th instant; and, in the evening of that day, he preached to a numerous and respectable congregation; but, unhappily for us, a resident of Martinique came into the chapel, with a fixed determination to interrupt the worship. Mr. Boothby, with some difficulty, got through his sermon, evidently much hurt at this man's behavior; and, stepping up to him, begged that he would go into the house, in order to convince him of the impropriety of his conduct. His rude reply to Mr. Boothby drew the people in such numbers into the aisle through which the preacher passes into his study from the pulpit, that he was obliged to pass through another door, into the open air. In the meantime, the servant, who had gone through to admit her master at the front entrance, was so confused and alarmed, that she could not for some minutes open the door; so that Mr. Boothby had to stand in the open air, without his hat, and in a high state of perspiration. He thus caught a cold, which fell upon his lungs, brought on a pleurisy, and in about ten days put an end to hopes the most flattering, and prospects the most cheering, in the prosecution of the work of God.”

Another correspondent, alluding to the same occurrence, observes, “Mr. Boothby was well received by the inhabitants in general, many of whom censured, in very strong terms, the conduct of the person who had been the cause of his death; and his funeral was attended by the governor of the island, and several other respectable gentlemen.”

In 1822, the earl of Huntingdon arrived at Dominica, to assume the government of that island; and shortly

after his landing, Messrs. Catts and Harrison, the resident missionaries, were honored with an audience by his excellency, and assured that he would do every thing in his power to assist them in the prosecution of their mission. In accordance with the promise thus kindly given, his lordship appears, upon all occasions, to have been the zealous patron of every attempt to promote the moral instruction and benefit of the negroes; and in October, 1822, he condescended to lay the foundation-stone of a new chapel in the town of Roseau; as will appear from the following extract from the *Dominica Gazette* for the 23d of October, 1822:—

“His excellency the governor and suite,—lady Selina Hastings,—and several other ladies; attended, also, by the chief justice, with some officers of the fifth regiment, and royal artillery, and a number of the inhabitants, were present this morning, at laying the first stone of the new Methodist chapel in this town.

“As his lordship approached the spot, a verse of a hymn was sung by the children of the Sunday school; and, on the company being placed in a convenient situation, the Rev. Mr. Catts gave out an appropriate hymn, which was chanted by the congregation. When this was ended, his lordship proceeded to lay the stone in the name of the HOLY TRINITY, and Mr. Catts presented his lordship with a copper-plate, bearing an appropriate inscription, which was deposited in the foundation-stone. The Rev. Mr. Harrison then concluded the ceremony, by offering up an extempore prayer.”

The chapel, thus respectably founded, was opened on the 11th of May, 1823, when the governor, accompanied by the chief judge, the attorney-general, and several other persons of eminence, attended the forenoon service, and a liberal collection was made towards the liquidation of the debt incurred by its erection.

In 1824, Mr. Felvus appears to have been zealously engaged in communicating religious instruction to the negroes in a district of the island called St. Joseph's; and, in alluding to the Roman Catholics, who are there very numerous, he observes, “Their superstitions are such as many persons would scarcely credit. On Good Friday there was a great stir among them, in driving Judas and the devil out of the church; and for this purpose, all the old barrels, drums and staves they could procure were brought into use, and the noise and tumult were intolerable. The day following, at the sound of a bell, all the good Catholics ran into the sea, to wash away their sins.

“Another form of superstition practised among them is, to take a bottle of water, on Good Friday,

to the priest; and when he has consecrated it, they take it home, as a charm against evil spirits and thieves, and as a pledge of good fortune.

“When an African is baptized by a priest, and admitted into the Romish church, should he be afterwards robbed of his property, instead of going to an Obeah man, to get him to perform certain magical tricks, in order to put the thief to excruciating pain, until he die or restore the stolen goods, he brings a number of candles to burn in the church, and is told that as long as those candles continue burning, the depredator will be in torment. Surely,” adds Mr. Felvus, “these people need instruction!”

The general report of the Wesleyan Missionary Society for the year ending December, 1830, presents the following favorable view of the state of the mission and schools connected with this station:—

“*Roseau*.—This year an enlargement of the society, and an increase of vital and practical godliness, have been witnessed. Those who have been added to us have remained steadfast. The regularity of their attendance on class-meetings and other means of grace is commendable. Sabbath-breaking and concubinage have been abandoned. The prayer-meetings have been augmented, and more numerously attended than ever. Several marriages have been celebrated. Several of our people have died this year, all in the possession of a good hope through grace, and some in the full triumph of faith.

“*Portsmouth, commonly called Prince Rupert's*.—This place is distant from town about thirty miles, which must be travelled by water in canoes. The unavoidable infrequency of the preacher's visits is to be lamented, but cannot be remedied. Our people have long labored under serious inconveniences from the want of a chapel. Through the goodness of God, this lack has been this year supplied by a substantial stone building, affording accommodation for all our hearers and Sunday school children. It was opened for public worship on 3d January, 1830.

“*Windward, or Lasoye*.—God hath wrought mightily and savingly here on the hearts of many, and our society has greatly increased during the year. Our members live on seven estates; the most distant is sixty miles from Roseau, thirty of which are travelled in boats and thirty by land. Almost every establishment has a prayer-house, in which they have prayer-meetings, &c. On two estates, where before we had only one member, God has raised up many witnesses of his power to save. They were truly sitting in darkness and the shadow of death; but the light of heaven has dawned upon them. We have married in this quarter fifty-two couples. Seventy-five have been admitted into the society; one excluded; two have died.

"*Layou.*—Here, too, God has made bare his arm, and sinners have been brought out of darkness into light. The people on the estates can only come to chapel and meet in class once a fortnight. In this they are very punctual, and truly exemplary, as well as in attendance on the Lord's supper. All are remarkable for teachableness and general consistency. Several couples have married and joined the society. Three have departed this life in blessed expectation of a better.

"Total number of members in Dominica, six hundred and sixty-two; total marriages, eighty-three; baptisms, seventy-eight; on trial, thirty-four."

The number of scholars in the different schools, including ten adults, is two hundred and eighty-eight; of whom one hundred and seventy-four are slaves.

TORTOLA, AND THE OTHER VIRGIN ISLANDS.

On the 17th of February, 1789, the Rev. Dr. Coke visited Tortola, in company with some other ministers; and as there seemed to be a very encouraging prospect, both there and in the adjacent island of Santa Cruz, it was determined that Mr. Hammett, one of the missionaries, should remain for the present, and divide his exertions between those two places, till other laborers could be sent out from England. This he accordingly did, and his preaching was attended with such success, that, on the arrival of his promised assistants, they found a large society collected; and were, soon afterwards, encouraged to extend their labors to Spanish Town, and several of the smaller islets which are scattered about in the vicinity.

A pleasing specimen of the loyalty of the preachers sent out to this part of the world, and of the good effects which were produced, even in a political point of view, on the minds of the negroes, by their instructions, is exhibited in the following anecdote, the substance of which we have extracted from Dr. Coke's *Rise and Progress of the Methodist Missions*:—

"Soon after the commencement of the French revolutionary war, the governor of Tortola received information that the French of Guadaloupe meditated a descent on that island. He immediately sent for Mr. Turner, the superintendent of the missions in the Virgin islands, and informed him of the intelligence; adding, that there was no regular force in the island adequate to its defence against invasion; and that they were afraid to arm the blacks, unless he (the missionary) would put himself at the head of them. Mr. Turner was conscious that such a measure was not

strictly within the line of his ministerial office; but considering that the island was in imminent danger,—that the negroes, if conquered by the French, would be entirely deprived of their religious privileges,—and that he was merely required to act on the defensive; he consented, and was accordingly armed, with all the negroes. In about a fortnight, a French squadron made its appearance in the bay; but the enemy being probably informed, by some emissaries, of the armed force of the island, which far exceeded their own, gave up their design and retired."

In 1796, a Wesleyan chapel was erected in Spanish Town, and the missionaries proceeded to build a dwelling-house on the same premises. This, however, unfortunately reduced them to the necessity of paying more in interest, for some time, than had been previously paid for rent, and precluded the inhabitants of Tortola from repairing their place of worship, which seems, at the same period, to have been in a dilapidated state. To add to these embarrassments, Mr. Isham, one of the missionaries, had the misfortune to sail, on one occasion, from Tortola, in a vessel which was pursued and captured by a French picaroon; and though he providentially escaped on shore, all his books and clothes were carried off, leaving him not a single article except what he had about him. He was, therefore, under the necessity of drawing immediately on the missionary fund, for a sum, which, at that juncture, the society could very ill spare. Success, however, appeared to accompany the promulgation of the everlasting gospel; and though some members were excluded for disorderly conduct, others were added, who filled up the vacancy by their numbers, and adorned the doctrines which they had embraced, by the consistency of their deportment and conversation.

In 1799, Messrs. Murdoch and Sturgeon, who were then laboring in Tortola, were seized with a fever, which for some time threatened their lives; but by the providential interposition of their Divine Master, they were at length restored to health. During their affliction, some irregularities crept in among their people, and about the same time a great number of the slaves on the island evinced a spirit of insurrection. A few individuals connected with the society were, according to the statement of Dr. Coke, implicated in this unpleasant business; and some of the planters began to apprehend that the result might have originated in the instructions given to the slaves. The missionaries were, therefore, summoned to appear before the assembly, in order to answer any interrogatories which might be proposed to them; but they gave such an ingenuous and satisfactory account of their conduct, as completely exonerated them from

all idea of guilt. It was resolved, however, that in future the negroes should not be permitted to assemble on the estates, either for the purpose of prayer or exhortation, unless a preacher were with them; and it was required of the missionaries, that none of the slaves should henceforth be admitted into the society, unless they had previously obtained tickets from their respective owners, expressive of their approbation.

In 1804, Mr. Murdoch was succeeded by Mr. Brennell, who, in writing to the directors shortly after his arrival, makes the following observations:—"I find that religion has made a great alteration for the better among the poor negroes in this place, a larger proportion of them enjoying peace with God, than in most of the islands to the windward: but there are fewer colored or white people who attend even the preaching than in any other island that I have seen. Indeed, the prospect of good among them is very small; as fornication, adultery, and neglect of all religion, are reigning sins in this region. There are, I suppose, fifteen or sixteen small islands around this, but even in the whole, there is not one place of worship besides our chapels; neither is there a beneficed clergyman to be found. Never did the Methodists undertake a mission in a place that wanted it more. Yet as God has blessed his word to the conversion of so many blacks, we will not despair of his calling the colored and white people, also, from darkness to light, and of his turning them from Satan to himself."

In the course of the ensuing year, the contents of this letter became known to the inhabitants of Tortola, and the effect produced upon certain individuals was of so irritating a nature, that had it not been for the watchful providence of God, the missionary who had made such a faithful representation of facts to his friends in England would have fallen the victim of a most ferocious and brutal outrage.

"On the 31st of December, 1805," says Dr. Coke, "as Mr. Brennell was walking through one of the public streets, he was sternly accosted by a gentleman, who desired him to read a paper which he then put into his hand. On stepping aside for that purpose, he was seized by the arm, and dragged into the middle of the street, by the same person who had given him the paper; and who, after liberally bestowing on him the epithets of rascal and scoundrel, proceeded to strike him first with a stick, and then with his fist, to pull him by the nose, and then to kick him. In this career of madness, the assailant was instantly joined by another, equally furious and foolish with himself; who, after abusing Mr. Brennell, struck him a violent blow on the breast. Scarcely had our missionary time to turn round, before a third person struck

him with the butt end of a loaded horsewhip, which cut his head most severely.

"The treatment which Mr. Brennell thus received from gentlemen of apparent respectability, soon collected a mob; and whilst they were busily engaged in inquiring into the cause of the transaction which they had partially witnessed, he retired to the house of a gentleman, and was thus preserved from their insatiable fury. No sooner, however, did they find that he was gone, than they pursued him, exhorting each other to persevere till they had 'finished the business:' and he only escaped their vengeance by prostrating himself on the floor, as they passed by the window. Two gentlemen afterwards conducted him home; where he was confined for some time, under the care of two physicians, through the wound on his head, and the bruises which he had received."

In the month of March, 1806, Mr. Brennell brought his complaint before the grand jury of the Virgin islands; but, instead of finding a bill against the rioters, they presented the plaintiff, and he was actually indicted for libelling the community, in the letter which we have already laid before our readers. After some vexatious proceedings, however, the indictment was quashed, to the great regret and mortification of his enemies.

"It must not be understood," says Dr. Coke, "that all the principal inhabitants of Tortola countenanced these proceedings, any more than that they were implicated in those vices which were said to prevail. On the contrary, vast numbers disapproved of them; and even the chief magistrate observed, that as the grand jury did not think proper to find a bill for Mr. Brennell, they ought, in common justice, not to have found one against him. That the public mind was not incensed against the missionaries by these events, is evident from this circumstance, that the white part of the congregation visibly increased afterwards; and even during the whole of the transactions, no other branch of the society was exposed to any persecution."

On the withdrawal of Mr. Brennell from the Virgin islands, in the course of the same year, his colleague, Mr. Evans, was left as a solitary laborer in this part of the gospel vineyard; and though for a short time he had the pleasure of witnessing the prosperity of the work which was so dear to his heart, his strength proved inadequate to his exertions, and in the month of August, 1807, he was attacked by a fever which soon removed him from the vicissitudes of time into the permanent joys of eternity.

This excellent missionary was succeeded in his labors, in the month of December, by Mr. Hodgson, who has given the following affecting account of the way in which he was received by the destitute congregation:—

"As soon as I had landed, the news flew like lightning through the town, and I heard from all quarters the exclamation of 'The parson is come! The parson is come!' This intelligence soon reached the chapel, in which the people were assembled, and they immediately came out to meet me. Three or four laid hold on each of my arms, some behind and some before; and I was thus led in triumph through the streets, in my way to the preacher's house; whilst all the windows of the houses were filled with people, to see me pass by. Indeed, I cannot describe the joy which was manifested on my arrival. 'Welcome to Tortola! Welcome to Tortola!' resounded from all quarters; and even the children danced for joy. I was completely overcome with gratitude to that gracious Being who had brought me through so many dangers, to dwell with this affectionate people."

In another letter, dated January 22, 1808, the same missionary, in alluding to the beneficial effects of the gospel upon the morals of the slaves in Tortola, and the other Virgin islands, writes thus:—

"Among other branches of iniquity to which the negroes were addicted, there was a filthy, luxurious dance, called the *camson*, originally imported from Africa, which at once gratified their sensual appetites, and indulged their native superstitions. In the delirium of their passions, when abandoned by all restraint, they pretended to hold intercourse with their departed relatives, and to receive from them instructions, which they considered themselves religiously bound to obey. The advice communicated at these seasons consisted frequently of an injunction to avenge some injury, which the deceased was supposed to have sustained whilst living, but which he had not had an opportunity to revenge. The culprit was pointed out, and both the offence and punishment were specified; so that the *camson* frequently terminated in acts of the most ferocious brutality. The injunctions by which they professed to be directed were delivered by some persons who, like the priests of the Delphic oracle, were concealed for that purpose; and in order to produce the desired effect with the greater certainty, the representative of the dead divested his language of all ambiguity. In vain had the magistrates endeavored to suppress a practice which led to such savage barbarities. The deluded creatures, satisfied of the reality of their oracle, eluded the vigilance of the law, and sought occasions to practise their abominations, with an eagerness proportioned to the strictness of the prohibition. This diabolical custom, however, is now totally abandoned, through the preaching of the gospel; and many of the slaves who have received the truth in sincerity, relate, with feelings of horror, the part which they formerly bore in these detestable transactions.

In January, 1818, three missionaries, Messrs. Raby, Shrewsbury and Hillier, were employed at Tortola; and, in a communication to the directors on the state of the mission, they observe; "In the course of the last year, several of our people were called to pass through the deep waters of affliction. But though these dispensations were at once gloomy and distressing, yet ample support was afforded by the God of all grace. In extreme pain of body, inward tranquillity was enjoyed; and when the sufferers were destitute of all earthly good, and had not wherewith to supply their returning wants, in Christ they possessed all things. Others, in the course of God's inscrutable providence, were called to pass through the regions of the shadow of death; but at this awful crisis, the God of Jacob was their support, and they are now placed beyond the reach of trouble. Hundreds more are still walking in the way consecrated by the Prince of Peace, and their exit, we hope, will also be triumphant."

A Sunday school had been established for some time in Tortola, upon the Lancasterian plan, and several of the children appear to have made very pleasing progress in their learning. One of them, a child of about ten years of age, died in the summer of 1818, and afforded the most satisfactory proof that the instructions which she had received on divine subjects had not been in vain. When taken ill, she sent for the missionaries to converse and pray with her, and expressed the most lively faith and hope in the Redeemer. Her replies, also, to the questions which were asked, a short time before her death, were such as surprised the bystanders. When asked, "How do you expect to be saved?" she answered emphatically, "All tru Christ."—"Are you afraid to die?" "No."—"Why are you not afraid to die?" "Because me will go to heaban, and be wid Jesus."—"Do you not wish to get better?" "No; for me tink me would den fall into sin."—"Do you love Jesus?" "Yes, wid all my heart; for he die for me, wicked sinner."—"Who told you these good things?" "Me hear dem from de minister at de chapel, and me hear dem in the Sunday school." A few hours after this interesting conversation, the little negro expired, truly happy in the God of her salvation.

In 1819, the mission in Tortola suffered very severely from the effects of a destructive hurricane, which is thus described by Mr. Catts, who happened to be then stationed in this part of the West Indies:—"On the afternoon of September 20, the weather bore a very serious aspect; the atmosphere was loaded with clouds, and the wind, which was mostly from the north, blew very strong, and increased so much in violence as the night approached, that it soon became dangerous to step out of doors. About midnight, the wind

veered to the north-west, and blew down the house in which I lived, and from which Mr. Whitworth and myself had providentially escaped only a few minutes. At half past two, there was a momentary calm, and we began to indulge the pleasing hope that the worst of the storm was over. New fears, however, were soon excited by its increasing violence; and at three o'clock, the wind came suddenly round to the south and south-west, and roared with the most tremendous fury, laying about seven eighths of the houses in the town in ruins. The gale was accompanied with a deluge of rain: and at this time, it is said, there were several shocks of an earthquake, accompanied with a sulphureous effluvia and the most vivid flashes of lightning. This period, at which the gale was at its height, was a most awful one indeed, as we expected every moment to be crushed to death. Thousands, who had previously lived without prayer, began then to call upon him whom the winds and the waves obey; whilst many others, including some of the principal persons in the island, were summoned before the judgment-bar of God. The total number of deaths, as officially reported, was *one hundred and five*. Many have since died of their wounds, and others, though still living, are very ill. Among the latter is the president, whose life has been despaired of, in consequence of his having been wounded by a blow from part of his house, which fell upon him, and killed his lady and six of his domestics.

"In the midst of all this destruction, the Lord spared one of our houses; and at daylight I looked out of a window which had been broken open during the storm, with indescribable horror at the awful devastation, and with inexpressible gratitude for the divine mercy which we had experienced. With one accord, we fell upon our knees, to offer up our thanksgivings to God; but our hearts could only give vent to their feelings by tears and broken accents.

"In this awful visitation all our chapels but one have been destroyed. That in town is so completely shattered that it cannot possibly be repaired;—the chapel on the west end of the island was washed into the sea;—those at Van Dykes and Spanish Town were levelled with the ground;—and at the east end of the island the roof of the chapel was blown off, and the side greatly damaged. Such is our situation, in the midst of a people whose distress is the greatest imaginable. Many who were once in tolerable circumstances are almost reduced to beggary; the provisions and great part of the canes being destroyed, and thirty-seven sets of sugar works out of forty-five, being blown down, with almost all the trees in the country, though some of these are of an enormous size. The loss of property has been estimated at one hundred thousand pounds.

"To hear the tales of wo which were related on the following day would have melted the hardest heart; and the scene which presented itself was indescribable. The whole country was covered with ruins—every vegetable completely parched up—people employed in digging out the dead bodies from under the ruins—parents following their children just dug out, stretched on pieces of board—themselves clad in old negro clothes, and the mangled corpses wrapped in rags!"

On the arrival of this mournful intelligence in England, and its communication to the religious public, the sum of two thousand five hundred and four pounds, ten shillings and sixpence, was liberally contributed, to relieve the distresses of the mission in Tortola and the other Virgin islands. The chapels which had been destroyed were, therefore, speedily rebuilt; and though the inhabitants were, for a short time, placed in circumstances which rendered them unable to attend the means of grace, the work of God appeared subsequently to revive; and, according to the reports of the missionaries, there was a visible and general increase of piety in the members of the society.

On the 18th of August, 1823, an auxiliary missionary society was formed in the new chapel at Road Town; and the anniversary meeting, in 1824, was honored with the presence of the president of the island, and several other gentlemen of distinction, who not only contributed their pecuniary assistance, but took an active part in the business of the meeting, ably advocating the cause of the perishing heathen, and clearly demonstrating, from an appeal to indisputable facts, the utility of the Methodist missions in the West Indies.

Mr. Burton, who was stationed in these islands in 1829, gives an interesting anecdote of the love of religious worship, manifested by an old West Indian female. The following is a brief extract from his journal:—

"1829, March 22d.—Early this morning, I left home for East-End, an interesting part of the island, where we have a small chapel, and a regularly good congregation. In the various and numerous duties of the Tortola station, this place has been comparatively neglected; and the moral and spiritual state of the people had evident marks of such neglect. A singular occurrence came under my notice after preaching here on a subsequent evening, which, notwithstanding the fewness of our visits, strongly develops the ardent and praiseworthy zeal with which some of these poor people frequent what they significantly call their 'privilege,' when such privilege is put within their reach. Having rode out in the evening to preach

here, whilst I was in the act of concluding the service, my horse broke from his fastening, leaped a stone wall, and galloped off into the woods, where he spent the night. A small fishing-boat was immediately engaged to carry me home. While preparing to embark in this little canoe, a poor decrepit old woman, about seventy years of age, came and requested a passage over to Buck island, a small desolate pile of land about five hundred yards distant from Tortola, and, by land, near a mile and a half from East-End chapel. On our passage towards her dwelling, I learnt that this venerable old saint, literally bending under the weight of years, is in the habit of regularly passing from Buck island to Tortola, on a narrow bar of sunken rock, to and from preaching, every Wednesday evening (when there is service), alone, and on foot! There is, generally, from one to three feet of water crossing this bar, and rarely, if ever, less than is sufficient for a large barge, with four or five men in her, to pass at full speed; yet on this dangerous reef, in many a dark night, and through many a whistling wind, has this woman, with only her staff in her hand, heroically passed to the house of God! Such an effort to be present at public worship, notwithstanding such a formidable obstacle, and under such peculiar circumstances, is seldom equalled, even with Christians at home."

Another occurrence, related by Mr. Jeffery, exhibits the influence of religious instruction, in producing uniform and cheerful submission to authority:—

"1830, December 4th.—This morning, I returned to town from West-End, where I preached last evening. On my way home, I breakfasted with a family living on one of the estates. After breakfast, the master of the house, who is manager of the estate, rode to town with me. On our way thither, he related a circumstance which serves as another proof, among the many which have already been adduced, that the gospel of Christ, when received in the love thereof, teaches all men, bond or free, to do their duty in that state of life in which it has pleased Providence to place them. The circumstance referred to is as follows:—"I have," said the gentleman, "been accustomed, out of crop time, to allow the slaves on my estate the Saturdays to themselves; but immediately I commence cutting crop, to keep them (with a few exceptions) to work on that day as well as others. Accordingly, when I commenced cutting canes this year, I gave orders for the slaves to return to their work on Saturdays, as usual; when, to my great astonishment, many of them refused, and took the day to themselves." Knowing that some of the negroes on this estate were members of our society, I inquired whether any of them were implicated in this charge; when,

to my great satisfaction, I was informed that not one of our members was among the transgressors; but that, on the contrary, there was an old man, a member of our society, who not only went to work himself, but chastised some of his children because they refused to do the same. The gentleman continued:—"As soon as I became acquainted with the whole of the circumstance, I sent for the old man, and said to him, "You are now getting old, and I have never had cause to find much fault with you; I shall, therefore, from this day, give you double allowance of food." Gratitude to God filled my heart at the relation of this fact."

The most recent account of the state of the mission is contained in a letter from Mr. A. Whitehouse to the committee, dated Tortola, May 2d, 1831:—

"I drop this hasty line to give some particulars of a most gracious outpouring of the Holy Spirit, which commenced on the 27th of March, and has continued without interruption to the present moment.

"In the last month, hundreds of persons, some of whom were among the most wicked characters in the island, have sought the Lord with weeping and bitter moans and cries,—and have found him; so that now they

'Loudly in strange hosannas join,
And blasphemies are turned to praise.'

"Between the 27th of March and the 1st of May, the communicants in Road Town have increased more than one hundred. Upwards of sixty communicated for the first time on Sunday evening. I desired them to come at one time to the altar (I mean the whole of the new communicants together), where I addressed them. Upwards of three hundred old communicants joined in prayer for them. The most solemn season I ever witnessed was that night. The deep interest taken by the old members in those who were then commemorating their Lord's death for the first time, together with their silent tears, suppressed sighs, now and then bursting forth in ejaculations of prayer or ascriptions of praise, and the recollection that most of these had in the course of the preceding month been brought out of the guilty multitude,—filled my soul with sweet delight and lively gratitude.

"May 3d.—Yesterday and to-day have been, more than heretofore, times of refreshing from the presence of the Lord.

"After a little time spent in singing, at the close of the sacramental service, on sabbath evening, I succeeded in getting the people to go home. While they were lingering about the door, a poor young man was crying out in the bitterness of his soul for mercy; nor was he long ere he became the subject of the spirit of adoption; at the same time, one of our leaders obtained the blessing of full redemption.

"This day has been as yesterday, and much more abundant. Language fails to tell what God hath wrought. The lively tokens of his presence, sometimes an indescribable awe, accompanied with a delightful and tranquil sweetness, affected the mind. Tears ran down the faces of the people, while 'silence mused his praise;' and at other times a view of the glory to be revealed, and the high privileges of religion, almost produced ecstasy. I never witnessed such a scene. I can only say, 'It is the Lord's doing, and is marvellous in our eyes.'"

The number of persons in society, at the close of the year 1830, were one thousand eight hundred and eleven.

JAMAICA.

In the month of January, 1789, the Rev. Dr. Coke visited Jamaica, and preached a few times to increasing congregations, and with but little opposition; though, at this time, he observes, "Iniquity prevailed in all its forms, and both whites and blacks were evidently living without hope and without God in the world." Mr. Hammett, however, who was afterwards appointed to labor in Kingston, where a commodious chapel was erected, experienced so much persecution, that his life was frequently endangered, and he was absolutely compelled to refrain from preaching by candle-light. Some of the members were under the necessity of guarding their place of worship, lest the outrageous mob should demolish it; and one night, between eleven and twelve o'clock, some persons actually broke down the gates of the court leading to the chapel, and would probably have committed still greater outrages, had they not been checked in their lawless proceedings by the arrival of the town guard. Through the remonstrances of a gentleman of influence in the town, the magistrates were induced to publish an advertisement, which, for some time, kept the rioters within tolerable bounds. "But the newspapers," says Dr. Coke, "were filled, for several months, with letters for and against us. Every thing bad was said of Mr. Hammett, and every disgraceful name was given to him. With respect to myself, they published an anecdote of my being tried in England for *horse-stealing*, and flying to America, to escape from justice; though few persons, if any, I believe, credited the report. Some of the rioters were prosecuted, but the jury acquitted them, against the clearest evidence."

"Harassed with persecution, opposition and fatigue," continues the doctor, "Mr. Hammett was, at

length, worn down to a mere skeleton, and the restoration of his health appeared extremely doubtful. In a private interview which I had with his physician, he gave it as his decided opinion, that all his hopes of recovery depended on his removal to a colder climate; and as I was shortly to visit the continent, I determined to take him with me, as two other missionaries, Messrs. Brazier and Merrill, were now in the island."

The flames of persecution, which had hitherto raged so furiously, now began to subside, and the brethren who were left in Jamaica were soon enabled to extend their ministrations to Port Royal, Montego Bay, and several plantations in the country; and though their exertions were not attended with the same success which rested upon the promulgation of the gospel in other parts of the archipelago, they had the pleasing consciousness of knowing that "their labors were not in vain in the Lord."

On the 6th of June, 1795, about two o'clock in the afternoon, a dreadful fire broke out near the centre of the town at Montego Bay. "The origin of this conflagration," says Dr. Coke, "was never clearly ascertained; but, whether it were occasioned by accident or design, it raged with almost unexampled violence; and, in the short space of five hours, laid a considerable part of the town in ashes. The flames, for some time, spread only in one direction, and threatened all before them with impending desolation; but, on a sudden, and in a manner as unaccountable as their origin, they took an unexpected turn, without any visible cause, and immediately burned out in a contrary direction."

In the height of the confusion occasioned by this awful calamity, one of the inhabitants was swearing most profanely, when a negro, who had listened to him with deep regret, accosted him as follows:—"Ah! massa, no use to curse and swear now;—cursing and swearing do all dis!"

"It has often been the lot of religious people," says Dr. Coke, "to be represented as disaffected to the government of the country under which they live, and the Methodists in Jamaica were not without their share of this undeserved reproach. But in the beginning of April, 1797, an opportunity offered of bringing this calumny to the test. A voluntary subscription was, at that time, set on foot, to assist the mother country in carrying on the war. The members of the various societies, though a poor people, were emulous to unite with their fellow subjects, in testifying their inviolable attachment to the person and government of our most gracious sovereign. As individuals, their contributions would have been unworthy of notice; but as a collective body, their exertions were a sufficient answer

to those calumnies which tended to injure their reputation. In the course of a few days, and by the most laudable exertions, they raised among themselves the sum of one hundred and fifty pounds; and such was the ardor which they manifested on this occasion, that many among them declared they would rather dispose of some of their clothes, than omit contributing, when duty and affection equally invited them to come forward. Both whites and blacks united in the contribution; and even the slaves exerted themselves in testifying their loyalty at this important crisis. Indeed, it may be fairly questioned, whether any equal number of individuals, in similar circumstances, could have been found in the whole island, whose zeal was more ardent, or whose efforts were more successful.

In April, 1802, some of the local preachers, belonging to the society at Kingston, paid a visit to a village called Morant Bay, and found many of the inhabitants disposed to join in public worship. They were seconded in their endeavors by Messrs. Fish and Campbell, the missionaries then residing in the island; and in a short time, a small society was formed. The enemies of religion, however, viewed these proceedings with indignation, and resolved, if possible, to crush the rising cause in its infancy. They accordingly presented the houses in which divine service was performed as nuisances, at the quarter sessions; but as they could substantiate no charge, either against the preachers or their hearers, their malignant attempt proved of no avail, and the meetings were continued with every appearance of increasing prosperity.

In the month of December, in the same year, an act was passed by the legislative assembly of Jamaica, which was evidently designed to put a final termination to the religious instruction of the slaves. By this oppressive and iniquitous law it was enacted, that no person, unless qualified by the laws of Jamaica and of Great Britain, should presume to teach or preach in any assembly of negroes, or people of color;—that all persons offending against this law should be deemed rogues and vagabonds;—that if the criminal were a freeman, he should be committed to the workhouse, and be kept to hard labor one month for the first offence, and six months for every repetition of it;—if the offender were a slave, he should, in the first instance, be committed for hard labor to the nearest workhouse for a month, and, for every subsequent violation of the law, he should be sentenced to a public whipping, not exceeding thirty-nine lashes;—and that any person who should knowingly permit any meeting of negroes, or people of color, to be held on his premises, should incur a fine, not exceeding one hundred pounds, and be committed to the common gaol, until he should pay it, and enter into such recog-

nizances for his future good behavior as the court might think proper.

During the time that religion had been prospering at Morant Bay, a Mr. Williams, a free man of color, had been very serviceable, as a local preacher, to the interest in that district; but as he had not been regularly qualified, and, of course, came within the letter of the new law, he determined to refrain from speaking until the ensuing sessions, when he and two other local preachers respectfully applied for licenses; but, instead of obtaining the object of their petition, they were ordered out of court by the chief magistrate, with the observation that they ought to be committed for their presumption. An information was afterwards lodged against Mr. Williams, for having prayed and sung a few hymns in an assembly of about twenty persons; and as the magistrates, in the plenitude of their wisdom, considered this as an offence exactly similar to that of preaching, the culprit was sentenced to one month's hard labor in the workhouse; and though the most severe part of the sentence was not put in execution, he was actually confined in a close and damp apartment, paved with brick, and calculated seriously to affect his health. God, however, preserved him in the time of his affliction, and he was finally liberated without having sustained any bodily injury.

The Wesleyan missionaries, Messrs. Campbell and Fish, having obtained regular licenses in England, did not consider that they came within the meaning of the act which had been recently promulgated; and, in fact, they continued their public ministrations in Kingston without interruption. On Mr. Campbell's proceeding, however, to preach to the destitute congregation at Morant Bay, he was apprehended, and committed to prison for one month, notwithstanding he had produced the certificate of his license, and the validity of that document was completely substantiated by the arguments of counsel before the supreme judicature, to which an appeal was made, but made in vain. On his liberation, he returned to Kingston, and obtained a license at the quarter sessions held in that place;—a favor which had been previously granted to his colleague, Mr. Fish. He then resolved on a fresh application to the magistrates at Morant Bay; but they not only gave a decided refusal to his request, but revived a branch of the former prosecution against him, and actually issued orders for his being taken into custody, for the fine of one hundred pounds, which they asserted he had incurred, as a proprietor of the premises where Mr. Williams and the negroes had held their unlawful assembly, and in which he himself had occasionally preached. Happily, however, he escaped the fury of his persecutors, and, by

the advice of his friends, embraced an early opportunity of returning to England.

"The rigor," says Dr. Coke, "which was aimed at by the new law, defeated the purpose for which it was passed. His majesty, disapproving of every species of persecution, signified his disapprobation of it, and granted to his people in Jamaica the same religious liberty which their fellow subjects enjoyed at home. The royal determination was soon wafted across the Atlantic; and the newspapers, which, in 1802, had announced the existence of the law in question, were employed, in 1804, to declare that his majesty had disallowed it, and that it was consequently disannulled."

On the repeal of this unjust and cruel law, which had shut up the Scotch and Baptist churches,—occasioned the imprisonment of Messrs. Williams and Campbell,—driven the latter from Jamaica,—and effectually silenced all the local preachers among the Methodists in that island,—the missionaries began, with renewed vigor, to spread among the heathen the knowledge of Christ; and the spirit of hearing, which had been suppressed but not destroyed by the late persecutions, began to revive with augmented energy. At Morant Bay, which was now no longer forbidden ground, a new chapel was completed, and opened for the celebration of divine worship; and, in other parts of the island, the brethren were encouraged to labor, with every prospect of success. A very short period elapsed, however, before the horizon was again over-spread with clouds, and the mission was involved in new and unexpected difficulties. In the summer of 1807, the common council of Kingston (who, in the act for erecting their town into a corporation, had artfully introduced a clause, empowering them to inflict fine and imprisonment, to a considerable extent, on any person who should violate their regulations) passed an act, by which any individual, not duly authorized by the laws both of Jamaica and England, who should presume either to preach, pray or sing psalms, in any assembly of negroes or people of color within the city or parish, should, if of free condition, be punished, by a fine not exceeding one hundred pounds, or by imprisonment in the common gaol or workhouse, for any time not exceeding three months; and, if a slave, by imprisonment and hard labor for a period not exceeding six months, or by a flogging not exceeding thirty-nine lashes. It was also enacted, that similar punishments should be inflicted on every person permitting such an unlawful meeting on his premises; and that, even in a licensed meeting-house, no public worship should be performed earlier than six o'clock in the morning, or later than sunset in the evening, under a similar penalty.

"It had been reported," says Dr. Coke, "by those who wished to have this law enacted, 'that the meetings of the slaves and others were held at unreasonable hours;—that people could not pass through the streets without being annoyed by singing and praying;—that the orderly inhabitants could not rest in their beds without being disturbed; and that there was *nothing* but singing and praying through all Kingston.' The last of these charges, whatever may be thought of the others, was most assuredly erroneous; for riot, dancing, billiards and theatrical amusements abounded; nor was any one molested in the enjoyment of them. The professors of religion, therefore, ought not to have sustained, alone, the charge of disorder, of which their accusers were criminally guilty."

Five months elapsed after the passing of the new "ordinance," before any of the Wesleyans were visited by its pains or penalties; but, at length, the missionaries at Kingston, by an unfortunate act of indiscretion, brought down its vengeance upon their own heads. The particulars are thus related by Dr. Coke:—

"About the middle of November, a dance was held in a house not far from the Methodist chapel, in the great square at Kingston. The evening on which it began was that of a Saturday. It was attended by some of the most wealthy and powerful individuals on the island, and continued till a late hour.

"Messrs. Gilgrass and Knowlan, the two missionaries who were then in the city, heard with painful emotions the infringement which was made on the approaching sabbath; and, availing themselves of the established law, sent a message to the company, desiring them to desist. Irritated at what they deemed an insult, they refused to comply with the mandate of an assumed authority, and probably continued some time longer than they otherwise might have staid, from motives of defiance. The missionaries, finding their message disregarded, and the laws trampled under foot, by gentlemen who should have supported their dignity, by holding out a laudable example to others, applied to the town-guard, and insisted on their going to disperse them. This guard Mr. Gilgrass accompanied, and soon accomplished his desire, by causing the assembly to break up. Under circumstances so peculiar, what less than retaliation was to be expected? The occasion was afforded not many days afterward, and Mr. Gilgrass was imprisoned accordingly."

It seems that Mr. Gilgrass had been in the habit of teaching the young people belonging to the congregation to sing hymns, between five and six o'clock in the evening. And, on the 20th of November, Mr. Firth,

a missionary just arrived from England, introduced a new tune, to which the others listened attentively, he and his wife being excellent singers. About a quarter past six, the police-officer and a magistrate, accompanied by a night-guard, entered the house, and took Messrs. Gilgrass and Knowlan into custody, in order to carry them to the cage,—a place used for the confinement of vagabonds guilty of misdemeanors: but, after some consideration, they suffered them to remain, on their promising to appear in court, when they should be called on. A few days afterward, they were summoned before the corporation, and Mr. Gilgrass was sentenced to be confined in the common gaol for one calendar month; but he was unexpectedly liberated at the expiration of a fortnight; and Mr. Knowlan was pardoned, in consequence of a severe indisposition, under which he had for some time labored.

The ordinance of the corporation, to which we have already alluded, was, of course, confined in its operation to the parish of Kingston; but the house of assembly thought proper to pass an act, which, whilst it professed to recommend the instruction of the slaves in the doctrines of the established church, strictly prohibited the Wesleyan missionaries from presuming to teach them, or even to admit them into their houses or places of worship, under the penalty of twenty pounds for every slave proved to have been admitted; and, in case of non-payment of the fine, the offender was to be imprisoned in the county gaol till the sum were advanced.

The situation of the missionaries was now painful indeed; compelled as they were to submit to the mandate of the colonial law, and doomed to view with unavailing sorrow the progress of iniquity, without being permitted to raise their voices against it. "Frequently," says Dr. Coke, "before the chapel was completely shut, while men of free condition entered, to hear the preaching, the slaves crowded about the doors, which the edict forbade them to enter, with looks of the most expressive sorrow, and words of the most penetrating eloquence. Indeed, we do not envy the feelings of that man who could hear unmoved these pathetic expressions, accompanied with tears:—'Massa, me no go to heaven now.—White man keep black man from serving God.—Black man got no soul.—Nobody teach black man now!' If ever the words of Sterne had a meaning, when he says, 'I heard his chains, and the iron entered into his soul,'—it must have been on this occasion; and the man who stood at the chapel doors, to forbid the entrance of the slaves, must have felt them in all their force!"

The intolerant act passed by the house of assembly was no sooner transmitted to England, than it was set aside by his late majesty, whose name and character,

as the guardian and patron of religious liberty, deserve to be held in everlasting remembrance. But though the enemies of religion in Jamaica were thus frustrated in their attempt, they contrived, by temporary ordinances, to throw insuperable obstacles in the way of the missionaries, whose chapel was, in consequence, shut up for a succession of years. In December, 1815, however, it was reopened by Mr. John Shipman, who succeeded, after several unsuccessful applications, in obtaining a license to preach the gospel. The same privilege was afterwards obtained by other missionaries; and, in 1818, a second chapel was opened in Kingston, and the magistrates in Montego Bay consented to license a new place of worship in that part of the island.

One of the missionaries, in speaking of the effects of the gospel on the slaves, about this time, says, "During the last Christmas there was not a drum heard, nor any of the old heathenish sports carried on; but all spent the holydays in a rational manner, in the worship of God. It is also worthy of observation, that, instead of singing their old negro songs, in the field, the slaves now sing our hymns; and I was much pleased, one night, when passing the negro houses, to hear them engaged fervently in prayer." The simple but pathetic remarks of some of the poor negroes were, also, highly interesting. One of these, an old black woman, who had been brought from Africa in her childhood, was, one day, visited by the missionary, and asked by what means she had been first induced to seek after the blessings of the gospel. Though very weak in body, and literally trembling with the infirmities of age, she readily replied, "Massa, when me first come fra Africa, me was sold to one lady, a native of New York. She love me very much, like her own child, and was always pleased when me call her mamma. One day, while me young, something came to my mind like a voice, 'Go, and ask your owner what de word of God is.' Me went, and said, 'Mamma, you say you love your neger, but why no teach me de word of God?' She said, 'Go bring me dat book,' pointing to a Bible. Me brought it, and she read several verses from Genesis, particularly how sin come to the world, and concerning the children of Israel passing through the Red Sea, but me no feel in my heart any ting: den she open de part about *Jesus*, and as soon as me hear *dat* word, my heart open."

Soon after this, the lady died, and the girl was left free; and being subsequently convinced of sin, and the necessity of salvation by Christ, she united herself to the Wesleyan society, and by her zealous and unremitting exertions, many of the slaves were induced to seek after the things pertaining to their eternal welfare.

But though much good was evidently done among the negroes, and great concern expressed by many of them to be baptized and instructed in the principles of the Christian religion, too many of their countrymen were still willing to remain in a state of heathenism, and to retain all the foolish superstitions of their ancestors. One sabbath, in the month of January, 1820, after Mr. Ratcliffe had been preaching in one of the chapels at Kingston, his attention was excited by a rumbling noise, like that of distant cannon, and looking out of the window of his apartment, he saw a heathen funeral advancing, very numerous attended. "It moved forward," says he, "with a solemn pace; a flag was waved on a pole in front of the corpse, which was carried on the heads of two strong negroes; at every ten or twelve steps there was a sudden rattling of the drums called tom-toms; and then the poor devotees set up their hideous shouts, which might have been heard to the extremities of the city. The Africans in this colony retain many superstitious funeral rites, such as dancing round the grave,—sacrificing poultry,—pouring out libations,—and affecting to hold conversation with the spirit of the deceased. Surely such things should awaken the pious sympathies of every lover of truth, and call forth the exertions of the enlightened zeal of the ministers of Christ."

In 1821, the Jamaica mission sustained a severe loss in the death of two of the missionaries, Messrs. Johnstone and Underhill. The former had spent about eighteen years in the West Indies, and every mission with which he was intrusted, received great advantage from his prudent management; though, in some instances, he was placed in circumstances of peculiar difficulty; and he appears to have obtained the respect and confidence of all ranks of people, in the different islands in which he labored. Mr. Underhill, who was a young man of considerable promise, had passed about five years in the archipelago, and had been for some time in a declining state of health.

Early in the year 1827, Mr. Ratcliffe visited the settlement of the Maroons, in order to judge of the practicability of extending the mission to it. The following are his remarks:—

"1827, February 15th.—I left Spanish Town, in company with brother Murray, at half past two o'clock, and proceeded to Old Harbor. I preached to a small congregation, from John iii. 14, 15. Next morning, we proceeded on our journey to Accompong Town, a settlement of Maroons. The country through which we passed was quite interesting; but the day was hot, and the immense savannahs, covered with high cashuo bush, deprived us of the advantage of the sea breeze. We rested our horses, and took refreshment at a place called the Old Toll, and set out at three, P. M., with-

out a guide, and without introduction, trusting in the God of missions for a resting-place for the night. Having travelled about fifteen miles, and night rapidly approaching, we called at Mile-Gully-Pen, and were kindly entertained by Mr. Lindsay, who knew me in St. Thomas's in the east.

"Saturday morning we proceeded, and after a fatiguing journey arrived at Vauxhall Estate, where we took a hasty meal, and having been furnished with a guide, we mounted our horses, and ascended a most terrific mountain, and reached captain Hylton's about eight o'clock, where we met with a cordial reception; and I feel assured that every assistance will be given to forward the object on which we are come.

"18th (Sunday).—In morning prayer in the family in which we were, we found comfort and encouragement, particularly whilst reading the sixty-fifth chapter of Isaiah. We afterwards accompanied Mr. Hylton to the town, two miles from hence. The road leading to it is by a deep valley, shaded by immense mountains, and the houses, which stand detached upon small hills, occupy a space of twenty acres of government land. We rode through the town to major Roch's, a stout, venerable looking old black man, who received us in company with captain Dennis. Though we took them at a short notice, they came in great numbers, filled the house, many sat on the grass round the house, and heard with attention, whilst I expounded John iii. 16. Brother Murray then gave an address, and concluded with prayer. Preaching was announced for two o'clock to-morrow.

"19th.—Since writing the above, we have been into the town again. The anxiety of the Maroons to attend service was very pleasing: they brought their children in great numbers; these were first catechized in the presence of their parents, after which, brother Murray spoke to them for an hour very forcibly on 'Will ye also be his disciples?' We then explained more at large the object of our visit; and told them we would do all in our power to procure them a minister to instruct them in the way of life; and that they must strive among themselves to assist in building a convenient chapel. They evinced great interest, and promised to do every thing in their power to make the missionary comfortable who might be sent to them.

"The Maroons of Accompong Town are in number, men, women and children, about three hundred and fifty. They are a fine, interesting people. They speak much better than the Estates negroes, and carry with them in the whole of their mien an air of intelligence and freedom. They are said to be sanguinary in their dispositions, which may be accounted for from the habits of warfare to which they are trained, being chiefly employed by the local government to catch

runaway slaves, who frequently decamp from estates, and secrete themselves in the fastnesses of mountains. But prejudice has, no doubt, fixed on these, as on other heathen tribes, many stains which they do not merit. We found them open, respectful, affectionate, and athirst for the gospel, and for a school for the benefit of their children. Their grants of land from the local legislature, amount to two thousand acres; but it is questionable whether we could build without some special sanction from the governor. This town, however, standing near a very thickly-peopled part of St. Elizabeth's, the missionary can be fixed either at Black River or Lacovia, so as to extend one half of his labors to the Maroons, and the other half to the people among which he may be settled."

Mr. Ratcliffe's visit to the Maroons was succeeded, in a short time, by one from Mr. Orton, of which we give the details in his own words:—

"1827, April 10th.—Early this morning, I left Montego Bay, designing a visit to the Maroons of Accompong. After travelling some of the worst roads that perhaps can be found on the island, a distance of about thirty-six miles, I reached in safety the house of captain Hylton, the superintendent of the Maroon town; and though the family had retired to rest, it being nine o'clock, P. M., I was received by them with the most hearty welcome.

"11th.—Rode over to Accompong Town, which is situated about three miles from captain Hylton's residence. The general route of the road is winding down between two mountains; some parts of the road are little better than precipices, consisting either of rocky projections, or, what is still more dangerous, a glassy surface of the rock, on which it is with the greatest difficulty the horses keep their feet. After a truly romantic ride through the vale, I ascended a steep and long acclivity, until I reached the summit of a considerable mountain, where the view becomes at once as delightful as it is expansive, and the atmosphere is temperate and salubrious. On this delectable spot is situated the town of Accompong, the resort of this branch of the Maroons, covering a great extent of land. Standing on an eminence, you have an entire view of the town. The houses are, in the general, erected on little hillocks, which constitute the surface of the mountain; and though I suppose the circumference of the town to be quite six miles, yet, from the site of the houses, and the peculiar vibration of sound amid the intersecting hills and valleys, an individual standing on this central eminence can hail the inhabitants of the most remote residence in the town, which was done on one or two occasions to collect the people for me. On this spot, too, my hopeful eye is fixed for a sanctuary for the worship of the Most

High; and thus shall these enchanting hills and valleys resound with the praises of him who sits enthroned on high, and views the landscapes o'er, and especially will look down with complacency on those who, though now enveloped in heathenish darkness, will soon, we trust, join to chant those emphatic lines, feeling their import:—

'But oh, the power of grace divine!
In hymns we now our voices raise;
Loudly in strange hosannas join,
And blasphemies are turned to praise.'

After having indulged myself a short time with these delightful anticipations, I went from house to house for a considerable distance: some I found with the appearance of neatness and cleanliness; others did not present the same marks of domestic attention. Having conversed freely with all I visited, I found a general satisfaction prevailed, as to our design for the promotion of their happiness, and an apparent delight that they were about to receive such attention.

"Very many of the people being absent, working at their provision grounds, I did not attempt to assemble them on this occasion, but gave notice of my intention to meet them on the following morning at six o'clock.

"12th.—According to appointment, I returned to Accompong. I first assembled the leading persons or heads of the town, and acquainted them with our design, endeavoring to impress upon their minds, that our only objects were to promote their improvement, and especially their spiritual welfare. My remarks evidently met with a most cordial reception: they were abundant in interrogatories, which to me was very gratifying; and they displayed an acuteness of intellect, which promised that our 'labor shall not be in vain in the Lord.'

"In reference to the erection of a place in which to worship God, they are quite willing to do all they can to raise a temple to the Lord; but in this, help must be afforded them, which I am encouraged to hope we shall get within the local limits. They showed me the spot where they would like their chapel to be erected; a spot which has a commanding prospect of the town and the surrounding country, and which is most desirably situated for such a building. They are quite willing to give the land, and to exert themselves as much as possible when matters can be put into a proper train.

"After this interview, I preached to them the word of life. During my discourse I was frequently interrupted by their affirmations and interrogations; which, though they deranged my thoughts a little, were as interesting to me as, I trust, the answers were profita-

ble to them. Having concluded my mission for the present, their principal concern was, when would I return; in reply to which I made such promises as I considered my other engagements would allow."

The spirit of hostility to the missions, which at various times had been manifested by acts of violence against the missionaries, broke forth with increased virulence during the year 1827, and continued, for a considerable time, with the most persevering malignity. Act succeeded act, of the most atrocious and illegal character, against the property and persons of the missionaries and their families. One of the earliest outrages was an attack of a murderous nature, made on Mr. Ratcliffe and his family at St. Ann's Bay. He thus states the occurrence, in a letter to the committee, dated March 10th, 1827:—

"You have, no doubt, heard, by the public prints, of the attack made on me and my family at St. Ann's Bay. The plan was meditated and carried into execution by the light company of the St. Ann's regiment, who were placed as a guard over the town; a set of unprincipled young Creoles, whose designs were, no doubt, more bloody than those in Barbadoes. The examinations taken down before the magistrates, at two different sittings, I enclose. A reward of £50 has been offered by the vestry; but from the time of the last sitting, I have heard no more of the matter. I have taken no step in the business at all; but, after having informed the commanding officer (which I judged it proper to do), I have left it entirely to the magistrates to do what they may judge expedient for their own credit, and the honor of the country. Seven balls were extracted from the chapel; two found on the floor, and one now sticks three-eighths of an inch in the column nearest the pulpit. A ramrod of one of the pistols was found eight feet from the window of the house. I trust that both myself and my wife feel thankful for the wondrous deliverance the Lord has wrought out for us, and that it will stimulate us to live more to his glory."

This unprovoked and daring attack upon the chapel and premises at St. Ann's, was followed by more systematic attempts to restrict the labors of the missionaries, first by inserting a clause in a new slave act; and then by enforcing the law with unwarrantable rigor. The result was, the imprisonment of Mr. Grimsdall. Extracts from his letters will exhibit this infringement on religious liberty in its real colors:—

"June 4th, 1827.—When I first came here, I commenced the duties of the circuit, by attending to those places which had been supplied with preaching regularly before I came; purposing at the quarter sessions to apply for a license. This I judged best, as I had not obtained a certificate in the other parish, and the

spirit of the people was so much against us here: but one evening, after I had been preaching in the chapel at the Bay, Mr. Drake, the head constable, and two other persons, came to inform me that I was acting contrary to law, and that it would make against my obtaining a license for the parish. I told them I was not conscious that I was acting against any law, and that I could not think of refraining from preaching until the quarter sessions. They left me, but when I applied to take the oaths, they labored to excite the magistrates against me, and had it not been that the Hon. Henry Cox, Esq., the *custos*, was present, I believe they would not have granted me permission to preach; but after a little altercation, and consenting to pay £2 13s. 4d. currency, I took the oaths, and obtained a certificate. This, however, did not prevent Mr. Drake from doing all he could to prevent the slaves from coming to chapel; for sometimes he would stand in the highway which leads up to it, and threaten them that if they came he would put them in the work-house; and at other times he would stand at the chapel door, and look to see who came out, that he might go and inform the overseer of the property to which they belonged, that they might be punished. Such conduct could not but operate on the negroes' minds, and had a great tendency to keep many from coming that would have attended; but on last Thursday evening, after preaching, Mr. Drake went so far as to come to the chapel door, and lay hands on some of the slaves, which when I understood, I went out and spoke to him on the evil of his conduct, and on his thus exposing himself to the law.

"Last Thursday evening, he told me I had no license to preach to more than twenty slaves after sunset, it then being about eight o'clock; I told him I did not know of such a law, and then came into the house. The next morning, by six or a little after, I received a summons to attend at the court-house, of which the following is a copy:—'You are hereby requested personally to be and appear at the court-house in the parish of St. Ann, in the county of Middlesex, on Thursday, the seventh day of June instant, then and there to answer to all such charges as may be brought against you, for preaching and teaching at sundry unlicensed houses, and other places, in the parish of St. Ann aforesaid, and for other misdemeanors by you committed.'

"There is only one place that I preach at in the parish that is unlicensed, and that is the house of Catharine Jarvis at Ocho-Rios Bay, where Messrs. Shipman, Binning and Ratcliffe preached when they were in this circuit; and as to any misdemeanor, I know of none, unless Mr. Murray's preaching here in passing through to Montego Bay and Falmouth, should

be deemed such. I should have gone and laid the case before the *custos*, but he was gone to Spanish Town to attend the grand court in the matter of the firing at the chapel.

"The above, however, is not the only similar order I have received; for on the Lord's day, after preaching in the forenoon, a constable came and brought another, which I transcribe:—'You are hereby requested personally to be and appear at the court-house in the parish of St. Ann, in the county of Middlesex, between the hours of ten and twelve of the clock of the forenoon of Thursday, the seventh day of June instant, then and there to give evidence to the justices then present touching and concerning certain misdemeanors in the said parish committed.' I hope, nevertheless, by the grace of God, to evince no other spirit or temper than is consistent with my character as a follower of Jesus and as a preacher of righteousness."

"June 11, 1827.—Common gaol.—I wrote you by the packet, stating the spirit of opposition against us in this parish, and that I had been summoned to appear at the court-house on the 7th instant, to answer to several charges to be brought against me. I attended, according to the orders I had received, when I was charged with preaching at an unlicensed house at Octio-Rios. I said, in my defence, that the law had never been published, that I had given in a paper to the clerk of the peace, signifying that I wished such place to be acknowledged as one in which we held public service, and that I thought the only thing they would do was to compel me to license the house. The offence being only trifling, the justices admonished me, and said, I was not to preach there any more till the place was licensed, which I promised to do. Another charge preferred against me was, that I had been preaching to slaves at improper hours. Mr. Drake, the head constable, and Mr. Saunders, were the principal evidences. The clause of the law by which they held me guilty was the eighty-sixth of the new law which came in force the 10th of May last, which I here transcribe in full:—

"LXXXVI. And whereas the assembling of slaves and other persons, after dark, at places of meeting belonging to dissenters from the established religion, and other persons professing to be teachers of religion, has been found extremely dangerous, and great facilities are thereby given to the formation of plots and conspiracies, and the health of the slaves and other persons has been injured in travelling to and from such place of meeting at late hours in the night—be it further enacted by the authority aforesaid, That, from and after the commencement of this act, all such meetings between sunset and sunrise shall be held and

deemed unlawful, and any sectarian, dissenting minister, or other person professing to be a teacher of religion, who shall, contrary to this act, keep open any such places of meeting between sunset and sunrise for the purpose aforesaid, or permit or suffer any such nightly assembly of slaves therein, or be present thereat, shall forfeit and pay a sum not less than twenty pounds, or exceeding fifty pounds, for each offence, to be recovered in a summary manner before any three justices, by warrant of distress and sale, one moiety thereof to be paid to the informer, who is hereby declared a competent witness, and the other moiety to the poor of the parish in which such offence shall be committed; and in default of payment thereof, the said justices are hereby empowered and required to commit such offender or offenders to the common gaol for any space of time not exceeding one calendar month.—*Proviso.* Provided always, That nothing herein contained shall be deemed or taken to prevent any minister of the Presbyterian Kirk, or licensed minister, from performing divine worship at any time before the hour of eight o'clock in the evening at any licensed place of worship, or to interfere with the celebration of divine worship according to the rites and ceremonies of the Jewish and Roman Catholic religions.

"After some discussion, they agreed to confine me for ten days.

"July 6th, 1827.—The last communication I forwarded to you was written from the common gaol of this parish, in which I was confined for the space of ten days, for no other crime than having slaves in my congregation after sunset, in which I was authorized by the law of the island, provided it was not after eight o'clock, which was not the case, as you would see from the copy I forwarded of my examination and commitment.

"The place of my confinement was rendered unpleasant by many things, but by none more so than by its being on a level with the hospital, which was only divided from my room by a very narrow passage, and greatly annoyed me with an almost intolerable stench. Through mercy I suffered nothing in my health. I was liberated on Saturday, the 16th of June, at sunset.

"On the preceding Friday evening, I sent for the gaol-keeper, and inquired what time he had orders to let me out; he answered, that on Sunday, at four o'clock, my ten days would be expired, and that I should then be released. I told him that I had never heard of a prisoner being dismissed from confinement on the sabbath.

"On the Saturday, about four o'clock, the gaol-keeper came, and said he had received orders to dismiss me. At sunset, accordingly, he came, and said,

'I had a full and free discharge from St. Ann's gaol.' I was not sorry for this liberation, for I felt anxious to be engaged in my duty of preaching the word of life, from which my confinement had prevented me, though they could not hinder me from singing and prayer, nor from enjoying those manifestations of God that made me happy and joyful, and made my prison like a palace. The members of the society were very kind, and did all they could to make me comfortable.

"On the sabbath after my liberation, I preached twice on the Bay."

It might, without any stretch of charity, have been expected, that the death of Mr. Grimsdall would have sufficiently satisfied the rage of his persecutors, and have induced them to give the churches rest. Unhappily, this was not the case; for, on the decease of Mr. Grimsdall, that violence was extended to his fellow-laborers. Under pretence of the right of local authorities to require licenses to be obtained from the magistrates of every place in which the missionaries preach, Messrs. Whitehouse and Orton were imprisoned in the common gaol. To prevent improper influence, the trial was removed by a writ of *certiorari* to Kingston, and heard before his honor the chief justice (William Angling Scarlett, Esq.), who pronounced the imprisonment illegal, and ordered the prisoners to be immediately discharged. His excellency, sir JOHN KEANE, K. C. B., lieutenant-governor, afterwards dismissed the magistrates from office, who had signed the warrant for imprisonment, affording an eminent instance of just and enlightened policy.

The following extracts from the letters of Messrs. Whitehouse and Orton will detail the particulars of their imprisonment and liberation:—

"Common gaol, St. Ann's, August 23d, 1828. (From Mr. Whitehouse.)—On my arrival at the gaol I was conducted to the apartment in which that man of God, the late Mr. Grimsdall, had been twice imprisoned. On entering, I found it occupied by an insane black woman, whom the gaoler immediately ordered to be removed to another apartment. The cell was exceedingly filthy, and the stench was unbearable. It was now eight o'clock, and the gaoler said he 'must lock up.' I desired that the cell floor might, at least, be swept; which a few friends immediately attended to. There was no bed provided for me, not even one of straw; and it was not until I had made several remarks to the gaoler, that a few benches from the chapel were allowed to be brought in, on which to make up a bed. A large quantity of vinegar and strong camphorated rum, was thrown upon the floor and walls, for the purpose of counteracting the very disagreeable effluvia which proceeded from the filth with which the place abounded; but this produced

very little effect. The sea-breeze had subsided, and the only window from which I could obtain the least air was just above the place in which all the filth of the premises is deposited. There is a second window in the apartment, but it had been nailed up for the purpose of preventing the poor deranged woman from making her escape from the gaol. There are three other apartments upon the same floor, which are separated from this only by low walls, above which is wood lattice-work: two of them form the hospital; and one is now occupied by three sick men. The four apartments contain a space of thirty-five feet by twenty-five. Underneath the floor are three other apartments: one of them is occupied by about a dozen unhappy creatures, who are to be tried for various offences at the ensuing quarter sessions; another, by two men who are under sentence of death for murder; and the third, by a number of slaves, who have been taken by the marshal for debt, and are waiting to be sold. One of the wretched men now under sentence of death is very sick; his groans, together with the grating noise of the irons of the several prisoners, and the intense heat of the place, prevented me from sleeping many minutes together; besides, I was so much affected by the stench of the gaol and hospital, that I was obliged to be constantly dipping my handkerchief into strong camphorated spirits, and applying it to my nostrils. This morning, at about nine o'clock, the deputy marshal came to me, and said that he had one favor to request of me, which was, that I would not attempt to preach, nor hold any sort of meeting, as he had received from the magistrates very particular directions concerning me. I informed him that, after receiving such directions from him, I would not bring him into trouble by attempting to preach; but assured him that I would not be prevented from offering up prayer to God. I have been informed that there was an overflowing congregation at our chapel to-day, and that the constable went and ordered the people to disperse immediately; but Mr. Watkis, a free person of color, of unblemished character, and who has received an excellent education in England, who also is a leader and steward in our society, said to him, that they were met together to worship the Lord; and that when they had sung a hymn and prayed, they would dismiss. After prayer, several of the people came down to the gaol to see me, but were not allowed to come into the yard; nor could my servant be admitted with food for me, till after strong and repeated remonstrances, although no provision whatever has been made for me at the gaol.

"12th.—I wrote to brother Orton on the night of the 9th inst., to inform him of my imprisonment. He arrived here this morning. As our people were de

prived of my labors on Sunday, and as this is the evening for our regular week-night preaching, I have desired him to preach to them, which he has engaged to do.

"13th.—This morning, at five o'clock, the head constable served Mr. Orton with a warrant, for preaching at our chapel yesterday evening: he has since been brought before two of the magistrates, who have committed him also to the common gaol.

"17th.—This is the second sabbath which I have spent in this miserable dungeon; but I could endure personal confinement, were it not that our persecuted people are deprived of my labors. This has been a strange day. This morning, a few of our people met together in the chapel, to offer up prayer to God; when the head constable went and took Mr. Watkis into immediate custody, for 'preaching and teaching on Sunday, the 10th instant;' although he had done nothing more than sing and pray with the people; and having brought him before a magistrate, he procured his commitment to the common gaol, notwithstanding he had offered bail for his future appearance.

"20th.—To-day, Mr. Watkis has been brought before one of the magistrates, who has liberated him from prison, by binding him over to appear at the next quarter sessions; himself in a bond of one hundred pounds, and a friend in one of fifty pounds. He, Mr. Watkis, expressed a wish to be allowed, in future, to worship God without being interrupted by the constable; and, for the purpose of showing his readiness to comply with all legal requisitions, required the magistrate before whom he was brought, to administer to him the oath prescribed by law, a copy of which he, Mr. Watkis, held in his hand; but to this his worship objected, and said that, as a magistrate, he had done with him.

"23d.—Last night, brother Orton became seriously ill; the heat of the prison was exceedingly oppressive, the stench was unbearable, and the noise of the people almost distracting. To-day, at about noon, a messenger arrived with a writ of *habeas corpus*, and directions to the deputy marshal to remove us to the gaol in Kingston, until Friday next, when we are to be brought before his honor the chief justice, for an examination of our case. As brother Orton is becoming worse, I wrote to the deputy marshal, to inform him of the danger of his continuing longer in gaol, and of the necessity of his being immediately removed to some other situation; and it is but justice to say of him, that he paid immediate attention to brother Orton's case, and allowed us to remove, as prisoners of honor.

"29th.—To-day, we have been brought before his honor the chief justice; who, after remarking that

he had strictly examined the whole proceedings, said he had no hesitation whatever in discharging us. We were therefore discharged accordingly."

"Common gaol, St. Ann's. (From Mr. Orton.)—I am called to trouble you, by detailing an unexpected and most unpleasant occurrence, with which I stand connected. The incidents of the case will present themselves to you most clearly in the following extracts from my journal:—

"Montego Bay, August 11th.—Received an unpleasant communication by this morning's post from brother Whitehouse, stating that he had been committed to the common gaol of St. Ann's Bay, upon a warrant charging him with having broken the peace, &c. &c. by preaching at the above place without license. In accordance with Mr. Whitehouse's wish, and also with my own feelings, I immediately set off from my station, with the view of rendering any assistance in my power.

"13th.—Yesterday morning I arrived at this place (St. Ann's Bay), and, as soon as possible, paid Mr. Whitehouse a visit in his most miserable lodgings, of which it is quite impossible to convey an idea by mere description. The hospital, gaol and workhouse are connected; the two former are under one roof; a narrow passage separates the hospital chambers from that part of the prison where your missionaries are confined; underneath which are the condemned cells for slaves, &c. Upon the entire premises, including the yard, are several hog-styes, cooking-houses, and other domestic offices; and there are lodged about one hundred persons, or more; the workhouse, so called, being the receptacle for slaves who have absconded, or are sent for punishment for various offences. From this faint representation, some idea may be formed of the unwholesomeness of the situation, especially in such a climate as this, and to persons whose system is prepared, by extreme relaxation, for all the injurious effects of corrupted exhalations.

"Yesterday evening (being the accustomed time for public worship), Mr. Whitehouse and I thought it would be right for me to preach to the people; and, indeed, I should have considered myself negligent of duty, had I suffered them to be disappointed; especially as I had always preached there when visiting, or passing through the place, without any interruption. During the service, the head constable came and looked into the chapel, through the window-blinds, and saw me in the act of preaching. He gave me no notice whatever that this was contrary to the pleasure of the magistrates, but repaired immediately to a magistrate some distance from St. Ann's Bay, and procured a warrant for my apprehension, and at five

o'clock this morning he was on the premises of the chapel inquiring for me. As soon as I could rise and dress, I went out to him, when I was most unceremoniously accosted by him as his prisoner, peremptorily demanding that I should immediately follow him. I requested that the warrant might be read. The charge was for preaching and teaching as an unlicensed person.

"At noon this day, I was taken before two magistrates, who demanded by what authority I had presumed to preach in the Wesleyan chapel on the preceding evening. I replied, that my authority was that of an ordained minister of the gospel; at the same time presenting my credentials as such, especially the certificate of having subscribed to the oaths in a neighboring parish. The answer to which was, *they* (the magistrates of this parish) *had instituted a regulation*, to prohibit any person from preaching therein without having been licensed at the quarter sessions, and having taken out a certificate of such license. I replied I had never been required by them to subscribe to the oaths; nor did I consider it necessary, especially as a mere occasional visitor, to make application for the purpose; but I should now be happy to comply with the required form, provided they would administer it. This they refused to do; and said they must commit me to prison, unless I found conditional bail for my appearance to take my trial at the next sessions; and that I should on no account preach in the parish. To this I could not consent, seeing they had positively denied my requisition to qualify by taking the oaths; their conclusion being in effect to say, You shall not preach without a local qualification, and that qualification we are determined not to grant. I was therefore committed to the common gaol, where I now am, in company with brother Whitehouse."

The rancorous spirit of persecution still influenced the enemies of the missionary cause, and stimulated them to renewed efforts to suppress the exertions of the missionaries. Mr. Grimsdall was again imprisoned; the alleged reason was, his having preached at Ocho-Rios, in an unlicensed house. He had applied for a license, but had been refused, contrary to the judgment of the *custos* and another magistrate, who were present during the application. His imprisonment was short, bail having been offered and accepted. His constitution had, however, received a deadly wound, and he sank into the grave on December 15th, 1827, a few days before the time on which he was to have appeared again in court, to have answered to the charges brought against him. Mr. Orton, who was subsequently a sufferer in the same noble cause, thus details the circumstances of Mr. Grimsdall's decease:—

"With feelings peculiar to existing circumstances,

I proceed to the performance of a most painful duty, by informing you that the all-wise Disposer of events has been pleased to call our dear brother Grimsdall from his ministerial labors, to his eternal reward, after a painful, and, for this country, lingering sickness of sixteen days; his happy spirit took its flight to the regions of eternal day this morning.

"Having occasion to go to Spanish Town, I called at Bellemont on my way thither, and was exceedingly sorry to find our dear brother very unwell, though immediate danger was not then apprehended, having had a severe attack of fever. Upon inquiry into the state of his mind, it appeared he was somewhat exercised with temptations; but he assured me he had a firm reliance on the merits of Christ. I had the satisfaction to find that, by conversation and prayer, his mind was delivered from the temptation, and the Lord was pleased to impart the comforting manifestations of his presence. My business being urgent, I was under the painful necessity of leaving him, to pursue my journey to Spanish Town. Having completed my business, I returned to Bellemont as speedily as possible, with the flattering hope of finding him better; but was painfully disappointed by perceiving the marks of an early dissolution deeply engraven on his countenance. I conversed pointedly with him for a short time on the state of his mind. His answers were, 'O! every thing is quite different now. No temptations now.' His reliance was on the cross of Christ for salvation; he was perfectly resigned to the will of God, and his patience under his severe sufferings was exemplary. During the few last hours of his life, he suffered occasional delirium; but even then he gave frequent tokens of his happy frame of mind, often waving his hand with an expressive countenance, which seemed to say, to the surrounding mourning friends, 'Angels beckon me away.'

"Thus are his dear partner and lovely infant bereaved of an affectionate husband and tender parent; and we, as his brethren, are called to sustain the loss of a much-esteemed brother; and you and the church, the loss of a faithful, zealous and useful missionary."

These nefarious and persevering endeavors to suppress the missions by legal interdict being completely foiled, a base and calumnious charge of perjury was attempted to be established against Mr. Orton, but happily not only without success, but with a decision of the jury calculated to cover the projectors of the trial with shame and disgrace. The following is a brief statement of the facts by Mr. Orton, dated

"Montego Bay, November 15, 1828. Our persecutors in St. Ann's have been instigated to a vile, but, we trust, a last effort, by proceedings which have been altogether as dishonorable in the act, as disgraceful and

abortive in the issue. You may judge of my astonishment when I found at the Grand Court, that there was preferred against me an indictment for wilful perjury, &c. &c., at the instance of one of the magistrates who had been dismissed by his honor sir John Keane, for having falsely imprisoned us.

"You will be aware that, in order to effect my removal from St. Ann's gaol by *habeas corpus*, it was necessary that an affidavit should be executed detailing circumstances. This was done by our attorney, under the dictation of Messrs. Barry and Duncan, who had witnessed our situation, and who were acquainted with all the circumstances of the case. In this affidavit it was stated that bail had been offered for me; but that the same was refused, unless on the restrictive condition that I should not be allowed to preach in the parish, &c. This affidavit was in due form attested by me, and upon it I was removed; and by his honor the chief judge, William Angling Scarlett, Esq. (before whom I was brought), was honorably discharged.

"The alleged perjury against me was, that no bail had been offered for me, &c., as sworn to.

"The trial came on the 22d day of October, when I was placed at the bar as an alleged perjurer, and, though extremely ill, and scarcely able to stand, from the great debility which has remained since the illness during my confinement, I was detained under these sufferings and unpleasant circumstances the whole of the day. Nevertheless, thank God, I was saved from all unchristian feeling in reference to my adversaries, or rather the adversaries of truth; indeed, I was unusually calm and composed; and though I shuddered at the depositions made, my feelings were those of commiseration for the awfulness of their situation.

"The first witness was Mr. S. W. Rose, late the acting magistrate in St. Ann's, against us; the second was Mr. Drake, the person who procured a warrant for me for preaching between the hours of eight o'clock in the evening, and five o'clock the following morning; the third was a Mr. Robertson; and the fourth, a person who was not even at St. Ann's Bay at the time and therefore ordered away by the court.

"The evidence on our side was Messrs. Barry and Duncan, and the Rev. Mr. Bromley, Baptist missionary; besides others in reserve, whom we did not think necessary to bring forward. The jury retired for about an hour, and returned a verdict of *not guilty*. I could scarcely get from the bar for almost universal congratulations, that truth had triumphed over prejudice."

But, as a proof that the spirit of persecution still exists in the island, from the dire effects of which the missionaries would still suffer, but for the salutary interference of government, we give the following extract from the report of 1829:—

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"A recent attempt has been made to obtain evidence before the house of general assembly, charging the missionaries of different denominations with endeavoring to obtain money from the members of their societies, by encouraging practices the most dishonest and flagitious. In this, malice has gone beyond its mark, and the well-known character of the missionaries nullifies the charges against them; and he who can cause the wrath of man to praise him, shall make even these events to work together for the furtherance of his gospel. Already there appear indications of extensive and permanent benefits resulting from increased attachment to the cause of truth; four hundred and seventeen members have been added to the societies in the course of the year; and a general Sunday school union of all the different circuits on the island has just been formed, which promises to be followed by the happiest effects."

The report of the last year (1830) presents information of a most encouraging and pleasing nature, relative to the extension of the missions, and proving, indisputably, that the work is of God.

More than fifty missionaries are employed in these important stations: the members of society are upwards of thirty-two thousand, of whom more than twenty-four thousand are negro slaves. The children and adults in the mission schools in the West Indies, of whom about five thousand are the children of slaves, are nearly eleven thousand. To a few of the children of the slaves the missionaries are not allowed to teach the art of reading, although, in other respects, to catechize and instruct them orally; but this restriction does not affect more than one tenth of the slave children in our schools, who, as well as all the free children, are trained to read the Holy Scriptures.

BERMUDA.

In the year 1798, when his majesty's ship *Thotis* repaired from Halifax to Bermuda, during the inclemency of the winter, a gentleman, who was, at that time, commander of the vessel, had frequent opportunities of making his observations on the state of religion and morals among the inhabitants; and as these presented a melancholy picture, he resolved, if possible, to devise some means for remedying the evils which he at once witnessed and deplored. He accordingly made application, by letter, for a Wesleyan missionary to be sent out to Bermuda; and in the beginning of 1799, Mr. John Stephenson, a native of Ireland, whose piety, zeal and prudence had long been tried, sailed

from Dublin for New York, whence he afterwards proceeded to the place of his destination.

"On his arrival," says Dr. Coke, "it was quickly known that a Methodist missionary from Ireland was in the harbor; and the report soon made an impression to his disadvantage. Coming from Ireland, it was concluded that he must be a rebel, and, as such, coming in the character of a missionary, it was instantly apprehended that he was about to introduce disaffection among the slaves. Full of these preposterous notions, many were unwilling that he should come on shore, and would probably have exerted themselves to prevent it, if an enlightened magistrate, then standing on the quay, had not disarmed their momentary prejudices, and dispelled the gathering storm."

After waiting upon the governor, and laying before his excellency the certificate of his ordination, and the pass which he had received prior to his quitting Dublin, certifying that he was appointed as a missionary to the island of Bermuda, Mr. Stephenson commenced his ministerial labors; and though, at first, his hearers were but few in number, and of those the greater part appeared either hostile or indifferent to the subjects introduced to their notice, the violence of prejudice and opposition soon began to subside; the congregation visibly increased; subscriptions were raised for the erection of a chapel; and in the month of April, 1800, seventy-four whites and thirty blacks had joined the society.

The prosperity which now began to shine upon the infant mission was viewed with a malignant eye by the enemies of religion, and as they found themselves incapable of checking its progress without the aid of law, they procured an edict to be passed by the house of assembly, prohibiting all persons, not ordained according to the rites and ceremonies of the church of England or Scotland, from preaching, lecturing, or exhorting, to any collected audience, public or private, under a penalty of fifty pounds, and six months' imprisonment for every offence; and inflicting a similar punishment on the person in whose house the meeting should be held.

Mr. Stephenson, considering this law as hostile to the spirit of toleration,—as an infringement upon the birth-right of every subject,—and as diametrically opposite to the avowed sentiments of the reigning monarch, continued his ministerial labors as formerly; but though he was suffered to proceed for a few weeks, without interruption, he was, at length, apprehended, carried before the magistrates, and committed to the common gaol, to take his trial at the next assizes. Mr. Pallais, the person in whose house he had preached, was also committed with him.

"On being committed," says Dr. Coke, "our mis-

sionary intended continuing in gaol till the December following, though unexceptionable bail was offered. He soon found, however, that confinement would prove injurious to his health, and that the expense, which amounted to fifteen shillings per day, would be enormous in the course of five months. He also considered that, during his confinement, the society which he had been made instrumental in raising, would be completely scattered; while, if he obtained his liberty on bail, he might have an opportunity of visiting, and conversing with them individually, though not collectively, and that he might thus keep them together." Accordingly, he procured bail, and obtained his liberation on the fifteenth day of his imprisonment, as his companion had done some days before.

In the month of December, Mr. Stephenson was brought to trial for the crime of having preached the gospel, or, as one of the principal evidences swore, of having "read prayers from a book which he held in his hand, and sung psalms to a congregation." And for this high offence he was sentenced to be confined six months in the common gaol, to pay a fine of fifty pounds, and to discharge all the fees of the court. After he had been imprisoned about five weeks, the governor offered to set him at liberty, on condition of his promising to quit the island within sixty days; but as he conceived such a proposition dishonorable to the cause for which he had hitherto suffered, he declined accepting it, and remained a prisoner till the month of June, 1801, when the period of his incarceration expired.

This faithful missionary continued on the island during the remaining part of the year; but his health was so seriously impaired, that he was no longer equal to the exertions he had formerly been accustomed to make; and, as the interdictions of the law precluded him from uniting in public or social worship with the members of the society, he was recalled from Bermuda early in 1802, and those who had formerly heard the word of God with gladness, were left as sheep without a shepherd.

Applications, in the mean time, had been made to his majesty's government in England, to disallow the intolerant edict which had driven Mr. Stephenson from the scene of his labors; but though the request of the petitioners was readily granted, nearly three years elapsed before the repeal of the act was publicly announced. And even subsequently to that period, such a spirit of determined hostility was exhibited against the introduction of the gospel, that no missionaries could be induced, for some time, to venture among the inhabitants.

At length, in the spring of 1808, Mr. Joshua Marsden sailed from New Brunswick to Bermuda, with the

view of reëstablishing the mission in that island. His first prospects were exceedingly discouraging; as he states, in a letter to a friend, "On landing, I could not find a single friend, nor any where to lay my head, or place my family. I had been led to suppose that there was a society, raised up by the labors of Mr. Stephenson, but in this I was altogether deceived; for, excepting Mr. Pallais, who was now aged, infirm, and reduced to poverty, I could not find one individual who either wished me well, or bade me good speed. All, indeed, to whom I spoke on the subject of my visit, seemed to think that I should not obtain permission to preach, and with this opinion their wishes appeared to be in unison." After repeated interviews with the governor, however, the missionary was permitted to commence his ministrations; and though, at first, he was merely attended by twenty or thirty hearers, his congregation soon began to increase, and in the beginning of September, he had the satisfaction of uniting about fifty persons in society, most of whom were negroes or people of color, who appeared truly anxious for instruction in the way of salvation. A chapel was, afterwards, erected, and some of the most respectable persons in the island became regular attendants on the means of grace, whilst others could hardly be restrained by their relatives from uniting with the society.

In 1811, a quantity of Bibles and religious tracts were sent to Bermuda, and the happy effects resulting from their distribution are thus pleasingly described by Mr. Marsden, in a letter dated September 24:—

"The Bibles which you sent to this place were as the sun rising upon a dark and benighted land. The poor blacks who could read, eagerly inquired for them; and those who could not, began to learn, that they might peruse the word of God. To this new employment, their intervals of rest, their meal times and their sabbaths were devoted. Passing through a field or a lane, with a spelling-book in their hands, they would solicit little boys coming from school to teach them; and would frequently beg of me, upon the road, that I would stop a few moments, and hear them repeat their lesson. To be able to read, was to them like being placed in a new world, as they beheld things in a different light, and a train of new ideas sprang up in their minds. In a little time many of them understood the word preached, and a work of reformation was immediately visible among them. Profane oaths and imprecations were now laid aside;—the polygamist left all his wives but the one who had a prior claim;—the evening worship called them from the libidinous dance and the midnight theft;—the stupid and slothful became pliant and diligent;—monsters were transformed into men;—and the voice

of religious melody sounded from huts and cottages, formerly blackened with the vilest pollutions."

Nothing of particular interest occurs in the history of this mission from the date of Mr. Marsden's letter till the month of May, 1824, when the annual meeting of the auxiliary missionary society held at Hamilton, appears to have excited a very lively interest; and the following observations were made by the honorable J. C. Esten, the chief justice of the island, who presided on the occasion:—

"I will maintain that your missionaries, in the scene of their operations of all others the most interesting to us,—I mean the West India colonies,—have entitled themselves to the thanks of the established church, which they cannot, without being calumniated, be accused of undermining. We see a splendid religious establishment, and not more splendid than I sincerely hope it will be useful, going out to our West India colonies;—two bishops, three archdeacons, and a number of clergy. One of the principal objects of their appointment, as stated by lord Bathurst, the colonial secretary of state, is to improve the religious condition of the slave population. I will maintain, therefore, that your missionaries, sent from your parent society, have prepared the way for this establishment; they have been the humble but useful pioneers, who have preceded and removed impediments from its march; and, instead of being accused of a wish to subvert it, they ought to be permitted to share in its triumphs; for what they have sown in tears the church will reap in joy:—they have, in fact, laid the foundation upon which the fabric of the church will be reared among the slaves in the West Indies."

In 1825, Mr. Justice Esten being in London at the time of the annual meeting of the Wesleyan Methodist Missionary Society, he attended the meeting, at which he delivered a most interesting and eloquent speech, from which we select a few remarks, for the sake of the information and sentiments they convey:—

"I come," he said, "from an island which has felt the influence of the gospel from the exertions of this society. I have, in the Bermudas, watched with pleasure the stream which has watered the West India islands, and especially the black population. Bermuda, though but a small portion of the world to which this society has directed its efforts, is yet a very interesting part of it, and it is so in this respect, that our slaves bear a distinct character. We are not sufficiently agricultural to drive those poor creatures to excessive labors; they are domestic servants in our island, or employed in fishing; and I think I shall interest this assembly, by stating, as a proof of their kind treatment, that many of them were, at different times during the war, taken by the enemy, but that they invari-

ably found their way back to their owners. I remember one instance, when eighty slaves were captured by the enemy, and seventy-nine of them came back to their owners, and the eightieth died, or he would also have returned. The islands called the Bermudas contain about ten thousand inhabitants, and about five thousand of them are black or colored. The missionaries of this society have been very beneficially employed there. I this morning read a sermon preached before this society, in which the author, speaking of that pitiful philosophy which would degrade blacks below the standard of men, states that to be capable of loving God is an infallible standard of humanity. I cordially agree with that sentiment, and I have seen that proof unequivocally furnished by poor blacks brought under christian instruction. Of this, the instances are numerous, and I have the pleasure to mention an instance in the Bermudas both of intellectual and religious culture. We have a slave, a member of the Wesleyan society, a young man of twenty-five, whose name is Edward Frazer. He received no education, but in the house of his master and mistress, and yet he has made himself master of the first six books of Euclid; has read the writings of Locke, and of most of the standard divines of the Church of England; and, great as the powers of his mind are, his heart is equally interested, and I do believe him to be a real Christian. When he has heard of some white people whose lives did not agree with their profession, he has gone and conversed with them, and in one or two instances his interviews have done good. His visits to the sick have also been remarkably useful. I have brought home a sermon written by that slave, which I shall have great pleasure in handing to the chairman. My motion respects the Wesleyan missions in the West Indies, and I am delighted with the progress that appears to be making in those islands. An allusion has been made to the time when the missionary Stephenson was persecuted in Bermuda. At that time, to the shame of the colony, there was a law which made it criminal to preach the gospel, and he was indicted. I stepped forward voluntarily to defend him, and I have often thought of that circumstance of my life as one calculated to afford me the greatest pleasure. He was condemned to fine and imprisonment, and I visited him in prison. I am happy to say that that law terminated at the end of one year, and never has been renewed; and I may venture to say it never will be renewed, because very different sentiments prevail on the subject of religion to what did prevail at that time; and I am happy to say, that with respect to the chapel built by the Methodists, the greater proportion of the subscribers are of the Church of England."

The excellent character of EDWARD FRAZER, the slave referred to by Mr. Esten, and the universal approbation he received as to his instruction of the slave population, occasioned an offer to be made to him, to become a catechist of the Church of England, with a proposal of emancipation. The kindness of the offer he most gratefully acknowledged, but declined accepting it, as it would have separated him from the society with which he was united, and prevented his public addresses to the slaves.

The committee, however, understanding that his excellent master was disposed to present him with his freedom, if he could be regularly employed in the ministry, endeavored to obtain every requisite information respecting his qualifications and talents. Having received the most satisfactory testimonials, they proposed him to the conference, to be received by them as a regular missionary, if his master should be willing to grant him his freedom. This being acceded to by his generous owner, he was appointed as a missionary to Dominica in 1828. The following outline of his history and Christian views, is taken from a letter addressed by him to the committee, previous to his manumission:—

"Called upon to address you in reference to the evangelical work under your direction, I do it with humble confidence, believing that I shall be heard with 'the meekness and gentleness of Christ.'

"I am what is called a colored person, and a bondman, said to have been born in the island of Barbadoes, towards the close of the year 1798. Far backward as recollection extends, I found myself in merciful hands, receiving more than common care. Through the fostering kindness of my mistress, I was, in process of time, put to reading, writing and arithmetic. These exercises were the more profitable, because I took pleasure in them; but, on the other hand, my profit was the less, from pursuing them without discipline, as well as without constraint. I can thankfully retrace the preventing grace of God in many things. I lived in a moral family, and, being much kept at home, was longer than usual unacquainted with the examples of frequent wickedness that abounded in our town. I was soon attracted by the services of our neighboring church; a taste for books supplanted the love of company; I was susceptible of shame; was not without a sense and fear of God; and sometimes I prayed to him in secret. As I grew up, however, and was more in the world, employed on errands and other services, I imbibed many poisonous principles, and was led into many wicked practices. I recollect here the deadly tendency of vicious and profane speech. The hearing of wickedness palliated, and godliness traduced, established in my mind a hold for temptations which

afterwards surrounded me, though for the present I was not partaker of them.

"I received some good from a gentleman of the family who came on a visit from North Britain, where he had taken up his residence for purposes of learning. This person was strict in pious exercises. I observed his secret devotions; had a religious book or two put in my way by him; was encouraged by him to repeat the texts, &c. delivered at our church; and he condescendingly answered puerile inquiries respecting Christ, religion and science.

"After this I was taken in hand by a brother of my master, who was a resident merchant, my own master being used to travel in the same line, and by him taught writing, accounts, &c.

"I cannot give a suitable account of myself, without mentioning the son of my master. This young gentleman was educated for a learned profession (in which he had lately been perfected at Oxford), and, as he was ever excellent for things both intellectual and moral, the familiar conversation with which he favored me proved of great use to my mind. May the God of grace fulfil the indications which now appear of his being a blessing to the church!

"In the year 1818, my master removed his family, and me with them, from Barbadoes to Bermuda, his native country. Here I was solely employed as his assistant in new and considerable mercantile transactions.

"You will, sirs, be more interested with a detail of my religious experience. According to what is said of the wicked antediluvians, 'the Spirit of God strove with me.' Hence I was quickly disgusted with gross evils; 'my hands could hardly perform the enterprise' which a corrupt heart had at times devised; and I preferred the company and practice of such as were sober and sentimental. The religious conversation of one young man (who since became a catechist in the establishment at Barbadoes) was particularly useful to me. My religious impressions were especially deepened upon occasion of the death of the gentleman who had taught me book-keeping. When I saw that within the space of a few days, 'the place that knew him knew him no more,' and considered that that place was mine also, at an humble distance, I resolved to 'prepare to meet my God.' Accordingly, I set myself to eschew evil and do good to the extent of my light. . . . I now began to think of the Methodists. In reading the lives of ancient saints, I had often been struck with a resemblance between them and what I had heard of this people, especially in a way of reproach; and this, which was once an objection, now became a high recommendation. There was no community of Methodists in our neighborhood; so I went over to the station at

Hamilton (1819), and spoke to the missionary and his wife (Mr. and Mrs. Sutcliffe). These persons, to my great surprise and joy, anticipated the wishes which I could scarcely express, and encouraged me with tenderness and love.

"I must now ask your attention to events which have occasioned this address. I commenced a Sunday evening school. Soon after (1821), I was put by the Rev. Mr. Dunbar (who had succeeded Mr. Sutcliffe) to lead a class. Not long after this, prompted by the sentiments of a few persons of color, I asked Mr. Dunbar if we might institute a prayer-meeting in our part of the country: there had been occasional meetings of this sort held here by brother Daniel Melleroy and others. The persons alluded to had likewise been profited by the ministers named above, especially by the Presbyterian; but they were still without the fold. Mr. Dunbar approved the motion, and added to me, 'If you like, you may preach to them.' To this purpose he spoke to me again and again; but preaching seemed a task too hard, and, if I may use the terms, a little offensive to pride and security. I, however, got plain sermons, and read to the company, till an accumulation of motives determined me to attempt original discourses. To this attempt the divine unction was immediately given. Our room was constantly filled, many hearts deeply affected, and a small society raised. Another such society was soon after formed by the Presbyterian church out of the persons so awakened. At some of these meetings, my own heart and mouth were so enlarged as to show me what was before unknown; often, when I had caught a leading thought from my book, I scarcely needed to look at it more. It was in a similar way that I was led to what I did towards obtaining the erection of the chapel for this society. The execution of the plan was long delayed, and at last accomplished only through the kind assistance of Mr. Justice Esten. Mr. Cox (now your missionary) had, as an assistant, taken the chief care of the church upon the departure of Mr. Dunbar. With this dear young man I enjoyed a free and profitable intercourse; and to his active coöperation in procuring subscriptions, before his going out, the chapel just mentioned is much indebted.

"Upon the subject of my call to 'a dispensation of the gospel,' you will, I am told, require especial satisfaction. It would be tedious, and perhaps it is needless, to detail all that contributes to my own conviction on this head. Suffice it to say that nothing less than a persuasion of its being the will of God could induce me to touch this awful work. I protest, without affectation, that my mind is not disposed but averse to such an undertaking: it is not of a ready wit, but 'slow of heart;' it is not courageous, but very timid;

'I am a worm, and no man.' As, therefore, my 'sufficiency' must still be of God supernaturally, I dare not 'go up,' unless his presence in a fully persuaded mind go with me. Such persuasion does, however, include in its premises the approbation of 'pillars' in the church and a 'door' of Providence. Should these be withheld, I desist as one mistaken; but while they concur, my heart sounds, 'Wo is me if I preach not the gospel.' I have had a share of 'persecutions and afflictions,' in this 'work of the Lord;' and his 'taking my part,' and 'delivering me out of all,' after established rules of Providence, is to me a confirmation of his call. It becomes necessary for me to mention the seals which God has graciously given me. That souls have been scripturally saved by my instrumentality, I have ceased to doubt, notwithstanding a difficulty of believing things in my own favor, arising from experience of the folly of trusting to one's own heart.

"Respecting my mental qualification for the work in which I am to be employed, I can only give some deposition, rather referring to the sober and faithful judgment of others. I have gained, I think, some general acquaintance with most of the branches of knowledge, which a mere English education can afford. The 'knowledge of the mystery of Christ' is the centre to which I have tried to direct all parts. My reading in divinity has not extended far beyond the 'one book.' I am partially acquainted with the writings of Messrs. Wesley, Fletcher, Benson and Bunyan; Drs. Watts, Doddridge, and A. Clarke; and bishops Horne and Hall; and I have read Tomline's Theology (first part), Mason's Self-Knowledge, Jones's Scripture Language and Trinity, &c.

"The Scriptures I hold as the rule of my faith and practice, upon evidence contained and adduced in themselves. As I receive the witness of men, I am morally obliged to receive the greater witness of God:—1st. Upon the ground of credibility. A revelation is not impossible; nay, it is fit in reason, and agreeable to an honorable notion of God; for without some revelation there is a sort of chasm in the moral world, and God, as an acknowledged Governor, cannot be glorified. And when the 'lively oracles' are heard, the strongest probability is derived to them, as divine, from a concurrence of things natural, moral, philosophical and historical, which are otherwise known as real and true.—2d. Next above these I find the class of indirect arguments, which are often allowed to demonstrate. Having compared the analogy of Scripture with a scheme of falsehood in their rise, accompaniments and tendencies, there is found an utter disagreement between the two. Hence it is as absurd to suppose the Scriptures a falsehood, as it was to think that Satan cast out Satan.—3d. The highest proofs

are positive or direct. There appears a sort of interweaving of the Scriptures with the attributes of that God from whom they profess to come. They reveal an incomprehensible name for God, more approvable to reason than is otherwise known (Exod. lii. 13, 14); they are attended by his power in miracles and in the triumphs of their doctrines (Heb. ii. 3, 4; and 2 Cor. x. 4, 5); they have his deep knowledge in their 'searchings of the heart of man' (Heb. iv. 12), and his peculiar foreknowledge in their prophecies (Isa. xlii. 9); the wisdom, holiness and goodness of God shine forth in the Scripture scheme of salvation (Rom. iii. 25, 26. and ch. xi. &c. &c.).

"The obstacle of my state of bondage is, I think, not insurmountable. I have made no attempt to remove it previous to this application to you, because, obliged in gratitude, as I am, I know not how to excuse a willingness to leave my master and his family until your verdict might make my call to higher duties unquestionable.

"EDWARD FRASER."

The subjoined copy of the certificate of manumission, transmitted to the committee by F. Lightbourn, Esq., the benefactor and indulgent master of Edward Fraser, affords a noble example of high-principled beneficence:—

"Bermuda.—I, the underwritten, Francis Lightbourn, late proprietor of Edward Fraser, do certify, that the said Edward Fraser has been known to him since he was three years of age; that, from that period to this present day, he has been constantly in his family, and from his infancy to this time, has conducted himself in a most exemplary manner; so much so, that every valuable trust has been reposed with him, which he has uniformly discharged with honor to himself and to the entire satisfaction of his owner. This, as well as his moral character and religious conduct, which have been uniformly the same from his youth, has prompted his said owner to *manumit him without fee or reward*, although the loss of his services may be very injurious to his concerns. (Signed)

"FRANCIS LIGHTBOURN."

The report of the mission in Bermuda, at the close of 1830, was of a very favorable nature; there being two hundred persons members of the society, amongst whom peace, love and harmony delightfully prevail; and three hundred and sixty-three children in the schools. Two, or more, of the schools are conducted by colored and black teachers. One, especially, is noticed as kept in good order by a pious and intelligent slave.

BAHAMA ISLANDS.

In the month of October, 1801, Mr. William Turton, a native of the West Indies, arrived in the island of Providence, and obtained permission from the governor to preach to the inhabitants, though certain individuals, who had previously undertaken a sort of mission, before any application was made to the Wesleyan society, had deeply injured the cause of religion, by the impropriety of their conduct; and a law had been enacted which forbade the promulgation of the gospel among the slaves.

Soon after the commencement of his labors, the clergy objected to his administering the sacrament, and he was compelled to submit to their wishes, having received a letter from an officer of the police, requiring him to desist. Subsequently it was hinted that he ought not to perform service in church hours, but to this he paid no attention; and, notwithstanding the strong prejudice which existed against him among many, he had the satisfaction of witnessing such an increase in the attendance on the means of grace, that a room thirty feet square could not contain his congregation; and, before the close of 1801, he was encouraged to erect a chapel in the eastern district of the island, where a considerable number of persons manifested an earnest desire that the gospel might be preached among them. Several gentlemen of the highest respectability also afforded him their patronage; and, through the friendship of some of these, a door was opened to the adjacent island of Exuma, with permission to instruct the slaves on the plantations there, in the important truths of Christianity.

"About the middle of the year 1802," says Dr. Coke, "a small but pious society of seventeen members was formed in the eastern part of the island. Prior to the erection of the little chapel, the inhabitants had been living without hope and without God in the world; but now, in addition to those who had been turned to righteousness, a reformation became visible in many others; so that the evidence was convincing that Mr. Turton had not been laboring in vain. But while the work thus prospered in the country, languor and indifference prevailed through the town. The established ministers had set their faces against the mission; and the occasional indisposition of Mr. Turton tended to favor their proceedings; for though he was not compelled to omit the duties of his station, he felt himself inadequate to those exertions which were necessary to defeat the purposes of his foes." Still, however, he resolved to persevere in a course which he considered to have been evidently owned and blessed; and he continued to labor with much

diligence till the latter end of 1804, when Mr. Rutledge was sent out to his assistance.

The brethren now labored together in harmony, and extended their sphere of action to Eleuthera, which had formerly been the scene of every species of wickedness, but in which the inhabitants now received the word with all readiness of mind, and exhibited a reformation of conduct illustrative of the pleasing fact that they had not heard in vain.

In the autumn of 1806, the Bahama islands suffered severely from a succession of afflictive providences which are thus described by Mr. Turton, in a letter dated Eleuthera, October 20:—

"The Lord has visited the Bahamas in a manner never known before, even by the oldest inhabitants; first, by a great drought, and, secondly, by four dreadful gales of wind, more violent than I have language to express. On the 30th of August, a gale began about eight in the evening, and lasted till day-light the next morning; when it was discovered that the little prospect of produce the inhabitants had had in their fields, was completely swept away, and they were left destitute of any support. On the 13th of September, another gale, still more dreadful, arose, which threw down houses, and tore up trees by the roots, leaving almost every thing in a state of destruction; so that it was dreadful to think of the distress of the people in different places. I was an eye and ear witness to the cries of men, women and children, destitute of covering or food, and having no prospect of one morsel to satisfy their hunger, every one being in nearly the same situation. On the 27th, another gale arose, but not so violent as the two former; and on the 5th of October, we had another, with such a dreadful thunder-storm as had not been witnessed for a long time. We are continually hearing of vessels being lost, and their crews perishing; but what number of lives have been sacrificed is not yet correctly known. Vessels are employed, by order of government, to search among the islands for those who have been cast away."

In 1811, Mr. Downton was sent to the help of the missionaries in the Bahamas; and, by his exertions, and those of his colleagues, the preaching of the gospel was extended to Harbor island, Abaca or Green Turtle Quay, and other places; and in the course of a few years the cause increased so considerably at Providence island, that, in the town of Nassau, it became necessary to have two chapels open at the same time every sabbath, and multitudes attended on the means of grace, whose faces had, in former times, been seldom if ever seen within the walls of a place of worship.

In 1816, the religious privileges which had been hitherto enjoyed by the missionaries and their hearers, were materially abridged by an edict of the legislature,

which prohibited, under a severe penalty, all meetings for worship, earlier than sunrise, and later than sunset. "By this iniquitous measure," says Mr. Rutledge, "the slaves, who work from six o'clock in the morning till six in the evening, are deprived of all opportunities of being edified in the course of the week; and the effect which the passing of the bill has produced on the minds of our people is truly affecting. The poor blacks, when they heard of it, came to us in tears, and their language, on the melancholy occasion, was nearly as follows:—'What have we done to the white people, that they will not let us worship our God on week evenings? All the comfort we had after a hard day's labor, was to go to chapel at night, to hear from our minister the words of life, and to join in singing the praises of God. What have we done, or what have our ministers done? Surely they can find no fault with *them*.' One black man of distinguished piety said, with flowing tears, 'They might as well take away my life as deprive me of our meetings.' And it was deeply affecting to see his venerable sable face, skirted with gray locks, turned towards heaven, whilst, in the simplicity of his heart, he exclaimed, 'Lord God, how is it that men can be suffered to dance together, to play at cards together, and to get drunk together, but thy peaceable people cannot get leave to worship thee together?'"

Formerly the negroes had been in the habit of rising an hour before day every sabbath morning, that they might spend that time together, in their chapel, in prayer to the Almighty; but by the new act, even this privilege was taken from them; and it was truly affecting, on the morning of the Lord's day, to see some of the oldest members of the society ascending a hill, in order to ascertain whether the sun were risen, before they durst venture to commence their devotions:

After the restrictions had remained in force about four years, Messrs. Rutledge and Davies, who were then laboring together in the Bahamas, conceived it their duty to petition the house of assembly on the subject; but on their waiting upon one of the members for his advice and assistance, he informed them that it was his intention to introduce a bill in their favor, which would preclude the necessity of their petitioning; and, shortly afterwards, they had the satisfaction of hearing, that the impediments which had so long obstructed the progress of their work, were happily removed. One of the chapels in Nassau was consequently opened for the celebration of divine worship by candle-light, and the congregations on the week evenings soon became very considerable.

A fearful hurricane experienced in those islands, is thus detailed by Mr. Turtle, in a letter dated Rock Sound, November 4, 1824:—

"Since the time of my last writing to the committee, we have been called to behold an awful display of the divine power, in the tremendous gale which took place early in the evening of September 13, and through the irresistible violence of which, not less than seventy-eight dwelling-houses, belonging to the white, and black, and colored inhabitants of this place, —forty-one at Tarpean Bay,—and several in the other settlements, together with the greater part of the provisions in the plantations, were destroyed; so that the most afflicting and calamitous scene I ever witnessed presented itself around us.

"Through the mercy of the Lord, neither our house nor chapel was blown down, though the latter was injured in several places; but we hope to repair it, with little expense and trouble. At Tarpean Bay, both our chapel and dwelling-house were dashed to pieces; so that, at present, we have no convenient place to reside in, or to meet for the worship of God. At Savannah Sound and Palmetto Point, the chapels are considerably shattered; but, being built of tile and plaster, materials which the people can easily procure, I hope, ere this, they are put in a state of repair.

"As the poor creatures in this place, in consequence of losing both their houses and provision, were thrown into the greatest confusion and distress, our first step was to draw up a petition, to lay before his excellency and the council, as the only probable method of obtaining relief for them; and we were happy to receive a grant of one hundred and seventeen bushels of corn, being as many as there were objects of this seasonable charity. At Tarpean Bay, the people sent for me, to adopt the same plan for them; and, though a considerable time had elapsed, in consequence of their losing, during the gale, the only vessel belonging to the settlement, yet they succeeded in obtaining a bushel of corn per head, for every real object of distress.

"The hurricane came on suddenly; as on the preceding day, which was the sabbath, there was no appearance of any thing serious. So unexpected, indeed, was the event, that the captain of a small vessel returning from Nassau was in the act of getting under way, when the gale came on with such violence that it was with the utmost difficulty the crew saved themselves on a small rock, where they remained upwards of a week. With regard to the horror of the scene, I certainly never beheld any thing like it before:—houses falling—ruins flying about in all directions—husbands dragging their wives from one house to another for shelter—and mothers lamenting for their children, supposed to be dashed to pieces! The effects of the storm were felt with more or less violence throughout the Bahamas."

In 1826, Mr. and Mrs. Jenkins, in passing from

Jamaica to these islands, suffered shipwreck, but providentially escaped with life. The particulars of the occurrence are thus given by Mr. Jenkins, in a letter to his father, dated

"Nassau, December 13th, 1826:—We sailed from Jamaica in the Lord Hobart packet, for Crooked island, on the 14th ult., and, after a very tedious and perilous voyage, landed on the first of December, and found the packet-boat ready to take in the mails and passengers for Nassau. And now I am approaching a period that never will be forgotten by us or by you, and that will, I trust, lead us to be more than ever thankful to the God of our lives. We have indeed been brought low, but the Lord has helped us. I cannot reflect upon the dreadful scenes of that fearful night without shedding tears of gratitude.

"About eight o'clock in the morning of the 1st instant, we weighed anchor, the weather looking very gloomy; and, an exceeding strong current running from the north-west, the vessel was put under easy canvass, but still ran at the rate of seven and a half knots an hour. The captain (who is one of our friends) remained on deck, that a good look-out might be kept, as the channel abounds with shoals, &c. About twelve o'clock, the weather became more dark and squally, and the sea frequently broke over our weather quarter. My wife and myself took up our lodging on the floor of the steerage, as the cabin was exceedingly small, and there were two other passengers on board. At ten o'clock, a heavy sea fell upon the quarter deck, and rushed through the cabin upon us in the steerage, so that our mattress was very much wetted, and the lee side, where our trunks were, was flooded. Previous to this, I had fallen asleep for about a quarter of an hour; but my wife, who was very apprehensive of danger, could take no rest. We now encouraged ourselves in the Lord, and longed for the day. About a quarter before two, the captain came below for the purpose of getting some dry linen, and, in answer to an inquiry, he stated we were doing very well. But in about twenty minutes afterwards, the vessel struck! Mrs. Jenkins started, and asked what was the matter. I endeavored to quiet her fears, and ran upon deck, when the sloop struck again. I then got below, and taking my wife in my arms, bade her prepare to meet our Father and God. The vessel then struck several times violently, and got fast, turning her broadside to the weather. The waves now almost incessantly washed over us, and I again, after requesting Mrs. Jenkins to get some clothes if possible about her, went on deck, and was the first to discover land over the larboard bow; but the darkness was intense; neither stars nor moon were to be seen, nor any thing but a black frowning rock, and the foamings of the

sea. We prevailed upon one of the men to try to get on shore; he succeeded, and in about five minutes we heard the reviving sound of 'Land, land!' I went again below, and found my wife quite composed. We then commended ourselves to the God of our lives, and began to prepare to reach land, and by the assistance of the men we got through the waves to the rock. We found it to be about thirty feet long by twenty feet wide. Here we sat down, and presented our case to the Lord, and felt perfectly resigned; my wife in her night-gown and pelisse and bonnet, myself in trowsers and coat. The rain fell in torrents, and the spray of the surf beat over us (for the rock was only about fifteen feet high), whilst the sharp points of the rock pierced our skin. We hoped, at the time of landing, that the tide was ebbing; but in this we were disappointed, and we sat watching every successive wave gaining upon our little rock. No person on board knew where we were, and we began to creep along on our hauds and knees, to ascertain if this rock were connected with any other. One of the passengers at last found a neck about one foot and a half wide, which attached the rock on which we were to another that appeared higher and larger. As the tide was rising, our moments were precious, and we began getting over, and at length succeeded, with our ankles and hands much cut; but, blessed be God, he left us not to perish. We found the tide still gaining upon us; but two of the passengers set forward to try if this second rock were connected with main land, and in about half an hour they got to a beach, above which there was bush. They soon communicated the tidings to us, and having a lighted cinder from the vessel, we got over the remainder of the rock to the beach. Here we fell upon our knees on the wet sand, and gave vent to our feelings in praise and prayer. The man, after gathering a few sticks for us, with which we lighted a fire, returned to the vessel, that was now much nearer the rock, and brought a blanket, in which Mrs. Jenkins wrapped herself, as the rain was still falling in torrents. O, who can describe the feelings of our hearts, while, with the other passengers, we sat round our little fire! I thought of our divine Master: 'He had not where to lay his head.' I thought of Paul sitting before the fire the barbarians had kindled for him. I thought of the beloved brethren lost off Antigua, and my heart melted within me. Day at length discovered to us that we were upon a part of Long island, but there were no inhabitants within several miles of us; and now, for the first time, we discovered the dangers we had escaped; for, had we not struck upon the point we did, we must have been, to all appearance, inevitably lost. Had the vessel been steered or drifted half a point nearer the

main land, we must have struck upon some tremendous reefs.

"I have not time or room to detail more at present, but that we got on board a boat sent to assist us across the harbor; and, about four o'clock in the afternoon, wet, almost naked, wounded, weary and faint (for we had neither water nor food all the time), but thankful for our escape, we reached the house of the hospitable Mrs. Taylor, who, with her affectionate family, did every thing that could be done to make us comfortable."

Another destructive hurricane occurred in 1830, which swept the whole of this group of islands, and was severely felt also in Jamaica. Much mercy was mingled with judgment in this visitation, but few lives having been lost; yet the loss of property was distressing to many persons of limited circumstances. The particulars of the gale at Wreck Sound, are thus communicated by Mr. Penny:—

"This awful visitation took place on Saturday, the 14th of August, 1830. At 5 o'clock in the morning, the wind, rain and thunder were fearfully heavy, and continued, with occasional intermissions, till about one P. M., when it almost suddenly fell calm: an awful stillness of the elements succeeded, accompanied by a closeness and intenseness in the atmosphere, the sun appearing very red. About two o'clock, a dreadful reverse succeeded; the sun was overcast and wild, the clouds began to gather blackness, and in a few minutes a most appalling wind set in from the north-east, and in a short time went nearly round the compass, raging and roaring like the noise of cannon: this was accompanied with overwhelming showers of rain.

"During the short interval which we had from one to two o'clock, myself and Mrs. Penny were assiduously engaged in removing my books, and other valuable articles, from our bed-room and study, to another part of the house; as every person was of opinion, that the rooms in which they were placed would be blown into the sea in case of a gale of wind. Having done this, I determined to make the house and premises as secure as possible; but how to accomplish it, was a question I could not solve, as every person was in a state of consternation, and anxious to save what he could of his own. At last I succeeded in procuring two persons, with whose assistance I contrived, amidst showers of rain, to get strong ropes over the roof of the premises, to button up with timber and nails the window-shutters, doors, and other entrances into the house, as also to prop up the outside walls in all directions; to which precautions, I must certainly attribute, under the blessing of the Lord, the preservation of the mission premises, and most probably our lives.

"By the time I had effected this, the sound, a most

capacious and beautiful sheet of water, of about three miles in length and the same in width, leading into the main ocean, presented a most awful and magnificent appearance. Instead of its usual smooth and unruffled surface, the water appeared to rise in the wildest grandeur as into mountains. The vessels which were in the sound were torn from their anchors, and were tossed about in all directions like feathers, at the caprice of the wind; the sailors having escaped to shore, at the risk of their lives, in the boats, at the commencement of the gale. Four of the vessels were in a short time thrown with tremendous violence on the rocks. One of them, a small sloop, laden with corn and live stock, was washed over some small rocks, and pitched into the high bushes and trees, where she was found the next day, with all her cargo on board, with scarcely any damage or loss. Another large vessel was stopped in its course by a large tree and a house, both of which it levelled to the ground, breaking its sides to pieces. A schooner of a large size was literally torn plank from plank, and scattered over the settlement; and the other was nearly in the same state. Almost all the fishing boats were washed away, and most of them severely damaged. All the vessels and boats belonged jointly to different persons, members of our society. I am fearful the loss will be ruinous to them and their large families.

"About half past five o'clock, the gale was nearly at its height; at which time, a most dismal darkness enveloped the earth, which shook under our feet. It was of such a description that it made the stoutest heart tremble. Nothing but piercing cries and shrieks of men, women and children, and the horrible roar of the wind and water, could be heard; occasionally accompanied with loud claps from the lowering sky, and repeated flashes of lightning, dazzling the eyes, and striking consternation into every bosom. It would baffle all my attempts to describe the sight that was now presented to our view. The mission house, as being supposed to be the most secure, was beset by persons of every age, sex and color, seeking for admission. Here was seen a husband flying for refuge with his afflicted wife in his arms, who had been confined by severe fever for many weeks, and who previously was supposed to be near death;—a widowed mother, with her infant babe and fatherless children clinging around her for protection;—a father, with a frantic and wild air, risking his life in running over the rocks without shoes or stockings, to bring his five children and his wife to our premises for shelter, amidst the falling of trees, and other materials, borne away by the impetuosity of the wind. Our house, of course, at such a time, was open to all who sought an asylum. My dear partner gave them every

assistance she possibly could, by procuring a supply of clothing, and other things for the females. By this time, the water in the sound, about two hundred yards distant from the mission house premises, had risen to such a height, that it was up to the top of the garden, and my cellar was full; we therefore expected it would break in upon us every moment, as we had nothing but a lath and plaster wall to prevent it. This was truly a time of awful suspense and fearful anxiety; every heart was deeply affected; every roar of the wind and sea made the stoutest heart tremble; and we were all agreed in exclaiming, 'Save, Lord! or we perish!' I desired all to kneel down in humble penitence of soul before the Lord, and cry for mercy to him who alone was able to save them; and I believe if the people ever prayed and cried with strong cries and tears, it was then. Never did I feel so forcibly the language of Blair as at that moment, when looking around me at some of the persons who were present:—

"How shocking must thy summons be, O Death,
To him that is at ease in his possessions;
Who, counting on long years of pleasure here,
Is quite unfurnished for that world to come!" &c.

"As there were several present who were not decidedly religious, I embraced the opportunity of faithfully warning them, as also of urging them to give their hearts that moment to God, as it was probable they might be called to appear before him that night, possibly that very hour! It was the house of God, and the gate of heaven, to many of our souls. Some expressed themselves as being willing to depart and be with Christ, if it were his will. Others, who were not prepared, were deeply concerned at what was before them. As to myself and dear wife, we felt perfectly calm and resigned to the will of God, knowing in whom we had believed, and having this confidence, that we were the Lord's, whether in life or death,—by a sudden or a lingering call to die,—being fully assured, that our God, in whom we firmly believed, and to whom we had consecrated our best days, the days of our youth, would never leave us or forsake us, in the time of trouble and danger. I always felt religion valuable; but at that moment, when death was at the door, I felt it peculiarly so, and could with my whole heart exclaim, 'The will of the Lord be done.'

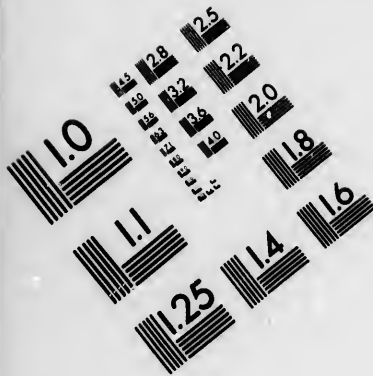
"The sea-water, as we had feared, now began to force its way under our front door, while torrents of rain came pouring through the roofs, so that the females were compelled to stand on the highest places and articles they could find, in order to avoid being on the floors, which were covered with water, while the men were engaged in making holes in the floors,

for the water to have an outlet. At the same time, all of us were necessarily exposed to the water coming from the ceilings, which made us very chilly and uncomfortable:—in this state we continued several hours, in awful expectation.

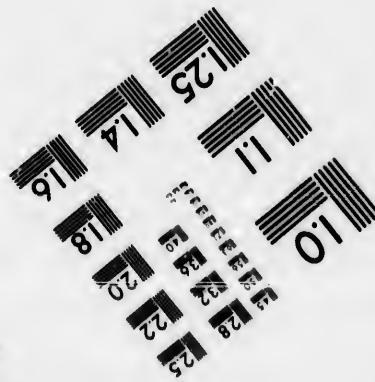
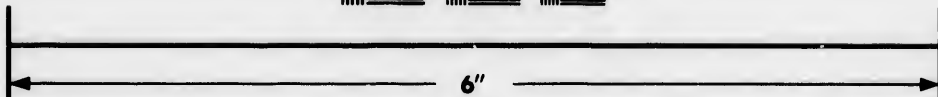
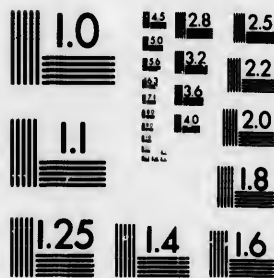
"When the wind abated a little, some of the men ventured to open the back door, which was in the opposite direction to the wind, and go to their houses, in order to secure, if possible, a few of their things. But what a fearful spectacle presented itself to view! Large massy trees were torn up by the roots; large branches shivered off, and driven through the air in every direction; houses, sheds and fences, of all descriptions, were levelled with the ground. The large railings and fences, with all the gates and doors, and part of the walls and roofs belonging to our out-door offices, were washed down; mounds of rubbish and rafters, and large heaps of earth and trunks of trees, covered our garden; and, strange to say, two large boats, by the impetuosity of the water, were absolutely washed into our yard, within a few feet of our front door, where we found them at break of day. Had they happened to have struck against the house, they would most inevitably have caused its destruction. Being intensely anxious about the chapel, which we could not possibly get time properly to secure, about one o'clock in the morning, I took my lantern, and, amid the falling of cocoa-nuts and the whizzing of the branches of the trees, went to see if it were still standing, when, to my great joy, I found it had so far weathered the storm, and did not appear in imminent danger of being much injured. I returned to my house, but was no sooner got in than the wind began to blow as before. In order to spend our time profitably, I read two chapters, and Mr. Wesley's very impressive and appropriate sermon, 'On Earthquakes,' and again we commended each other to the care of the Lord. The reading of the sermon produced very good effects, and made all who were present think more seriously than they did before. To our unspeakable joy, about four o'clock, the wind and rain were very much abated, when we ventured out, and saw the terrible effects of this visitation.

"The different plantations have been very much injured, the produce being nearly all washed or blown away, so that the poor people will, I much fear, be sadly off for many months to come, as no vessel will venture to go to Providence, during what are called the hurricane months. In the midst of this judgment, the Lord has remembered mercy; for I have not heard of any lives being lost in the settlement, though many of the people have taken severe colds, and are laid up in the fever. A small sloop, which left the sound a few days before, the gale, with seven men on





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board, it is generally thought, must have been buried in the mighty deep.

"I have been informed, by some of the old inhabitants of this place, that this gale was quite equal, if not greater than any they have ever witnessed in Wreck sound, although not accompanied with so great a loss of houses as in that of November, 1824; for which two reasons may be assigned,—first, the wind in this instance continued to blow with very little variation from the commencement to the close of the gale, so that the houses were not in so much danger from sudden gusts of wind, as on that occasion;—second, the inhabitants have recently built their houses much stronger than before the last hurricane, so that they stood more firmly than formerly. Had it not been for these circumstances, it is thought that not one house would have been left standing in this settlement.

"On the following day (Sunday), though much indisposed, I endeavored to improve this awful visitation, by preaching from the words of the psalmist, 'O come hither, and behold the works of the Lord, what desolations he hath brought upon the earth!' and from the fact, that that destruction was so evident before them, and they partook so largely of its effects, I sincerely hope it was not lost labor.

"Since writing the above, I have heard that at Governor's harbor, Palmetto point, Savannah sound, Tarpum bay, and other places adjacent, they have severely suffered by houses having been blown down, plantations destroyed, vessels wrecked, and by various other calamities. At the first-mentioned place, the sea took a complete sweep over the quay; it carried away all the cattle not under cover, and washed down sixty or seventy houses; and the people declare it is their belief, that it was owing to the prayers of a few pious persons, that the whole place was not washed away. A large vessel off Eleuthera, from France, was wrecked; when all on board, with the exception of one man, met with a watery grave. The bodies of not less than seven female passengers were found, washed upon the rocks."

One of the most recent communications from these islands is from Mr. Penny, dated

"Eleuthera, January 31st, 1830.—The black people, those poor and oppressed beings, are certainly persons capable of much improvement, and it is a gross libel upon them to say otherwise. Here most of the whites treat them with the most sovereign contempt; yet it is singular, that while the white people have the whole week to cultivate their land and procure food and clothing, the black people (who are slaves) have but two days allowed them by their owners to maintain themselves and their families; yet they are respectable and decent, while many of the whites are so lazy

that they are destitute of every thing. I have about forty black men and women learning to read, &c., in Wreck sound, and nearly one hundred black children, who are getting on very well; and I have no doubt, if they are attended to, but they will do us credit.

"I have had many happy seasons in visiting some of our colored members, since I last wrote to you; I will give you an extract or two from my journal:—

"September 23d.—Accompanied by Mrs. Penny, I went round the settlement in order to visit all the black people in their huts, which we generally found clean and neat. Among many others, we visited a poor old negress, who is a member of our society, and who has been for some time very ill. 'O my Jesus! my great Massa! me tank thee, me bless thee, me love thee, me neber, neber give up my hope. O no! me go to haben, and wid him forever and ever and ever.' After we had conversed and prayed with her, I gave her her society ticket, which she most earnestly kissed, and, lifting up her hands to heaven, thanked God 'that such a poor old negro, who had been so wicked, should be thought of by the great Massa in heaven, and that he should send good massa and misse to see her and talk to her about Jesus.' On our going round to their huts on another occasion, we met with a poor old African female, with whose decrepit appearance I was much struck. When we entered her poor miserable hut, she started up as well as her feebleness and age would allow her, and clasped Mrs. Penny round her waist, where she held her for some time, while tears were running down her black, sorrow-worn cheeks in a copious manner; and when able she exclaimed, 'O, my tear, tear misse, come to see poor me, a poor old sick negro!' After she had a little recovered herself, she fell on her knees on the floor, and with uplifted hands broke out in prayer and praise in the most affecting manner. I said to her, 'How long have you loved the great Massa, and how came you to seek him?' She replied, 'Ah poor me come from Gurrica coast; ah me tole away from fader and moder, and sold here; but me then go hear tear, tear massa Turton preach; he tell poor negroes of Jesus, and heaben, and dere wicked hearts; me then cry much, and seek him, and then find him to be my own Jesus. O yes, me then love him—me do now love him, and want to go to him, where all poor negroes' pain and sorrow go away, and neber come again.' We then prayed with her, when she appeared to be quite overcome with her feelings at the thoughts of our calling to see her, and her future prospects of glory. I might multiply many more instances of this kind, to show that our labor is not in vain, in reference to these poor creatures; but this is sufficient for the present. At Savannah sound we have much to

encourage us. The whole of the inhabitants of the settlement (with the exception of a very few) are black persons; and nearly the whole of them are members of our society. I have visited them twice at the hazard of my life; the first time on horseback, when I had two very narrow escapes from being killed (and was laid up for eleven weeks); the last time I went in a boat, which being very small, I had a narrow escape, a north-easterly wind having sprung up: after several hours tossing about, and being soaked with water, we arrived at the place of my destination.

"My visits gave me the greatest pleasure and comfort. The leaders, five in number, all of whom are colored men (three of them having had their freedom given them, for their good conduct, on the death of their masters, and two being still slaves), were in attendance, on my arrival, with their class-papers, in order to report as to the conduct of their members previous to my giving tickets, which they did with much judgment. One of them said to me, 'Sir, we are placed in a very great office in the church of God, and we see we must be faithful to God and his people, or we shall lose my own soul; and as we here wish all to be truly devoted to God who be among us, and to show by their actions that they are so, we are under the painful task of bringing my own mother before you, who has not walked according to the gospel and our rules.' I was struck with his observations, and highly commended his faithfulness. Although I had been exposed to the burning rays of the sun for nearly nine hours, without refreshment of any kind, and was very unwell, I went to the chapel and preached to a company of poor blacks, who eagerly devoured the word. After which I gave tickets to about seventy members, which occupied me till near eleven o'clock at night; and their experience, generally, gave me much satisfaction. Next morning, before daylight, I had the shell blown, when I again preached, baptized six children, and married a couple who were desirous of becoming members of society. I have conversed with several of these people upon various subjects, and I have no hesitation in saying, that if they had the advantages of education, they would be men of no ordinary character."

ST. DOMINGO, OR HAYTI.

Towards the close of the year 1816, Messrs. Brown and Catts were sent out to Port aux Prince, the capital of the republic of Hayti, in St. Domingo, for the purpose of commencing a mission in that island; in consequence of an intimation conveyed to the We-

layan society through the medium of captain Reynolds, one of its members, that the labors of Protestant missionaries would not only be tolerated but patronized by the government.

At the time of their arrival, the president was confined to his country-seat by indisposition; and, in a few days, the missionaries themselves were attacked with a fever. By the mercy of God, however, they speedily recovered; and, being informed by the secretary of state that they were at liberty to commence their ministrations, they began to preach to a small but attentive congregation, which afterwards increased to a considerable number. A society was also formed, and a decided reformation became visible in the conduct of many who were previously notorious for licentiousness and impiety.

A number of country people having visited our missionaries, a ready mean of access was thus opened to the mountains; and, on the 23d of April, 1817, Mr. Brown, accompanied by suitable guides, set out on a tour in that direction.

"We followed the foot of the mountains," says he, "for about two leagues, when we began to ascend by a zigzag road, shaded with tall trees, through which the moon was still shedding a chequered light. Arrived at the summit of Grand Fond, the sun was risen, and the perspective truly delightful. From an elevation that seems to kiss the clouds, the eye takes in at one view the plain of Cul de Sac, a part of the harbor of Port aux Prince, and of the large lake towards the Spanish dominions; whilst to the north are seen Grand Bois, Miribalais, &c. as far as the Artibonite. In the evening, about eighty people assembled, to whom I preached that night, and the following morning at five o'clock, after which I returned to Port aux Prince. An old negro woman, whom I had baptized a few weeks ago, went all the way on foot the day before, to make arrangements for my accommodation.

"On the 4th of May, I set out a second time for the mountains. I preached at Grand Fond that evening, and the next morning at five; after which I proceeded to Morne la Selle, the highest mountain in all the western department. The sun had just risen, the air was serene, and the woods were vocal. I was surprised and delighted to meet with many of the productions of Europe—great quantities of spear-mint and balm growing wild, common grass, clover, dandelions, docks, &c.; a hill side covered with brambles, interspersed with raspberries; orchards of peaches, and gardens cultivated with turnips, carrots, potatoes, cabbages, onions, peas and artichokes, and ornamented with roses; so that here, under a climate such as Paradise might enjoy, seem united the productions of various regions.

"The estate where I preached is called, from its situation, *La Grand Riviere*, because here several streams, which thunder in cascades down the mountain, unite to form the Great river, which, after winding its way through rocks and hills, which seem at first sight to obstruct its passage, pours its riches on the plain of Cul de Sac. I can give but a very faint idea of the scenery here. It far surpasses any thing I have seen in Westmoreland, Durham, Northumberland, or even in Cumber-land. What adds much to its grandeur is, that every particle of earth teems with vegetable life. The top of La Selle was hid in clouds all the time I was there; but, as far as the eye could reach, it is covered with vast forests. Whether it is, that wild romantic scenery engenders congenial ideas in the minds of those who inhabit its neighborhood, I know not; yet we generally find that each situation left by the hand of nature more rude than ordinary, has its tale of mystery. So it is said, far up this mountain, where human foot has seldom had audacity to tread, are heard strange and unaccountable sounds, voices, knockings, &c.; and a certain Monsieur asserts that he once saw something formed like a church, with candles lighted round the altar, and priests chanting mass, but durst not stay to examine!

"Our road, in many places, lay close along the edges of gulfs and precipices, which made me shudder to look down; but my gentle, sure-footed animal conveyed me without one single false step. I was delighted, in passing along the ridge, to see the poor people burst from their little huts, dart down one steep, and scramble up another, to intercept our path, and welcome us. About two hours after reaching our destination, I preached to as many as filled the house: after which I ate a hasty morsel, continued reading and talking till seven, when I preached again to a larger congregation, and retired for the night. The next morning I preached at five, and again at noon, to a large company just arrived from a distant estate. At three o'clock in the afternoon, and at seven in the evening, I also preached and catechized; after which I retired to rest."

At the commencement of 1818, the prospects of the missionaries were very encouraging; as will appear from the following remarks of Mr. Catts, in a letter to one of his friends in the isle of Guernsey:—

"It will give you pleasure to hear that the Lord has recently blessed our labors with success; so that sabbath breakers, fornicators and adulterers have been constrained to renounce their iniquities, and are now seeking the favor of that God whose laws they had so grossly violated. A young black man, also, who was formerly devoted to the pleasures and vanities of the world, has been brought to the knowledge

of the truth, and promises to be a pillar in the church. About the time that we first began to preach in this town (Port aux Prince), curiosity brought him to hear, and he stood at one of the windows, listening to the discourse; but he was soon weary, and went away. He came again, however; and since that period, he has carefully and profitably read the Bible, and has become a decided advocate for the truth of God; and, though in the midst of persecution, we trust he walks unspotted in the world.

"Our congregations in the capital are very attentive, and so large, that they not only fill the houses where we preach, but many stand on the pavement without. Mr. Brown has lately visited several of the towns and villages in the republic, some of which contain a numerous population; and in these he has preached to listening multitudes, whilst frequently the tears which rolled down their sable cheeks, evinced the feeling of their souls. The fields, in this country, may be said to be ripe unto harvest; and whilst our labors are increasing, our prospects are brightening."

In another communication, dated March 11, in the same year, Mr. Brown gives some pleasing specimens of the manner in which many of the members of the society were in the habit of expressing their views and feelings, when interrogated on the subject of experimental religion:—

"A young man," says this pious missionary, "having asserted, one evening, that he experienced much happiness, I said, 'If I were to ask you the cause of this happiness, and whence it proceeds, what answer could you give me?' He simply replied, 'I believe that God has pardoned my sins, for the sake of Jesus Christ.' To an elderly woman, who was a slave before the revolution, and is now a scholar in our Sunday school, I proposed, in substance, the same question; and she immediately answered, 'God has given me to see the greatness of my sins; but he has had mercy on me, and pardoned them, and I believe he will keep me to the end of my life.'

"On Saturdays and Sundays, which are the market-days," continues Mr. Brown, "numbers of country people, five or six in a company, visit us, for the purpose of conversation. They show us their crucifixes, rosaries, relics, &c., in order to ascertain our opinion of them; and some, with the utmost simplicity and apparent docility, confess their ignorance, and ask us what they ought to do. This affords a good opportunity of instructing them, and giving religious tracts to those who can read; and I have sometimes observed with pleasure the big tears rolling down their sable cheeks, whilst I have been expatiating on the love of God, in sending his Son to save sinners from the wrath to come. A few weeks ago, a man from a retired

spot far up in the mountains, who, in case of necessity, performs the functions of a priest, in burying the dead, and chanting mass for their departed souls, came to our house, bringing with him a bone crucifix, and a roll of papers, containing the pictures of his tutelary saints; expressly, as he said, to ask my opinion of them, and to receive instructions. I, accordingly, entered fully into the subject with him, and he promised to relinquish his dumb idols.

"The existence of a piece of what I take to be African idolatry, viz. the worship of a serpent, which the creoles call *coulouere*, is what I was slow to believe. But from good authority we have been informed, that an overseer of an estate in the mountains, where this idolatry was practised, having heard preaching at our house, returned home, and demolished his idol, resolving in future to worship the only true God."

At this time the missionaries had met with no open persecution from any quarter, though the members of their society had been exposed to a few sneers and insults, in consequence of the striking change manifested in their habits and pursuits. Even the Romish priests, the usual fomenters of persecution, had hitherto been perfectly still, and one of them, called Père Gordon, on several occasions, evinced a spirit and uttered expressions widely dissimilar from the intolerant religion of which he was an accredited minister. Having, one day, seen some religious tracts which had been given to a Monsieur P——, a chanter in the Catholic church, he asked, "Do you read these?" and on being answered in the affirmative, he said, "You are in the right; these papers contain the word of God, and we have much need of such in this country." At another time, Monsieur P——, being unwell, did not attend, in his turn, at the church, but, feeling much better in the evening, he went to hear one of the Wesleyan ministers. An assistant at the church hearing of this, immediately communicated the fact to Père Gordon, expecting, no doubt, that the offender would have received a severe reprimand. The priest, however, merely said, "Are you offended at this? Is it not much better to go there, to hear that which is good, than to run up and down to public houses, drinking wine, and making disturbances?" And the informant, whose conscience reminded him that he was the man guilty of the unhallowed practices to which his spiritual guide had adverted, was glad to drop the subject.

Another priest, called Père Gasper, in conversation with the same chanter to whom we have already alluded, acknowledged that God had never forbidden marriage, but, on the contrary, had ordained it for all orders of men; and alluding to the Protestants, he one day said, "You have often heard them spoken against; but I assure you, many of them are much

better Christians than we are, and live up to their profession much better than we do. The reason why they are called Protestants," he added, "is because they have *protested* against the errors that have crept into the church: for instance, in the holy supper, we take flour, make the host, bless it, and give it to the people, and this is all; but originally the sacrament was given to the people in both kinds, and this is what the Protestants do."

After perusing these favorable accounts, the reader will probably be surprised on discovering, not only that the prospects of the mission were in a short time afterwards obscured by a dark and heavy cloud, but that the missionaries themselves were under the necessity of quitting a station, where they had begun to form the most pleasing anticipations of increasing success. Such, however, was the fact, as will appear from the following communication of the Rev. Mr. Brown to the committee, dated London, May 14, 1819:—

"I do not mean to enter into details, but it appears to me, that a party was formed, who were determined to drive us from the island; and to accomplish this design, they contrived to excite the fury of the populace against us. Our house was repeatedly assailed during divine worship, in such a manner as rendered it impracticable to continue our public assemblies. We ourselves were threatened, and found it necessary, for personal safety, to appeal to the civil authority. We have no reason to suppose that the government had any part in the persecution,—on the contrary, a military force was sent to protect us; yet that which shut up our way, and made us finally decide on leaving the island, was the president's declaration, that he thought it expedient we should preach no more. The motives which induced his excellency to make this declaration are best known to himself; but his opinion of our character and conduct may be fairly inferred, as well from the letter addressed to the committee, as from the promise of a donation to the society, which promise he has since fulfilled, by sending a bill of exchange for five hundred pounds sterling."

As the letter of the president, referred to in this communication, is an interesting document in itself, and may probably gratify the curiosity of our readers, we subjoin the following translation:—

"*Republic of Hayti.* JEAN PIERRE BOYER, *President of Hayti, to the Committee of the Methodist Missionary Society, London.*

"GENTLEMEN,
"Mr. J. Brown, your missionary in this part of the island, being about to return to England, after a stay of nearly two years in this capital, procures me the pleasure of sending you this letter; the purport of

which is to entreat you to accept the assurance of my gratitude for the good-will which you bear towards the people of this republic, to whom you have kindly sent missionaries, to offer them the succors of the Christian faith, in order to procure for them true happiness by means of a pure morality.

"I leave Mr. Brown to report to you the way in which he has been received by the government, and the progress of civilization amongst the people over whose destinies I have the honor of presiding. I regret that this worthy minister could not be prevailed upon to accept any remuneration for his labors; but I purpose to have the pleasure of sending, without fail, to your respectable society, by a bill of exchange, a donation, which I entreat you to accept.

"I have the honor to salute you, gentlemen, with sentiments of the most perfect consideration,

"BOYER."

"Port aux Prince, December 25, 1818.
15th year of Independence."

"Our removal from Port aux Prince," says Mr. Brown, "the scene of two years' labor, and the object of our hopes and wishes, has cost me many tears; yet all is not lost. We left in society thirty approved members, and eighteen on trial, under the care of two young men, the fruit of the mission, one of whom, in particular, has promising talents, and has occasionally given exhortations. We gave them *plans* for meeting in classes, holding prayer-meetings, and meetings for reading and repeating the catechism; so that there exists still in the capital of the republic of Hayti, a *regularly organized society*, proceeding according to the Methodist plan. Nor can I abandon all hope in future; for when I consider how many Bibles, New Testaments, religious tracts, and other books of piety, have been recently put into circulation; how many sermons we delivered, and conversations we held; how many antichristian errors and absurdities have been canvassed and exposed; how the reigning vices of the place have been attacked and condemned; and what a spirit of inquiry was in consequence excited;—I am persuaded light has gone forth, and hope we shall yet see a greater and more effectual door opened amongst that unhappy people, for the publication of the gospel."

Anxious, if possible, to diffuse the blessings of the gospel in a country which, at one time, appeared ready for its reception, the committee determined on sending out laborers to another part of the island, which had been recently erected into a kingdom; and on the 6th of January, 1819, Messrs. Jones and Harvey sailed from Bristol, in the *Edward Protheroe*, captain Gay. On their arrival at Cape Henry, their place of destination, they obtained permission from the government to commence their public labors; and, having

taken a large hall for the purpose, they made preparations for fitting it up as a place of worship. The person, however, who undertook the necessary alterations, was so busily employed in work for the king, that they experienced considerable delay; and, before they could begin to preach, Mr. Jones, who had suffered materially from illness, was under the necessity of going to the United States of America, for the restoration of his health.

In a letter dated March 17, 1820, his colleague, Mr. Harvey, says, "The wretched condition of the people in this place makes me earnestly desire to begin my work among them as soon as possible; and nothing but circumstances which I cannot control, would have prevented me from lifting up the warning voice, and exhorting them to flee from the wrath to come. But though I have been prevented from beginning as early as I wished, I would not consider the time I have been here as lost. I have had frequent opportunities of conversing with the people, and of forming some idea of their character and moral condition; and this has served to impress my mind deeply with the need they have of the gospel. We have also distributed a great number of New Testaments and religious tracts; and, in embracing the opportunities thus afforded of explaining divine truth, we have frequently met with circumstances of the most pleasing and encouraging nature. Some have hardly known how to express their joy and gratitude;—others, delighted with the present, have been seen showing it to their friends, and expressing the value they placed upon it; and we have always had ground to hope, that those to whom we presented these books, would make a good use of them."

At Port aux Prince, in the mean time, the society, which had been raised up by the instrumentality of Messrs. Brown and Catts, continued steadfast in their profession of the gospel; and by the zealous exertions of a young man left in charge of this little flock, several others had been brought under serious impressions. The spirit of persecution, however, had by no means subsided. On the contrary, M. Dessares, a useful exhorter, was, on one occasion, arrested and thrown into prison by the police, for no other crime than that of being in a house *contiguous* to the premises where the society used formerly to assemble. "The name of Methodist," says a friend, in a letter dated March 31, 1820, "has become the signal for dragging those who are so called to prison; and the police are very active in hunting them out. Some have voluntarily surrendered themselves, and, rather than be prevented from worshipping God according to their conscience, have preferred going into confinement, where they can enjoy that privilege without molestation. Every method has been tried to make Dessares

and his friends abandon the way of the cross, and turn to the Romish faith; but I have not yet heard of one with whom they have succeeded; nor do I hear that they have been guilty of any irregularity or extravagance. They have submitted with patience to the constituted authorities, knowing that 'the powers that be are ordained of God;' and they 'commit their cause to him that judgeth righteously.'

It seems that many individuals were, at different times, cited to appear before the president; who, at first, used to dismiss them with the observation, that every man was at liberty to serve God as he thought fit; and though he was afterwards importuned to assume a different style, it is obvious that, so far as he was personally concerned, he was decidedly averse to persecution, as will appear from the following occurrence:—At Leogane six individuals were thrown into prison at one time, by the general of that department, for having been found praying in the country. The president, who was then on a tour, happened to visit Leogane, and on hearing of this circumstance, he went directly to the gaol, where he found several prisoners. Having inquired into the nature of their respective offences, and liberated such as he thought proper, he called for those who had been imprisoned for praying, and sharply reproved the general for having confined them on such an account. He then took them some distance out of the town, and told them to return home, to live quietly, and to serve God according to the dictates of their own consciences.

Notwithstanding this tolerance on the part of the president, however, the persecution raised against the society, chiefly by the influence of the Catholic priests over an ignorant population, and seconded by some of the natives of rank, still continued with unremitting rancor; so that they could only meet by stealth and in small companies. Monsieur Evariste (the young man left in charge of the society by Mr. Brown) observes, in a letter dated January 15, 1821, "Every door is shut against us, and we are deprived, in every possible way, of liberty to act, either according to the gospel, our own conscience, or the light of truth. No sooner are any members of our society heard singing a hymn, even in their own houses, than there are persons ready to send for the head of the police, to apprehend them, and put them in prison; and he gives every encouragement to them to do this. The superior chiefs maintain a profound silence on this subject, and we are given up to the tyranny of the populace."

From the date of this communication we have no intelligence respecting the mission in St. Domingo till the commencement of 1823, when the society determined to hold their assemblies publicly; resolving, in the strength of God, to brave the afflictions which might await them in consequence of that measure. A very

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short time elapsed, however, before the demon of persecution was again raised, and it appeared that "bonds and imprisonment" awaited those who had ventured to recommence their public meetings for the worship of the Almighty.

On the 7th of February, a small company of thirty-two persons met together at Belair, and the worship was conducted by M. St. Denis, at the request of M. Pressoir, another zealous and active member of the society, who was on that evening confined to his house by indisposition. Previous to the commencement of the service, M. St. Denis was informed that a plan had been laid for apprehending the persons concerned on this occasion; but he considered it his duty to remain at his post. Accordingly, he engaged in prayer, sang a hymn, read a chapter and a homily, and was proceeding to sing another hymn, when he was interrupted by the noise of a party of soldiers approaching the house. Still wishing to continue the devotional exercises, he again began to pray; but an officer of the police entered the apartment, and sternly said, "In the name of the law, leave off that prayer." M. St. Denis and his friends were then arrested, and conducted to the *juge de paix*, who, on hearing that they were a band of Methodists, laughed at their situation, and ordered them to be taken to the gaol. This mandate was promptly obeyed, and the females were put in the place usually occupied by debtors, whilst the men were shut up in close confinement.

M. Pressoir, in the mean time, had waited with anxiety for the return of some one from the evening service, as the hour of worship had elapsed. At length a little boy came running to him, and saying, "While we were assembled, the guard came to take us; but I escaped, and have come to let you know it." On receiving this intelligence, M. Pressoir arose from his bed, called his family together, and read to them such passages of Scripture as he considered best adapted to console their minds, and to prepare them for the persecutions which they might be shortly called to endure. He then concealed his books and papers, and waited in full expectation of being seized and thrown into prison. This anticipation, however, was not realized; and after waiting two or three days, he ventured to visit his brethren in their confinement, and undertook to carry a letter from M. St. Denis to the president, in which it was requested that the prisoners might be brought to trial, and punished, if they should be found guilty of having violated the laws.

"When I arrived under the piazza of the palace," says M. Pressoir, "I asked an officer on duty if I could see the president; and, on being answered in the affirmative, I entered the hall, where I found his excellency seated and surrounded by a circle of officers

and civilians. After saluting them, I presented the letter to the president, who asked me from whence it came. I replied, 'From the Methodists, who are in prison.' His good humor was completely changed, and he exclaimed, 'Methodists! I did not know that.' Colonel Victor, who was present, and probably imagined that, through fear, I should wish to conceal myself, addressed himself to his excellency, saying, 'This is a Methodist.' Immediately the president replied, 'You are fanatics.' 'Pardon me, president,' said I, 'we are not.' 'Why,' rejoined he, 'you have changed your religion.' 'If I have changed my religion, president, it is the government which has induced me to do it.' 'How is that?' 'It was the late president who sent for the missionaries. I heard the letter read, and saw the late president's signature: this I can tell you.' 'Enough, enough,' said he, 'I will send an answer.' I then went to the prison, and waited till it was late; but hearing nothing from the president, and being still affected by the fever, I returned home.

"The next day, orders were given for our brothers and sisters to appear before the chief judge, and, after a dollar had been demanded of each of them, they were conducted from the gaol by a single sergeant. On their coming before the chief judge, he forbade them, in the name of the president, to assemble together again. 'No one,' said he, 'can hinder you from worshipping God as you please, but let every one remain at home; for as often as you are found assembled, you shall be put in prison; and if you unhappily persist, I have received orders to disperse you every where.' Several of the members wished to reply; but he refused to listen, saying, 'It is not from me; it is not my fault: these orders have been given to me.'"

Notwithstanding the menace thus held out, the members of the society were fully resolved "not to forsake the assembling of themselves together;" and, accordingly, meetings were regularly held on several evenings in the week, at the house of a friend; and, at the suggestion of M. Pressoir, a subscription was commenced, for the purpose of erecting a place of worship. The principal interruptions which they at first experienced consisted of opprobrious language, and an occasional shower of stones; but one Tuesday evening, during the reading of a chapter, a numerous party rushed in, armed with sticks, staves and sabres, crying out, "In the name of the law," as if they had been sent to apprehend the worshippers. It appeared, however, that they consisted chiefly of boys, led on by a set of idle and dissolute persons of the lowest class, who had armed themselves with sabres, and were disguised with old cocked hats, &c. Their object, there-

fore, was simply to create a confusion, and though the little congregation were alarmed in the first instance, no person sustained any injury. On a subsequent occasion, however, the society were doomed to sustain the brutal outrages of an ignorant mob, and without experiencing any protection from the local authorities.

"I have read," says M. Pressoir, "of many instances of martyrdom for the testimony of Jesus Christ; but I have not yet read a passage which relates that the inhabitants of a city rose up like murderers, to stone a few persons met together in a house, as we, with our fathers, mothers, brethren and children, had done unto us not long ago. The mob began to throw stones at us, at five o'clock in the afternoon, and continued their assaults till ten o'clock; committing all kinds of violence. They broke down the doors,—burst open the windows,—destroyed the first and second partitions in the upper chamber,—and beat with their cowskin whips the persons who were assembled, without showing compassion for either sex, age, or youth, or even for infancy. I believe I suffered the least of any; but one emissary of Satan seized my left hand, and, lifting up his whip, declared he would knock me down, if I did not call upon the virgin Mary. My only answer was, turning my back. Several times he even brought his whip to my neck, and afterwards, laid it on my shoulder, raging, and abusing me with the utmost fury: but He who numbered my hairs, did not allow one of them to fall to the ground. When the populace entered, to knock down our sisters, I was in the first chamber; and, hearing their cries, I endeavored to force my way to them, to try if I could render any assistance. Then the persecutor to whom I have alluded struck me several times on my hat; but I received no injury. We were, however, in great danger;—those who wished to go out were stoned, beaten, torn, outraged, and forced back into the house, where they were treated with unrelenting cruelty. It appeared, indeed, as if Satan had come forth, effectually to crush those who had believed the testimony of the Son of God."

The reader will, no doubt, be astonished to find that such a gross and abominable outrage was committed in the presence of several magistrates and police officers, whose peculiar province it was to preserve the peace, and to quell every species of riot and disorder. M. Pressoir observes, however, that such characters were present in great numbers, but it was rather to advise and direct, than to restrain the operations of the mob. "Some," says he, "brought barrows full of stones, and others threw them, saying to the populace, that since we were so obstinate, the government had given us into their hands, and they might do to us whatever they pleased."

Thus encouraged by their superiors, the infuriated populace did not content themselves with wreaking their vengeance upon the house in which divine service had been performed, or with treating the little congregation there assembled with every species of wanton cruelty; but they subsequently visited three other houses, which were occupied by members of the Wesleyan society, and conducted themselves in the most brutal manner. At one place, they destroyed every thing in the garden, and treated the aged wife of the occupant with the greatest inhumanity;—at another they dragged a helpless female by her feet out of the house, together with her god-daughter;—and at a third place, they committed such disorders, that the inhabitants were under the necessity of retiring from the town. The following anecdote, however, will place in a conspicuous point of view, the *bravery* of these assailants, who took so much delight in making war upon the defenceless and unprotected:—

“Five or six of these ruffians, having entered the premises of a certain individual, concealed the swords with which they had armed themselves, and approached towards him with loud vociferations. Perceiving their intent, he stepped into one of his apartments, and bringing out an old rusty musket without a flint, levelled it at the intruders, who instantly betook themselves to flight, exclaiming, ‘The Quakers say they do not carry arms, and yet this old Quaker intends killing us!’”

It was a peculiarly affecting circumstance, that the disgraceful riot which we have recorded should have occurred at the time when Madame Michot, the occupant of the house, was lying on her death-bed; and that it was necessary to convey her to the habitation of a neighbor, who humanely afforded her an asylum, whilst her premises were being destroyed by the mob. In a short time, however, she was removed from the scene of persecution to the realms of eternal happiness, “where the wicked cease from troubling, and where the weary are at rest.” At the time that her daughters first became decidedly serious, she was extremely inimical to their views; but when Messrs. Brown and Catts quitted St. Domingo, a striking change was observable in her conduct, and she afterwards became a member of the society, and opened her house for the celebration of divine worship. “In her last illness,” says one of her daughters, “she often expressed a strong desire to leave the world, and to be with her heavenly Father. I asked if this desire resulted from peace of conscience, and a confidence that God would receive her. And, on her replying in the affirmative, I asked for what *reason* she expected the Lord would receive her to himself. She answer-

ed, ‘For the sake of the blood of our Lord Jesus Christ.’ And this she continued to testify till her last moment.”

The persecution of the Methodists still continued; so that, as M. Pressoir observes, it was impossible even to go out of doors without incurring the danger of being beaten, stoned, abused, dragged before a magistrate, and covered with mud and spitting. At length, on some of them being arrested and placed in confinement by order of general Thomas, the following letter was drawn up, and conveyed to the president of the republic:—

“PRESIDENT,

“You are acquainted with our society, formed here six years ago. The end of our meeting together is, to invoke the blessing of God not only on ourselves, but also on the government, its magistrates, and even on those who evil entreat us without cause; for we do not hate them, nor render evil for evil. This is what our religion commands. It is not that we wish by our meetings to disobey our president; but our desire is to obey God our sovereign, and his law requires that we should love the head that he has placed over us.

“We know that your excellency will not approve the conduct of those who have stoned and evil entreated us without cause. We have been treated as enemies to the government, yet we are not such. Yesterday we were arrested and put in prison, by order of general Thomas, who at once, without examination, pronounced our sentence. And we know this was not by order of the president, which renders it our indispensable duty to give you information thereof.

“President, let our society be narrowly examined, and if fault be found in us, we are willing to suffer the punishment we merit.

“Confidently expecting your favorable reply, we have the honor of saluting you most respectfully.”

Though his excellency did not think proper to return any answer to this communication, he ordered the prisoners to be immediately liberated; and in a subsequent interview with one of the female members, who waited upon him, for the purpose of stating the grievances of the society, and of telling him that the outrages which had been committed were said to be sanctioned by his authority, he expressed his regret at what had occurred, and assured her that he had never countenanced such proceedings, but, on the contrary, that he had written to general Thomas to prevent a recurrence of them. A proclamation was accordingly made by the general, as commandant of the place, forbidding all persons to ill-treat the Methodists, by throwing stones at them, or otherwise, or by

going before their houses to insult them. In the same proclamation, however, the members of the society were prohibited from holding any religious meetings, under pain of arrest and imprisonment; and the promulgation of such an inconsistent document had but little effect in restraining the insults and persecutions of the populace.

Persecution continuing to be raised against the society, the missionary committee thought that the most likely method of establishing the mission would be by the appointment of a native to the station. M. St. Denis Bauduy was, therefore, requested to visit England, in order to obtain a more perfect acquaintance with theology and the English language. After residing in England about two years, and regularly pursuing his studies, he was duly appointed as missionary to Hayti, and sailed for Port au Prince early in the year 1828. The missionary notices for November, 1829, say,—

“Our latest communications from this island are dated June 23d, 1829. From Mr. Bauduy’s letter we learn that the progress of pure religion is extremely slow, owing to the great ignorance and superstition which prevail; but that, notwithstanding the obstacles presented to the diffusion of sacred truth, there are pleasing indications that his labors are not in vain. His visits to the mountains have afforded repeated opportunities of conversation with the inhabitants upon topics of a spiritual and practical nature, which have been succeeded by important moral impressions upon their minds. The erection of a chapel is become exceedingly desirable, and one gentleman of considerable influence has promised a liberal donation; but as the poverty of the society prevents them from contributing to any considerable amount, the attempt to build must necessarily be suspended for the present, unless means can be devised for procuring pecuniary aid. In the report for 1830, the number in society is ninety.

ST. EUSTATIUS.

This island, lying about ten miles north-west of St. Christopher’s, appears to have been first visited by the missionaries from thence, in the year 1804, a gentleman of respectability in St. Eustatius having obtained permission from the governor, for a missionary to come and reside there, and offering to receive him under his own roof. For several years, the mission at St. Eustatius was committed to the care and aid of the missionaries appointed by the conference to St. Christopher’s; but, in 1816, Mr. William Shrewsbury was

sent to reside on the island, and to take charge of the societies and the mission. These successive efforts proved prosperous; chapels were erected, and new societies were formed, in different parts of the colony. In 1820, Mr. French, the resident missionary, in a letter dated December 16th, gives an interesting example of the influence of Christian instruction on the negro mind and character.

“I have,” he says, “on this island four established places of worship, in each of which I preach once in the course of the week. The last of those places was opened under the following peculiar circumstance:—A slave, belonging to a person on this island, had run away from his master, and become a most notorious robber, and, having got others to join him, he was appointed their captain. He resided with them in the mountains fourteen months; but, having been surprised while committing one of his predatory plunders, he was taken and put in confinement. His master expostulated with him on the badness of his conduct; but the slave replied, that no one had cared for his religious concerns, and therefore he had been ignorant and wicked.

“The master applied to me, and I told him that if he would let me preach to his negroes, I would save him a great deal of trouble. I went to the robber, conversed with him, and left him apparently sorry for his past wickedness, and purposing to act very differently in future. The master offered me a large warehouse to preach in, and has since fitted it up for the purpose. I preach in it to all his negroes, with his own family, and to many others who attend from the neighborhood. The late robber himself, I am happy to state, manifests a real change of life and heart, to the truth of which his master bears a pleasing testimony. He has been received as a scholar into our Sunday school, and has since requested to be admitted on trial as a member of society. When he came to make his request, all present joined in prayer for him, that he might be kept from falling; and we wept with joy over him ‘who was dead, but is alive, who was lost, but is found.’

“Our excellent governor lately visited, with his secretary and a member of the council, the Sunday school; and expressed his high satisfaction with the improvement of the children. I am happy to say, that about forty of them manifest a work of grace on their minds, and are regularly met once a week, to receive such advices and cautions as their circumstances seem to require.”

The report of 1830 states that, “throughout the colony, religious feeling and habits are daily becoming more vigorous; and the kingdom of the Messiah

more firmly established among the people;" and adds that "the Sunday school contains three hundred and four scholars, of whom one hundred and ninety-two are slave children; besides which there is an adult Sunday school, containing twenty-two scholars, chiefly *female slaves*. In both schools they are regularly taught to read the sacred Scriptures."

NEVIS.

This small but beautiful island, remarkable for its fertility and romantic scenery, was visited by Dr. Coke in 1787, with the intention of establishing a missionary upon it. But although accompanied by other ministers, and encouraged by letters of recommendation, the prejudices of the inhabitants prevented the design being immediately carried into effect. It was not long, however, before Mr. Hammet, one of the missionaries in St. Christopher's, received an invitation from two gentlemen to pay them a visit, and preach in Charles Town, the principal place in the island. In 1789, Dr. Coke again arrived at Nevis, and not only met with a kind reception, but found also a class of twenty-one catechumens, for whose instruction he provided, by placing them under the care of Mr. Owens, a regular missionary, whom he appointed to take charge of the mission and the colony. Early in 1793, the doctor again paid the island a transient visit. "During my stay," says he, "I was informed of an affecting incident which had occurred not long before.

"Mr. N. purchased from a Guinea ship a company of negroes. These were conducted to his estates, and employed in the usual occupations. Finding, however, that they were insufficient for all his purposes, he soon after attended another sale, and purchased another company. These were also brought to the estate. When the negroes who had been last purchased were brought up, a young girl of that company fixed her eyes, in a moment, on one of nearly the same age, who had been purchased in the first instance. The latter seemed equally affected, and both stood like statues for a considerable time, absorbed in the deepest attention to each other, and showing the most expressive gaze that can possibly be conceived. At last, as if satisfied with their mutual recognition, they recovered from their mute astonishment, and, as if actuated by an involuntary impulse, sprang into each other's arms. In this mutual embrace they continued for some time, kissing, and bathing each other with their tears, till they were disengaged with some degree of violence from their eager grasp. An action so

extraordinary could not fail to excite attention. The children had acted from the sympathy of nature, for it was found on inquiry that they were *sisters*."

About this time, nearly four hundred had been formed into a society in Nevis, who, there was reason to believe, were seeking the salvation of their souls. In 1830, the number of members united in Christian society had increased to nine hundred and eighty-seven, of whom eight hundred and twenty-five were slaves. There were also two hundred and ninety-one children under instruction in the schools.

GRENADA.

The circumstances by which missionaries were introduced into Grenada were peculiarly providential. In 1788, a few black men, natives of America, who had formerly belonged to a Baptist congregation, came to reside in the island. Being destitute of a minister, and having no one in particular to counsel or instruct them, they frequently met together for mutual prayer. During the following year, the pious and reverend Mr. Dent became rector of the parish. About the same time, John Painter, a man of color, came from Antigua, where he had been a member of the Methodist society. The Rev. Mr. Dent soon heard of him, and encouraged his zealous efforts to promote religion, according to his ability, amongst the slaves, and other inhabitants of the place in which he resided, and a society was formed in 1789, or 1790, of about fourteen members.

In November, 1790, Dr. Coke, accompanied by Mr. Baxter, from Antigua, visited the island, and received from the worthy rector every proof of cordiality and friendship. This was followed by a second visit of the doctor in 1793, partly to introduce to the notice of the Rev. Mr. Dent and others, a Mr. Bishop, who had formerly been a missionary, and who had removed from Nova Scotia to the West Indies, at the peculiar request of the doctor, and who continued, till his death, the sincere friend of the mission cause; Mr. Owens having, during the absence of Dr. Coke, occasionally visited Grenada, from the other islands, and with the aid of the excellent rector, taken the oversight of the small but increasing society. In August, 1793, in consequence of the death of Mr. Bishop, Mr. Patterson, one of the missionaries in St. Christopher's, removed to Grenada; and since that time missionaries have been regularly appointed to the island; by whom, also, the other small islands in the vicinity have been visited.

ST. BARTHOLOMEW'S.

This island is about twenty miles in circumference. Its principal recommendation is the excellency of its harbor. In 1785, it was ceded, by the French, to the Swedes, and is the only colony, in the West Indies, belonging to them. About that time, Mr. William Turton, a man of color, and a native of Barbadoes, where he had been awakened, and converted to God, came to reside at St. Bartholomew's. Having previously been a preacher in America, he made application to the governor for the use of the church, which was readily granted him, and soon afterwards he opened a school. The evening proving to be the best time for meeting the negroes, and finding it inconvenient to preach in the church at night, he was advised, in 1797, by David Nisbet, Esq., an English gentleman, to endeavor to build a chapel; and having obtained the patronage of the governor, he applied to several persons for assistance, and met with such success, that a small chapel, with a dwelling-house adjoining, was speedily completed. When the chapel was commenced building, the number of members in the society was only thirty, but was soon increased to one hundred and ten. This extension of religion was not, however, suffered to proceed without resistance; for some inhabitants of St. Eustatius and St. Martin's, having come to reside in the island, attempted to raise opposition against it, by appealing to the governor, who silenced them by remarking that "every man was at liberty to worship God according to his conscience." From the representations of Mr. Turton, corroborated by the testimony of other witnesses, St. Bartholomew's was received on the list of missionary stations, by the British conference; and Mr. Turton was employed as a missionary till his death, chiefly in the Bahama islands, where his zeal and fidelity rendered him extensively useful. The last words heard from his dying lips were, "Glory be to God." In 1821, the number of members had increased to three hundred and twenty-four, with about thirty children in the school. This station was bereft of the missionary appointed to it, by the death of Mr. Dace, in September, 1820. The governor, and most of the respectable persons on the island, attended his funeral.

A few days after Mr. Dace's death, a dreadful hurricane completely destroyed the missionary chapel and dwelling-house. Liberal subscriptions were immediately commenced by several of the inhabitants, amongst whom was the governor himself, who also promised to represent the case to his majesty the king of Sweden. Ground was afterwards purchased, and the first stone of a new chapel laid, September 7th, by his

excellency sir John Norderling, governor of the island; but, from various impediments, it was not completed until 1829, when it was opened by the regular religious services, on the last Sunday in November. During the whole of the time that the chapel remained unfinished, the governor and the minister favored the missionaries with the use of the Swedish church. In 1830, the missionary writes, "Since the opening of our chapel, the congregations have been nearly doubled. The obligations we have been under to the government, for the use of the Swedish church, so long enjoyed by our people, call for our sincere gratitude." The number in society was three hundred and three, and one hundred and thirty-six children under instruction in the Sunday school.

ANGUILLA.

The introduction of Methodism into this island was by an extraordinary interposition of divine power. The people were altogether without religious instruction, when the grace of God laid hold on the conscience of a young man of color, who had been a notorious sinner, particularly addicted to the cruel and irrational sport of cock-fighting. He soon renounced his sinful pleasures and companions, and became a thoroughly changed character, and a soundly converted man. He then began to publish to his neighbors the great blessing he had found in religion. Some "mocked," others "believed his report;" and a little society was raised, which flourished under his fostering care. During eight or ten years, he most indefatigably travelled the island, watching over his flock, "expounding unto them the way of God more perfectly," and preaching Jesus to all. For eight years, or upwards, he had to labor industriously to provide for his family, while thus engaged in the work of the Lord; but during the last six years, he has been entirely given up to the work; and, in February last, when going to his new appointment, he left behind him a society of about five hundred persons. He was universally and very deservedly beloved. This was in 1828. In 1829, Mr. Britten, the resident missionary, gave the following pleasing account of the progress of religion in the island:—

"Since the commencement of the year, we have received into the society sixty members, exclusive of about thirty persons who are now meeting in class, but not yet fully received. Ten have died; two or three of them triumphantly, and the others had a good hope in their end. Glory to God for this net produce, this clear gain, in the gospel of Christ Jesus!

About twenty of our members have left the colony, in consequence of its excessive poverty; they having been unable to procure a livelihood in it. After the erection of the chapel at the Road, it became necessary to divide the members into two distinct societies. I did this with some fear and regret, as the leaders and people were so eminently one, loving each other with pure hearts fervently. The next measure was, to have recourse to local help. Blessed be God, we have three humble, pious, intelligent young men, who promise much benefit to this society by their unassuming and praiseworthy exertions; and two other persons, more advanced in life, who generally read the morning service and a sermon, calling on two or three of the friends to conclude with prayer. One of the young men, spoken of above, is a colored young man, who was a Roman Catholic. He came over from the neighboring colony of St. Martin's to fight a duel, was convinced of sin under brother Hodge's ministry, and made happy in the love of God at the first love-feast I held after coming to this island. Our congregations at both chapels are very good: I preach alternately in each. Our schools also are doing well, and some of the elder scholars are beginning to inquire for salvation. In the month of May, we held the first anniversary of our Auxiliary Branch Missionary Society, and formed an Association at the Road. The brethren, Messrs. Cullingford, of St. Martin, and Pichott, of St. Bartholomew, kindly assisted us on the occasion, as did also the excellent clergyman of this colony, the Rev. C. C. Cummins, whose speech was replete with sentiments the most liberal, zealous and pious. John Lake, senior, Esq., secretary for the colony, ably presided at the Auxiliary Branch Society; and the honorable Benjamin G. Hodge, one of the members of his majesty's council, at the Association. The attendance was very respectable and numerous: a lively interest in the cause of missions was excited; the best proof of which is, that the collection amounted to £31 10s. currency; an almost incredible sum to those who are thoroughly acquainted with the destitute condition of the colony."

The annual report for 1830 states the number of members in society to be five hundred and eighty, of whom three hundred and sixty-four were slaves; and presents an interesting view of the schools; especially of the *valley Sunday school*, of which the report says,—“The Bible class (girls) have repeated the whole of the first and second catechisms, and from seven hundred to one thousand and five hundred verses of Scripture. A few of them have united themselves with us in church fellowship, and are, we hope, walking in the fear of the Lord. Our teachers are all members of society, and evidently have the welfare of the in-

stitution much at heart. The number in the school is,—boys, seventy-five; girls, one hundred and thirty-three:—total, two hundred and eighty, of whom one hundred and eighty are slaves.” The whole number under instruction amounted to four hundred and seventy, of whom seventy-seven were adults.

ST. MARTIN'S.

This is one of the Windward or Caribbean islands. It was formerly in the joint possession of the French and the Dutch, and was taken by the British in 1810. A few years afterwards, Mr. Jonathan Rayner, a Methodist missionary, was appointed to the island, and entered on his labors there in the early part of 1819, with great prospects of success. He hired a large house in the centre of the chief town, fitted it up as a chapel, and placed in it a number of pews, several of which were engaged by the principal inhabitants. From this sphere of usefulness he was prematurely removed by death, July 3d of the same year. This excellent missionary commenced his labors abroad in West Africa, as a schoolmaster, and had been employed in the West Indian missions for six years. Mr. Hirst succeeded Mr. Rayner, and met with such encouragement, that the report of 1821 contains the information that a chapel had been erected, capable of containing five hundred hearers; and a hundred members had been united in a Christian society. In 1830, the members in society had increased to four hundred and sixty-nine, of whom three hundred and eighty-six were slaves; and the number of children under instruction amounted to two hundred, exclusive of fifty adults.

TOBAGO.

Towards the close of the last century, a pious clergyman of the Church of England was appointed bishop of this island, and proceeded thither with his newly-married lady; but so great and universal was the profligacy of the inhabitants of the colony, that he despaired of usefulness; and, after a few months' residence in it, he returned to his native country, preferring a lower station in the church, and inferior emoluments, to spending his days amidst society with whom he could have no reciprocations, and amongst whom his labors seemed to be totally lost.

The Moravian Brethren, and the missionaries of the London Missionary Society, successively commenced

missions on the island, which were subsequently relinquished.

In 1817, the Rev. Messrs. Brown and Catts, Wesleyan missionaries, having been appointed to a mission in St. Domingo (Hayti), touched, on their voyage, at Tobago; and in a letter dated Scarborough, island of Tobago, January 2d, 1817, Mr. Brown writes,—“Tobago is about thirty miles in length, and nine in width, extremely fertile, abounding with a greater variety of fruits than almost any other of the West Indian islands. There is very little level ground to be seen, and the hills, some of which are high, are covered with large trees to their summits. The number of inhabitants is about 18,000, 1,000 of whom are whites. The island belongs to Great Britain.” Whilst they remained at Tobago, Messrs. Brown and Catts were not only hospitably entertained by Mr. C., a merchant to whom the cargo of the ship in which they sailed was assigned, but, by his kindness, they obtained the use of the chapel, formerly belonging to the London Missionary Society. After their arrival at St. Domingo, Mr. Catts, referring to their visit to Tobago, says, “We were happy to find a few souls hungering and thirsting after righteousness. These we formed into a class. Some of them knew the Lord to the joy of their souls: a few of them had been members of our society in other islands, and one of them had been a class-leader. We thought that every thing there seemed favorable to the introduction of a mission. We were informed that it was very much desired by many gentlemen, who would willingly contribute towards the support of a missionary, that some one might come and preach to their negroes the unsearchable riches of Christ.”

The desire, thus expressed on the island, was almost immediately gratified by the appointment of Mr. Jonathan Rayner to that colony early in 1818. Mr. Rayner, accompanied by Mr. Woolley, sailed from Antigua, for Tobago, March 23d, and arrived there on the 7th of April. Their first effort was to obtain the sanction of the governor; but this application being unsuccessful, it was resolved that, as many gentlemen were desirous of a mission being commenced, Mr. Rayner should remain, and make the attempt. Mr. Woolley left the island April 16th; and on Sunday, April 19th, Mr. Rayner preached in the chapel formerly occupied by the London Missionary Society; the congregation was numerous and attentive, and a sacred influence attended the ministry of the word of God. In June, the same year, Mr. Rayner, in a letter to the missionary committee, observes,—

“I gladly resume my pen to give you further information relative to your Tobago mission. I thank the

great Head of the church, that he has opened my way, and appears to smile on my efforts in his cause. The chapel in which I preach is generally filled, and on Sunday evenings crowded so as to be uncomfortable, while many have to return home for want of room. The greatest decorum has been constantly observed, and if we may augur good from an apparent solemnity, and deep attention in a congregation, I think I may be fully justified in believing that this people will soon receive the sacred gospel not in word only but in power, in the Holy Ghost, and in much assurance, and that it will prove the power of God to their salvation. I often feel much enlargement of mind in speaking to them, and it is my ardent desire and prayer that there may be a shaking among these bones, which appear indeed to be very dry! Yet, ‘Come from the four winds, O breath, and breathe on these slain, that they may live.’ Yes, even here, I trust a living army shall soon be raised up to praise Jehovah the Lord, and to be the true followers of the Saviour Jesus.

“June 7, being the first sabbath in the month, I, for the first time in this place, administered the sacrament of the Lord’s supper. We were ten communicants, and our Lord, whom we thus remembered in breaking of bread, was truly present to strengthen, quicken and encourage our souls. As I conceive the instruction of the rising generation of the greatest importance both to civil and religious society, and consequently a subject demanding the first attention of a missionary, I have set apart a portion of my time for the purpose of catechizing, praying with, and endeavoring, by every means in my power, to impress religious sentiments on the minds of children: nearly a hundred regularly attend for this purpose. It is my earnest wish to establish a Sunday school, and as I am destitute of books, tracts, &c., I beg that the committee will lose no time in furnishing me with every thing necessary, as they are not to be procured at any rate in these islands.

“Wishing to ascertain the real state of the negroes, and how they are disposed for receiving the gospel, I applied to a respectable gentleman, who has several estates on the windward part of the island, and obtained from him leave to visit them. I found the managers ready to afford me every facility in attaining my object; and the proprietor had given me letters in which he had ordered that I should be permitted to address the negroes, whose attendance should be entirely voluntary, and that each of the managers should make a report to him what number were disposed to receive religious instruction. I found that most of them had been baptized, but are totally unreformed in their conduct, and in the grossest ignorance; but I was happy to learn that they are earnestly desirous of being instructed. Some of these estates

are nearly thirty miles distant from town, and consequently cannot be regularly visited until another missionary is sent.

"I think our beginning our mission here at the present period very providential, as the only clergyman on the island has quitted it for England since my arrival. Had I not been here, eighteen thousand souls must have been left without any religious instruction. I bless the Lord, his service forms my increasing pleasure; to hear and see the prosperity of Zion is my chief joy. I often admire the character given of Barnabas in the sacred page of Holy Writ, 'He was a man full of faith and of the Holy Ghost.' I am conscious the more I resemble the above character I shall be the more happy as a private Christian, and the more useful as a Methodist missionary."

Mr. Rayner being removed to St. Martin's, he was succeeded in the Tobago mission by Mr. Smedley, from whose journal we select the following extracts:—

"February 14th, 1821.—About four o'clock this day, I set sail for Tobago; but, owing to calms and contrary winds, I did not land until the following Sunday. Having to land on a distant part of the island, I did not reach Scarborough till the evening. On my arrival, I found the society assembled at Mr. F.'s, where they were spending the evening in singing and prayer.

"April 2d.—I this morning waited on the Rev. Mr. S. W., rector of the island. He was not at home when I called, but his lady received me very courteously. About mid-day, Mr. W. returned home. He kindly invited me to dine, and sleep. For some time back, our Sunday morning service, except on sacrament days, has concluded early enough to admit of our attending the Established Church, where divine service is performed in a very impressive manner, and excellent sermons are frequently delivered. The last time I waited on the governor, his excellency was pleased to express himself in very favorable terms concerning the people of our congregation, and particularly concerning their serious and becoming deportment at church, which he said did them very great credit.

"November 7.—My congregation at Friendsfield and the Hope were this day unusually small, but particularly at Friendsfield. The principal reason assigned for this was, that a negro dance had been given the preceding evening at the Hope estate, where the negroes had remained carousing during nearly the whole night. On inquiring as to the manner and cause of this dance, I found it was purely African; and that it was performed as a rite, in behalf of an unbaptized slave, who had been dead nearly twelve months. On these occasions, the relatives of the deceased often go

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to a considerable expense in providing a feast, and invite a number of their friends to partake with them. A fowl, which they select with some caution, and which their superstition dictates must be either a black or white one, is prepared in a peculiar manner, as being intended entirely for the benefit of the dead. Previous to their sitting down to feast themselves, this fowl is, with a good deal of ceremony, thrown out at the door of the hut, and with it a quantity of rum and water, it being supposed their departed friends will needs want to drink as well as eat. All this being done under cover of the night, the negro easily brings his superstitious mind to conclude, that what he throws away in the dark is actually devoured by the hungry ghost of his long-lost relative. This momentous rite being thus duly performed, and the craving appetite of their invisible guest perfectly satisfied, they immediately turn their attention to eating and drinking; after which, when the maddening fumes of liquor begin to ascend, they 'rise up to play,' and spend the night in performing their wild and barbarous dances, to the savage din of the African tom-tom.

"As by far the greater part of the slaves of this island have been baptized, and as these rude heathenish rites are never performed, except in behalf of those who die unbaptized, such scenes of nocturnal riot and confusion are become much less frequent than formerly. I have lately been informed, that some have been known actually to refuse to be baptized, from the consideration that their being made Christians would deprive them, after death, from returning to their native country; supposing that, if they are Christians, they must remain in the country of Christians. The Africans have evidently some belief in the doctrine of the transmigration of souls. They imagine that, on returning to their own country, they shall be born in other bodies, and live again as men and women."

In the year 1830, the missionaries presented the subjoined report of the state of the missions:—

"The Scarborough society, with few exceptions, have been walking in the fear of the Lord, and giving diligence to make their calling and election sure."

Mount St. George.—"Here our chapel is well attended; the negroes listen with great seriousness to the important truths announced to them. The members of our society are regular in attending the ordinances of God, and are walking in some degree worthy of their profession.

"Beside the above places, we have visited ten plantations, to catechize and preach. We are desirous of erecting, at least, two negro chapels in the centre of the estates we visit. This would allow us an opportunity of visiting them on the sabbath, of form-

ing societies, and thereby bringing the negroes under the influence of discipline; and give us more time to unfold to them the great doctrines and duties of the Christian religion."

MONTSERRAT.

This island, which is under the British government, is only about nine miles in length, and the same in breadth; situated at nearly equal distances between Guadeloupe and Antigua, being about thirty miles south-west of the latter, and north-west of the former. In 1810, a company of twelve persons were regularly met, by a pious man of color, capable of instructing them in the experience and duties of religion; and in 1820, Mr. Maddock, a missionary from St. Christopher's, who had visited Montserrat, at the close of the preceding year, and found the people anxious for the residence of a teacher amongst them, was appointed to that place. He arrived on the 19th of February, and, having obtained the sanction of the president of the island, he rented a house, and, having fitted it up as a chapel, began preaching in it, and was favored with numerous and serious congregations. The work of God continuing to prosper, a religious tract society was formed in 1823, and an auxiliary missionary society organized, the president himself taking the chair on the occasion. In July, 1823, Mr. Hyde, the missionary then resident on the island, wrote, "Within the last six weeks, a great door, and effectual, has been opened of the Lord, for preaching to the slave population of this island. Not less than two thousand slaves, on ten or twelve estates, have, in this short space of time, been placed under my religious care; which, with what I had access to before, gives me, in various directions, more than half the negroes in the island."

The number of persons in the Wesleyan Methodist society in Montserrat, in 1830, was one hundred and seventy-three; and the total number in the mission schools, including one hundred and twenty-seven adults, was four hundred and eighty-two.

TRINIDAD.

Trinidad is the most southern of the Caribbee islands. The length of it does not exceed eighty miles; and, from the singularity of its form, its breadth in some parts is only six miles, whilst, in other parts, it extends to thirty. It is represented as being exceedingly fertile, and seldom, or never, visited by

hurricanes. In 1809, Mr. Talboys, a Methodist missionary, was appointed to attempt the establishment of a mission amongst the inhabitants; and, in the following year, Mr. Dawson was nominated to join him in his Christian enterprise. The pious labors of these excellent men, and their successors, produced considerable effect, so that the report of 1818 stated that there were two hundred and forty-eight persons who had united themselves to the Methodist society. Injurious restrictions were soon afterwards enacted, by the colonial government, by which no missionary was allowed to officiate, but under conditions which it was regarded imprudent to adopt. The society was consequently deprived of religious ordinances, and the chapel was shut up. But, on the case being submitted to his majesty's government at home, the restrictions were removed, and a missionary was requested to proceed to that station.

When the accounts of the insurrection of the slaves in Demarara, in 1823, reached this island, accompanied with a general implication of missionaries, Mr. Woolley, the missionary, very properly waited upon the governor, and assured him, that, from his knowledge of the Methodist missionaries stationed at Trinidad, he might be responsible himself for the propriety of their conduct. The event justifying Mr. Woolley's expectations, so favorable an impression was made upon the inhabitants, that he wrote to the committee at home, under date of October 17th, 1823, in the following terms:—

"You will, no doubt, be pleased to learn that the affair of Demarara has done us no harm in this island: the step I took on the occasion, in waiting on the governor, gained me the confidence of the public. They are most warm in their expressions of approbation, and say that every encouragement shall be given to the mission, while it is conducted by prudent men. Since the unhappy event of Demarara, I have gained access to three estates. When speaking to the proprietor of one of them (the chief judge), I told him I expected a young man to help me in the work; he asked, 'Have you confidence in him, and will he be under your care?' I answered in the affirmative; and he replied, 'That is enough. I will give you land and assistance from my estate, to build a chapel and a house.' Thus we shall get a chapel on a spot surrounded by more than a thousand negroes. I thank God for this new opening."

In 1830, the missionary reported as follows:—

"The congregations are two in number; one in *Port of Spain*, and one in the country. The former is large, and, considering circumstances, it is also regular. Indeed, the serious attention generally mani-

fested by all classes of our hearers, is a pleasing indication of a consciousness of the value of that word which is able to make them wise unto salvation. In the society we are fully persuaded that true religion has continued gradually and steadily to increase. Many of the elder members rank with the excellent of the earth; they enjoy their Christian privileges, and seek to improve in the knowledge and practice of genuine Christianity. Some of the younger, too, are, beyond a doubt, the subjects of a work of grace, which it is our constant endeavor to cherish and mature."

The number in society was one hundred and ninety-eight. In Port of Spain, there were one hundred and three children and seven adults in the school, beside fifty slave-catechumens in the country, instructed without learning to read; and twenty-six slaves who were taught to read.

DEMARARA.

Demarara is a province of Guiana, in South America, situated on the Demarara river, from which it derives its name, and extending nearly one hundred miles on the sea coast. It formerly belonged to the Dutch, and was ceded by them to the British in 1814. It is bounded on the east by the province of Berbice, and westward by that of Essequibo. The capital of the colony is George Town, near the mouth of the river. Mahaica is about thirty miles east of George Town.

From an authentic return of the slave population of the colony of Demarara and Essequibe, made on the 31st of May, 1829, it appears that the number of slaves of both sexes amounted to 69,368; the females exceeding the males one fifth in number. Of the above amount of the number of slaves, 26,691 were Africans, and 42,677 Creoles.

The removal of pious members of our societies, from other colonies, was the means of introducing Methodism to Demarara. Those individuals soon entered into Christian communion with each other, and, through evil report, and through good report, held on the unvarying tenor of their way. A missionary was appointed to take charge of the society, thus collected together, in the year 1814. At that time, their number amounted to seventy-three. In the year 1822, it had advanced to one thousand three hundred and twenty-two; so mightily had the word of God prevailed. Some have been converted, who were once notoriously wicked and profane; they were indeed sinners above others; but God, who is rich in mercy, saved them, to make known the efficacy of his grace, and to

display to the world that the doctrine of the cross is still the *power of God*.

The society is chiefly composed of the poor. The greater part are slaves.

In the year 1823, a serious insurrection took place among the slaves of this colony, attended with painful and disastrous results; but which, by the prompt and prudent means of the governor, and the influence of true religious principles on many of the slaves on different estates, was speedily and effectually subdued. Mr. Mortier, one of the missionaries, who resided several years in the colony, and officiated there at the time of the insurrection, has given the following compendious account of that painful event, and of the general state of the mission there:—

"The scene of *actual* rebellion was confined to the east coast, between George Town and the village Mahaica, a space of about twenty-eight miles. Only twenty-four of the slaves on that coast were, at the time, members of our society. The slaves belonging to the plantation upon which they resided, were not at all, to the best of my recollection, connected with the insurgents; if they had been, I cannot say what consequences force might have produced upon our twenty-four members; but from the peaceable conduct of our members in other parts of the colony, I have no doubt but they would, at the first opportunity, have saved themselves from that onward and mistaken generation. On the same coast, *above Mahaica*, we had at that time, I think, nearly two hundred members, *all slaves*; but on that side of the *creek*, I heard of no actual revolt, nor of any symptoms of it. Be this as it might, not one of our members in that quarter was implicated in the affair. The principal part of our members, who were slaves, resided on plantations situated on the river Demarara, towards the interior, and some few on the western side of the river; but in those neighborhoods there was nothing of actual rebellion manifested. However, as it is to facts that I would confine my pen, I have nothing to do with what might have been, but with what actually took place. The fact of the case was this, that out of one thousand two hundred and fifteen persons, members of our society, a very small number of whom were free, not *one* was found guilty, *in any degree*, of having to do with the insurrection. It is true, two young men, who were servants of the governor, were accused and tried; and you may rest assured that no feature of their conduct, in reference to the charge, was lost sight of during their trial. But what was the result? Not even a *spot* was found to have stained their character. This perhaps was a providential circumstance, and pleaded more powerfully in behalf of

religious instruction than any thing else could have done. They were brothers, Africans, and had been members of our society from the year 1816, nor had they ever brought any reproach upon the religion they had so long professed. Indeed, the conduct of the governor towards one of these young men afterwards (whom he had some months previously manumitted), at once showed the opinion his excellency formed of him. Having to leave the colony for Europe, he engaged him as servant during the voyage, and afterwards procured him a passage back from England to Demarara. I am fully convinced, if his excellency had thought him, in any way, connected with the insurrection, this would not have been the case. I would also here bear testimony to the peaceable conduct of those slaves, who were members of my late friend and brother missionary, Mr. Davis's society, at that time; not one of whom, that I heard, was in any way connected with the rebellion. And with respect to the conduct of his excellency general Murray towards my colleague and myself, I must certainly speak in the highest terms of it. During the whole period of martial law, which continued from August 19, till January 19 of the following year, we were allowed the enjoyment of our religious privileges, which was no small favor at such a time of general excitement; nor were we, in the least, interrupted during the whole period. It is true, I deemed it prudent not to have any evening services; *but this was not in consequence of any order from his excellency.* After the expiration of martial law, the governor was pleased to say, that he had approved of our conduct during the painful affair.

"Nor have I any thing disrespectful to say of the inhabitants of George Town, in reference to my colleague, myself, and our congregation. None of them appeared to be inclined to interrupt us; nor did I hear from them any thing to our disparagement. When, according to the regulations of martial law, I was apprehended for a few hours, I was treated with the greatest politeness and respect, both by the company who were sent for me and the officers at the guard house; and when the colonel, who was a resident inhabitant of George Town, arrived, I was immediately allowed to return home. The Scotch church was occupied by the militia, being the most convenient of any public place for that purpose. The English church and our chapel were the only places of public worship which were continued open during martial law.

"The chapel at Mahaica was purchased and enlarged in the month of June, 1818. Difficulties, apparently insurmountable, opposed themselves—not from the opposition of the inhabitants, for there was nothing of that sort, but from the want of money; so

that I thought of relinquishing my object, till a more auspicious period. Some said, 'O sir, will you leave us? Wait a little, and the Lord will appear.' That very evening, a person, the owner of the premises, sent to say, he would dispose of the whole. I thanked God, and took courage. This circumstance put us into possession of a chapel at once. I had previously preached in a small room, and of course but few could be accommodated within, while numbers were obliged to remain without; and no sooner was the chapel opened, than it was filled. The village soon wore a pleasing appearance. Numbers were seen from a great distance, on the Lord's day, coming from the different plantations (cleanly and respectably attired) to the house of God; and in the course of a few weeks, nearly one hundred names were entered upon our class-papers. From that time to the present they have been increasing."

Mr. J. Wood, in a letter dated Mahaica, March 30, 1828, gives a most pleasing account of the moral change effected among the negroes by the preaching of the gospel:—

"Great numbers continue to attend preaching, especially at Mahaica, where there are often a great many more than the chapel will hold. A spirit of hearing prevails remarkably throughout the circuit, which we esteem an omen of greater good. We have good reason to believe that the members generally are sincere and pious. One strong proof of this is their abstinence from outward gross sins, such as lying, swearing, fornication, drunkenness, &c. When relating their experience, they seldom fail to speak of these with detestation and regret.

"The grand moral change is especially manifest at the festivals of Christmas, Easter and Whitsuntide, which were formerly scenes of drunkenness, debauchery, and almost all kinds of wickedness; but now very little of such practices is to be seen at those times. Dances were given as usual last Christmas, but our members made a firm stand, and could not be induced to attend them. We have reason to believe, that their conduct on the estates is generally such as is worthy of the gospel of Christ. Many of the testimonials of the managers are pleasing and commendable. From a near estate, on which we have more than one hundred and twenty members, we have the intelligence that there is a great change in the negroes since they attended chapel: they are so attentive to their work, that there is little trouble with them, and severe measures are seldom necessary. Many of the slaves are pillars in the church, and let their light shine before all. The cause is the Lord's, and goes on and prospers. On one sabbath day, lately, I

admitted twenty-one to our trial list. We are continually adding to our numbers such as, we hope, give themselves to the Lord. The prospects of a new chapel would gladden our hearts very much."

From the report of 1830, we learn that the places in which the missionaries chiefly preached were

George Town, Mahaica, Glazer's, and Mahaicony; that the total number in society, in this colony, were two thousand seven hundred and seven, of whom two thousand three hundred and seventy-seven were slaves; and that, in two schools, there were two hundred and seven—three scholars, some of whom were adults.

CHAPTER III.

MISSIONS IN BRITISH NORTH AMERICA.

NOVA SCOTIA.

The commencement of Methodism in this province is thus related by Mr. William Black, for many years general superintendent of all the Methodist missions in British America.

A few old Methodists, who had emigrated from England, and had retained something of the work of grace in their souls, began, about the year 1779, to keep meetings amongst themselves, for prayer and exhortation. God blessed these means of grace, some being awakened to a sense of their lost condition by nature, and several brought to enjoy a sense of the pardoning love of God; and when this was rumored abroad, the people began to inquire whether these things were so or not.

By the instrumentality of these meetings, several persons were raised up, as exhorters, and occasional preachers, who became useful in extending the influence of the gospel to many other parts of the province. Amongst others was Mr. Black, mentioned above, a native of Huddersfield, in England, who had emigrated, with his father, to an estate purchased at Amherst, near Cumberland. After itinerating as extensively as circumstances permitted, for some time, and forming several societies, he was accepted as a regular preacher, and, continuing his labors with indefatigable zeal, he was appointed general superintendent of the missions in British America, in 1792, an office which he filled, for many years, with honor to himself, and singular benefit to the societies under his direction.

The Nova Scotia district, including Prince Edward's island, and Cape Breton, employs sixteen or seventeen

preachers, beside three excellent supernumeraries, whose enfeebled state of health prevents their fully engaging in their former labors, one of whom is the venerable Mr. Black. The number of members in the society is one thousand seven hundred and eight.

NEW BRUNSWICK.

The introduction of Methodism into New Brunswick was identified with that of Nova Scotia. Both continued principally under the general superintendence of Mr. Black, the appointed agent of the English Conference, until the year 1812, when the infirmities arising from age and ministerial labors obliged him to confine himself to a narrower sphere of action. Since that period, the missions in New Brunswick have been under the control of the missionaries regularly appointed by the British Conference.

In 1830, there were fifteen missionaries occupying stations in the province, one thousand three hundred and fifty-one members of society, and seven hundred and seventy-eight scholars in the different schools.

NEWFOUNDLAND.

The establishment of missions on this island, by the Methodists, appears to owe its origin partly to the labors of Mr. Coughlan, a clergyman of the Church

of England, and partly to the pious exhortations of a Mr. Hoskins, a schoolmaster.

In the year 1768, Mr. Laurence Coughlan, who had been a travelling preacher in connection with Mr. Wesley, was ordained by the bishop of London, at the request of the Society for the Propagation of Christian Knowledge, that he might be qualified for the office of a missionary to Newfoundland. He, accordingly, went thither. For three years, and upwards, he labored in Harbor Grace and Carbonnear, without any apparent success, and in the midst of great persecution.

At last, the Lord condescended to visit this miserable people, and poured out his Spirit abundantly. Many were soon turned to the Most High. Mr. Coughlan soon united those whom he judged to be sincere, in regular class meetings. On this the persecution grew hotter; till, at last, he was summoned before the governor: but the governor declared in his favor, and appointed him a justice of the peace; on which the persecution ceased, and he labored, for four years, in much quietness, and with great success. He then returned to England for want of health.

Some years after this, Mr. Wesley appointed Mr. John M'Geary, as missionary for Newfoundland, who went over accordingly. In 1780, Mr. M'Geary, who had returned to England, was appointed a second time to that island, with two travelling preachers from the United States. They were rendered useful to the people, and Newfoundland has continued to be a regular station ever since.

In a letter from Mr. Ellis, dated Port de Grave, November 16th, 1819, he states the following encouraging fact:—"On the 14th of October last, I baptized six Labrador Indians, in a place called Bearmeed, about one mile hence. They were brought from Labrador by a Mr. Bartlet, who had been fishing there the past summer. They are all of the same family, consisting of a mother, her daughter, son, son's wife, and their two children. The mother and John, her son, speak a little English. I was enabled to converse with the rest by means of Mr. Neale, who had lived several years on the Labrador coast, where he obtained a knowledge of their language. I found they had some acquaintance with God, and his Son Jesus Christ; that they wished to be baptized by a Protestant missionary, and to be more fully instructed in the things pertaining to the kingdom of God. Their master has left their instruction to me. They appear willing to learn, and evince a docility which affords me great satisfaction.

"Never was there such a congregation assembled, as that collected on the day of their baptism in Bearmeed. Great numbers were in tears; and the looks and gestures of my dear Indians seemed to say, 'Are

we not brethren?' I intend spending one night in the week teaching them to read, and hope, as they intend returning to their place in the spring, to send them to the bosom of their own tribe, with a Bible in their hands, and able to understand its holy contents.

"Their dress is of the skin of the deer and seal, and both sexes wear the same, excepting that the coats of the women have long skirts which hang to the ground. Both men and women wear pantaloons, made by the latter; and to the coat of the women is fixed a hood, in which they carry their young children. Their faces are rather broad, their eyes are of a deep black, and the color of their skin approaches that of mahogany; their teeth are white and well set, their hands small, and of a fine symmetry, and their general appearance is interesting."

In consequence of this occurrence, and other favorable circumstances, an attempt was made to establish a mission on the coast of Labrador. It did not succeed so well as had been hoped; chiefly from the migratory character of the Indians, and the small number of European settlers to be collected on so bleak a coast.

From recent accounts, we learn that, in 1830, there were thirteen missionaries employed in Newfoundland; that the number of members in society were one thousand two hundred and eighty-seven; and the number of children in the schools, one thousand two hundred and thirty-four.

THE CANADAS.

For many years, the Methodist congregations in Upper Canada were partly supplied by the preachers acting under the direction of the General Conference of the Methodist Episcopal Church of the United States, and partly, according to circumstances, by preachers sanctioned by the Conference of the Methodists in England. In 1820, in order to promote an increase of peace and harmony in the different societies, a transfer was allowed to be made of several of the stations, to the special care of the preachers more immediately in connection with the Conference of the United States. This was almost immediately followed by the preachers of Upper Canada amicably withdrawing from the jurisdiction of the United States, and forming themselves into a distinct body, under the domination of the Canada Conference of the Methodist Episcopal Church. Since that period, the preachers in connection with the British Conference have chiefly devoted their attention to the inhabitants of Lower Canada, where they have been favored, in several places, with considerable fruit of

their benevolent endeavors to promote the salvation of souls. In 1830, eight missionaries were employed in this district, who had under their care one thousand five hundred and sixty members of society, and one thousand four hundred and nineteen children in the schools.

HONDURAS.

In the autumn of 1825, the Methodist missionary committee sent Mr. Wilkinson to Honduras, with directions to proceed up the river Belize, to the Mosquito shore, as a missionary to the settlers and Mosquito Indians. In the report of the following year, the committee say,—

“The mission at this station has assumed a new but promising aspect. It was originally commenced with the view of visiting and instructing the persons inhabiting the shores of the river Belize. With this design, Mr. Wilkinson proceeded up the river, to a considerable distance; but on returning to the town of Belize, the entreaties of the members of our society, and other inhabitants, were so pressing, that he would postpone for a time his primary object, and devote his labors principally to them, and the more proximate parts of the country, that he considered himself justified in yielding to their wishes. Premises were immediately purchased, and a subscription liberally commenced, for the purpose of erecting a chapel and

dwelling-house. This change in the direction of the labors of the missionary having taken place without the cognizance of the committee, and even contrary to their original instructions, they acceded to it slowly and reluctantly, and not without repeated applications, both from the inhabitants and Mr. Wilkinson, and assurances of the promise of considerable benefit resulting from its adoption. The unexpected decease of Mr. Wilkinson, who had endeared himself to all classes by his piety and zeal, has partially interrupted the progress of the mission; but another missionary having been sent to the station, there is reason to believe no material injury will be sustained by the lamented death of his predecessor.”

Mr. Johnson succeeded Mr. Wilkinson, and, by his indefatigable labors, soon brought on sickness which terminated in death. After a lapse of several months, Mr. Wedlock, with his excellent wife, was sent to Belize: they were received with every mark of affection, and their labors have been blessed of the Lord.

A new chapel has been erected, schools have been organized, and the number of members in society increased.

In the mean time, the primary object was not forgotten, and Mr. and Mrs. Pilley were sent to visit the Mosquito Indians, and settlers on their coasts. Mr. Pilley's first residence was at Cape Gracias a Dios; but he has since removed to Blue Fields, nearer to Belize, with the prospect of an increase of hearers and of scholars.

CHAPTER IV.

MISSION IN THE ISLAND OF CEYLON.

THE Rev. Dr. Coke, whose mind had been long and deeply impressed with the necessity and importance of a mission to Ceylon and India, and who, with a generosity almost unparalleled, had offered to defray, if necessary, the whole outfit of the first missionaries, had, after many objections and repeated delays, the pleasure of inducing the Wesleyan conference held in Liverpool, to sanction his favorite project; and, regardless of his own age, the length of the voyage, and every other difficulty, he resolved to accompany those pious individuals who had offered to devote themselves

to this important work.* Accordingly, in the latter end of December, 1813, he embarked at Spithead, in company with Messrs. Harvard, Clough, Ault, Erskine, Squance and Lynch; and bade adieu, as he had often done before, to the shores of England, with the truly philanthropic design of conveying the glad tidings of salvation to a people sunk in the grossest superstition,

* It ought to be recorded to the honor of the preachers in the conference, that Dr. Coke had no difficulty in procuring laborers in his new field of employment.

and who were literally both the slaves and worshippers of the prince of darkness.

The fleet in which the missionaries had taken their passage—part of them in the *Cabalva*, and the residue in the *Lady Melville*—was carried in safety to its place of destination; but though no destructive storms were suffered to arise, and no accident occurred in crossing the trackless ocean, some of those who had left their friends, their connections, and their country, with a view to the spread of the Redeemer's gospel, were summoned into eternity, without being permitted to realize their pious anticipations, or to witness even the first attempt of their brethren to plant the standard of Emanuel's cross amidst the altars of idolatry, and the absurdities of heathen ceremonies.

"Between the two divisions of the missionary family," says the Rev. W. M. Harvard, "there naturally existed a mutual and strong anxiety to be assured of the comfort and happiness of each other; and whenever the two vessels came near enough, each party was seen eager to discover the health and circumstances of the other. Previously to our leaving England, we had agreed on certain signals, and of these, a white handkerchief was to be the token of health, and a colored one of the reverse. It was with pleasure, that from the *Cabalva* we were, in general, able to suspend the signal of health and peace; but it was not so with the *Lady Melville*. The trying situation of Mrs. Ault (who had embarked in a very delicate state of health, and had been violently afflicted with sea-sickness from the time of going on board) precluded the use of the cheering white handkerchief; and we all felt the tenderest sympathy on her account. As she had lived to reach the tropical climate, and had arrived very near the equinoctial line, we were not without hopes of her recovery. But her constitution had rapidly sunk beneath the ravages of consumption; and, on the 10th of February, as we were sitting at breakfast, an officer came in, and informed us, that the *Lady Melville* had hoisted her flag half-mast high, as the signal of death. The company, who had known of Mrs. Ault's illness, concluded that the signal was to announce her decease; and we retired to our cabin (the vessel being too far off to admit of any communication), to weep over the loss of so excellent a missionary sister. A few days afterward, Mr. Clough and myself took advantage of a calm to visit our friends in the *Melville*, and found Mr. Ault much resigned, though greatly afflicted at his heavy loss. To him it was inexpressibly consolatory, that his valuable wife had died triumphant in the faith, and that her resignation was most entire."

Another and a much heavier bereavement awaited the missionaries, and, by a most unexpected stroke,

deprived them of an affectionate friend and an experienced guide, at a time when they stood in special need of his paternal counsel and pious encouragements. Dr. Coke, who had previously appeared in the possession of uninterrupted health, and had applied himself to his studies with unremitting assiduity, was attacked, on the 1st of May, with a slight indisposition, and was induced, on retiring to rest, to take an aperient medicine; but he engaged in prayer, in Mr. Harvard's cabin, as usual, and would hardly acknowledge that he was ill. "Our venerable friend," says Mr. Harvard, "had complained of cold, from the chilling effects of his own fine linen shirts, when damp from excessive perspiration, and had consulted Mrs. Harvard on having some made of calico, when we should reach Bombay.

"The next morning, Mrs. Harvard, on going to see the doctor, found him sitting pensively in his elbow-chair, with his head resting on one of his hands. She was naturally surprised at seeing him unemployed, and expressed her sorrow at finding him so unwell. The doctor appeared grieved that she had discovered his illness,—said he felt rather better,—and hoped it would go off. He then proceeded to walk on deck, though apparently so weak as to be hardly able to support himself; and it was evidently his wish, if possible, to conceal his indisposition, lest it should occasion us pain.

"The doctor did not omit his usual visit to us in the evening; and we then perceived the evident languor of disease, notwithstanding his efforts to conceal it. He sat for a short time in occasional conversation, but evidently in a state of great relaxation and debility. I was then lying on a sofa-bed, very weak from recent illness; and imagined the doctor experienced a momentary dejection. To give the conversation a cheerful turn, therefore, I observed to him how great an obligation he had conferred upon me, in having married me to so good a wife, and how considerably my late affliction had been lessened by her affectionate offices of tenderness. My attempt succeeded. His natural and amiable vivacity immediately played upon his countenance. He then rose, as though to embrace the opportunity of parting from us with cheerfulness; and, taking each of us by the hand, with a solemn but heavenly smile, gave us his blessing, and exhorted us to be thankful to the Lord that we had been so happily united. Thus closed our earthly intercourse with our venerable and beloved missionary friend and father.

"Mr. Clough accompanied the doctor to his cabin, and requested to be allowed to sit up with him. This offer, however, was declined, and the doctor wished his friend a good night, desiring him to go, and pray

that a medicine, which he had just taken, might have a salutary effect.

"But how shall I record the events of the following day? About six o'clock in the morning, captain Birch sent for Mr. Clough, and communicated to him the distressing intelligence of the doctor's death. He was discovered by the servant, on his going to call him at half past five, which was his usual practice, lying on the floor of the cabin, in a lifeless state. Mr. Clough, having himself suffered so much from the shock, was at a loss how to give me the information, without some risk, in my debilitated state, and particularly without some danger to Mrs. Harvard. He endeavored to draw me out of the cabin; but I was too much the invalid to be moved at so early an hour without some powerful cause. When he failed in this, he came and sat by my bed-side. My wife was employed at the other end of our apartment. Immediately on his entrance, she inquired if he had seen the doctor—a question which he evaded; but on her observing, she thought some one should go in and see him, as he had been so poorly the night before, Mr. Clough immediately wrote the following words with a pencil on a small slip of paper, and held it before my eyes—*'Doctor Coke is dead.'*

"I looked at him with surprise and amazement. 'O! no,' said I, 'it cannot be. Do not operate on my feelings with a subject so serious.' In the midst of our mutual agitation, Mrs. Harvard renewed her inquiries respecting our venerable friend, and declared she would herself go and see him. With this intention she placed her hand upon the door communicating with the doctor's cabin; when Mr. Clough earnestly begged her to desist, adding, 'It will be of no service for you to go in;—the doctor is not in a fit state for you to see him;—indeed, I must tell you plainly that he is dead.' Our minds were graciously supported, whilst hearing the awful news, the particulars of which Mr. Clough then gave us.

"At length I arose from my bed, trembling from weakness and anxiety, and having been assisted to dress by Mr. Clough, walked to the doctor's cabin. There, alas! I found the lifeless body of our venerable and beloved friend laid on the bed. It appeared but little decomposed. A placid smile rested on his countenance; his head was turned a little on one side; while the stain from a stream of blood, which had flowed from his mouth, remained on his right cheek. O! what were my feelings, while I stood attentively surveying the body! A crowd of thoughts in a moment rushed into my mind, like a rolling torrent. On the one hand, I viewed our friend and leader suddenly and distressingly called away from us;—on the other, our situation as missionaries ren-

dered thereby the most responsible and painful! I was, however, blessed with a rising confidence in God, and in the midst of our trial was enabled to say, 'Thy will be done.'

"Wishing to know the immediate cause of our afflictive bereavement, I requested the surgeon of the ship to give us his opinion as to the occasion of the doctor's decease. Upon examining the body, he considered death to have been produced by apoplexy. It is supposed that he rose from his bed, either to call some of us, or to reach something, and that he fell in the position in which he was found by the servant; and his death seems to have taken place before midnight, as the body was quite cold and stiff when discovered.

"Captain Birch kindly sympathized with us in our afflicted situation; and, unsolicited by us, had a boat prepared to carry the information to the Lady Melville, and to bring the other members of our mission on board the Cabalva. I wrote a note to them, to prepare their minds; and so considerate was the captain, that, though the usual time for making the signal of a decease to the fleet is nine o'clock,—yet, unwilling to have their minds agitated before they had been previously prepared by my letter, he delayed having the signal made until they had arrived on board. The fleet was then telegraphed that Dr. Coke had departed this life.

"After conversing together, we resolved to consult captain Birch, as to the possibility of preserving the body, and transmitting it to Europe for interment. Messrs. Ault and Clough accordingly waited on the captain, and assured him that no expense should be spared, if it could possibly be accomplished: but though he expressed his willingness to do any thing in his power to meet our wishes, or to fulfil the desire of our late respected friend, he stated difficulties so numerous and insuperable, that, after maturely weighing the subject, we thought proper not to persist. The captain then expressed a wish that we should adopt our own mode with respect to the funeral, and politely sent me a note requesting to know how we intended to proceed; stating his desire to show every respect to the memory of so excellent a man.

"Five o'clock in the afternoon was the time appointed for the funeral service. The awning was spread, and the soldiers were drawn up in ranks upon the deck. The coffin, which had been made out of some planks, was now perforated with holes to admit the water, and four heavy cannon-shot, tied in four bags, were fixed, two at each end. The body was decently laid in the coffin, and the lid nailed down. It was then placed upon the leeward gangway, and respectfully covered with signal flags, as a substitute for a pall. It was the first time I had been on deck

since my illness, and a chair was provided for me. The ship's bell summoned the passengers and crew, all dressed as suitably as circumstances would permit, and all apparently struck with silent awe. When the bell had ceased tolling, I rose, and read the burial-service, with emotions which I shall never forget. At the appointed part of the service, the coffin was lowered from the gangway with great decorum, and committed to the deep, to be seen no more till the resurrection of the just.* When the burial-service was finished, Mr. Ault delivered a suitable address on the necessity and importance of habitual preparation for a future world; and Mr. Lynch gave out a hymn, and concluded with prayer. The whole missionary party then retired to our cabin, and, after taking some refreshment, our friends were taken on board their own ship."

By the sudden removal of their kind and affectionate friend, the missionaries were placed in a state of complete embarrassment, with respect to their pecuniary concerns; † and Mr. Harvard observes, that, after landing in Bombay, they found they had not sufficient cash among them, to present the usual gratuities to the ships' servants, or even to pay for their first meal in India. The providence of God, however, soon appeared on their behalf, and extricated them from these distressing difficulties. By the kindness of captain Birch‡ they were introduced to Mr. Money, who readily consented to advance them money on the credit of their society in England;—the governor, sir Evan Nepean, received them with the utmost cordiality, heartily approved of their design, and even allotted one of his country-houses for their accommodation, during their residence in the presidency;—and, in the latter end of June, they had a favorable opportunity of proceeding to Ceylon.

Arrived in safety at the scene of their anticipated labors, the brethren experienced the most gratifying reception, and were treated with every mark of respect and kindness by sir Robert Brownrigg, the governor;—sir Alexander Johnston, the chief justice;—lord Molesworth, commandant of the Galle garrison;—the honorable and Rev. Dr. Twisleton, senior colonial chaplain;—the Rev. Mr. Chater, Baptist missionary, and others of the most distinguished inhabitants of the island; all of whom appeared to take

* The remains of this apostolic man were committed to the deep in about eight degrees south latitude, and thirty-nine degrees east longitude.

† Doctor Coke was abundantly supplied with letters of credit, but they were all in *his name*, and were useless to the brethren.

‡ No one can read the interesting narrative of Mr. Harvard respecting the Ceylonese mission, without admiration of the excellent captain Birch. May every band of missionaries meet with such a friend while crossing the ocean!

a lively interest in the mission, and evidently felt a pleasure in rendering the missionaries every assistance in their power. At the suggestion of the governor, they consented to separate, to Jaffna and Batticaloa on the one hand, for the study of the Tamul language; and to Galle and Matura on the other, for the Cingalese. And it was agreed that each of them should undertake the superintendence of an English school at their several stations, for which they were to receive a monthly allowance from government; as this would most effectually subserve their grand design, by introducing them to an acquaintance with the most respectable natives—procuring for them considerable influence,—and at the same time be a most effectual method of learning the native language.

This suggestion, as to their division and employment, was made by the Rev. George Bisset, colonial chaplain, and brother-in-law to the governor. This excellent man received the little band of brethren in the spirit of the gospel whose minister he was. The stations were assigned to the missionaries by lot, and each was satisfied with the result. Before their departure, they determined to celebrate the Lord's supper, and the morning of separation was the time appointed for this impressive and farewell service. Lord Molesworth, having heard of their purpose, requested to commune with them, which he did. This truly pious nobleman seemed rejoiced in the prospect which dawned upon the island, and the arrival of a period which he had so anxiously hoped for and labored to hasten.

Messrs. Lynch and Squance, in their way to Jaffna, were treated with the utmost kindness at Colombo, the seat of government; and on resuming their journey, they were intrusted with the care of an individual, who had been converted from the errors of Mahometanism, and had been recently baptized in the Fort church, by the name of Daniel Theophilus. This was stated to have been the first instance of conversion from Islamism in Ceylon; and as the convert was known to be a man of strong mind and of considerable erudition, hopes were entertained that his abjuration of his former faith, and his open avowal of the truths of Christianity, would have a powerful effect upon others, and be productive of similar results. "The change in his religious profession," says Mr. Harvard, "had called down upon him the indignation of his relatives and former connections; some of whom were fully bent upon his destruction. He was, in consequence, taken under the immediate protection of the government, by whom he was committed to the care of Messrs. Lynch and Squance, that he might be further instructed in the doctrines and duties of the religion which he had embraced."

The road by which the missionaries travelled was occasionally infested by elephants, bears, and a small but ferocious species of tiger; but He whose word they were anxious to promulgate among the perishing heathen, graciously preserved them from every danger, and conducted them to Jaffna in perfect safety. Here they were received in the kindest manner by the sub-collector of the province, to whom they had been furnished with letters of recommendation, and who afterwards became a member of the Wesleyan society. They also received a highly gratifying visit from the Rev. Christian David, the native Malabar Christian, and from him they subsequently received much kindness; as he not only procured them assistance in the Tamul language, but frequently accompanied them in their excursions, for the purpose of interpreting their addresses to the natives.

Shortly after their arrival, Messrs. Lynch and Squance were solicited to perform divine service in the Fort church, as Jaffna was, at this time, completely destitute of the means of public instruction in the English language. With this request they cheerfully complied, and though, at first, their extemporaneous mode of preaching excited some disapprobation, the feelings of prejudice soon subsided; and, in addition to the morning service, they were induced, by some animating indications of usefulness, to establish a lecture in the evening of the Lord's day, and also to open the church for religious worship in the course of the week. The mission at Jaffnapatam was thus commenced under very auspicious circumstances; and Messrs. Lynch and Squance soon indulged sanguine hopes that they should be able to form a society of serious persons from among their European congregation.

Towards the latter end of July, Mr. Ault resolved to proceed to his station at Batticaloa; but as the country between that place and Galle was considered extremely dangerous for travellers, on account of the wild beasts with which it was known to be infested, he was under the necessity of waiting for a conveyance by water. At length, through the medium of a friend, he engaged with the Mahometan master of a kind of sailing barge, called a *dhoney*, to convey him to Batticaloa, and expected to have arrived there in three days. The passage, however, was protracted beyond nine days, and the sufferings which our missionary endured in consequence, added to the afflictions he had already experienced, in his distressing bereavement and personal illness, had such an effect upon his constitution, that he was by no means in a fit situation to enter upon the arduous duties which lay before him. The following is an extract of a letter addressed to his friend Mr. Erskine, a

few days after he had reached the place of his destination:—

"I left Galle on Sunday, July 31, and at night anchored off Dendera, where we continued the whole of Monday, and Monday night. I had a very unpleasant voyage. Thrice we were obliged to anchor in the open sea;—once we were becalmed;—and once encountered a contrary wind. Two days we were without water; and the water which I had taken on board was stolen from me. Our indolent crew would not sail in the day-time, observing, 'the wind was too strong;' and in the night they refused, saying, 'it was not good to run upon the rocks;' so that there were but a few hours, early in the morning, in which they would sail; and even then I was obliged to awaken them. It appeared as though the completion of the voyage was an object of no consequence with them. They fished along the shore by day, and cooked and slept at night. We had plenty of smoke, and sulphur, and noise, and filth; but for several days made no progress! We lost an anchor in a gale of wind, but providentially no further damage was done to the vessel. Our food as well as water fell short, as I had provided little more than would be sufficient for three days. Some of my things are broken, my books are wetted, and nearly all spoiled. I have been twice in the sea, but happily escaped with life. I fell overboard from the dhoney; and on landing at Batticaloa in a small canoe, it swamped, and I reached the shore in the best way I could. But I must cease my complaints, as, though much wearied, I am, at length, at my appointed station."

Though the inconveniences attendant upon his voyage had now terminated, Mr. Ault had to encounter new and unexpected difficulties. In consequence of a drought which had prevailed for two years preceding his arrival, the inhabitants of Batticaloa were heavily afflicted with sickness;—the hospital was filled with invalid soldiers, who were daily sinking into an untimely grave;—the heat was so excessive that the thermometer stood at ninety-four degrees in the shade;—and no suitable residence could, at first, be obtained for our missionary; the few houses in the place being occupied principally by the sick from Trincomalee, which, at that time, was also very unhealthy.

Such were the disadvantages under which Mr. Ault entered upon his new station; yet he resolved, in dependence on his divine Master, to go forward; and He on whom he had learned to cast his cares, raised him up friends, provided him with an abode, and enabled him to commence his labors, both in the instruction of such children as applied for admission into his school, and in performing divine service in the

garrison. "His congregation," says Mr. Harvard, "was seldom less than one hundred and fifty; and the collector and magistrate of the province, with whom he resided several days after his arrival, were among his constant hearers. In the morning, the soldiers were regularly marched to church;—in the evening, he conducted another service, at which their attendance was voluntary; and he had the pleasure of perceiving that many of them were truly desirous of hearing the word of God, while a few applied to him, at an early period, under serious concern for their salvation. The encouragements which he thus received in his labors among his own countrymen, however, did not divert his attention from the interests of the idolatrous natives. He labored hard at the Tamul language; and soon commenced itinerating among the native huts in the vicinity."

Mr. Erskine, in the mean time, had quitted Galle, for his appointment at Matura; where he was received with the most respectful attention by the local authorities, both native and European; and the marked civilities which were shown to him by the *Maha Moodeliar*, or chief head-man of all the Cingalese, whose principal residence is at Matura, were calculated to produce a very favorable impression on all the subordinate head-men, and the natives in general. The proposed English school was opened without delay, and several of the children of the higher class of natives were induced to attend. Mr. Erskine also performed divine service, every sabbath day, in the Dutch church in the fort; and though his congregation was not large, as the European garrison consisted but of few troops, he had the gratification of perceiving that his ministrations were productive of benefit to some of his hearers; and by a close application to the study of the Cingalese language, he prepared himself for a new and extended sphere of usefulness.

At Galle, Mr. Clough continued to perform an English service in the Dutch church every Lord's day, and by the joint subscriptions of some of his hearers, a private house in the fort was fitted up for a weekly lecture, and for the purpose of conversing on spiritual subjects with such persons as appeared to be under serious impressions. The infant cause was, also, essentially benefited by the decided patronage of lord Molesworth, who, with the most condescending kindness, frequently appeared in company with our missionary on public occasions, and was seldom absent from the cottage where the religious meetings were held. On the European residents, as might have been anticipated, this conduct, on the part of his lordship, produced the most pleasing effects, and the military were not only induced to attend to the word

of God, but several of the private soldiers united in society, and though a few turned back into the world, the residue remained steadfast, and some of them died rejoicing in the salvation of Christ.

Amidst all the encouragements which he received, and the pleasure which he felt in the prosecution of his present avocations, Mr. Clough's attention was anxiously directed to the natives of Galle, as the more immediate objects of his mission. Such, indeed, was his desire to commence among them the proclamation of redeeming love, that he formed the idea of residing entirely among them, in order to study their language, and to exert himself unremittingly for their spiritual welfare; and an event soon occurred, which enabled him to carry this favorite scheme into execution. He was, one day, visited at the government house by the maha, or great moodeliar of Galle, a man of good understanding and a liberal mind, who, from his rank, was possessed of unlimited influence throughout the district. After the usual compliments, he addressed Mr. Clough in English, and said, "I am come, reverend sir, to offer my children to your protection and instruction. I have heard that you are desirous of establishing a school for the sons of our native head-men; and I have a house, ready furnished, near my own residence, which is at your service for that purpose. If you will please to see whether it will suit you, I shall consider it an honor to have such a reverend gentleman living so near to me; and will render you all the assistance in my power." Grateful for such an unexpected and welcome proposal, Mr. Clough hastened to visit the premises, which he found situated in a sweetly retired and romantic spot, about a mile from the fort, and within a stone's throw of the house of the kind proprietor. He, of course, accepted the generous offer of the moodeliar, and almost immediately caused his luggage to be removed; so that, by this interference of Providence, he was, without any expense to the mission fund, placed in a situation of comfort and respectability; and in circumstances of all others the best calculated to promote his improvement in the language, and his usefulness among the natives. The friendship and patronage of the moodeliar had an astonishing influence on the surrounding population. Mr. Clough's school was soon attended by some of the most intelligent boys in the island; and curiosity was so strongly excited, that he was visited by learned priests, and persons of various classes, who came to inquire respecting the religion which he professed. With these, through the medium of an interpreter, he had frequent opportunities of conversing concerning the faith in Christ; and, in some instances, he had the pleasure of seeing them depart evidently impressed with the result of their inquiries.

Mr. Harvard, in consequence of the indisposition of his wife, and in compliance with the advice of his friends, remained in Bombay till the 15th of January, 1814, and he did not reach Ceylon till the 22d of February, having narrowly escaped shipwreck, and having also been exposed to serious alarm, by the mutinous disposition of some of the crew. At length, however, he had the satisfaction of meeting his friend and coadjutor, Mr. Clough, and of being entertained in his new residence, of which he has given the following interesting description:—

“A poet's imagination could scarcely conceive a spot more suited for the residence of a Christian missionary. It is built between two gradually sloping hills. A native village rises behind, and is connected with it by an agreeable serpentine walk, which comes to the back door of the house. Immediately in front is a spacious lawn, on which the tenants of the adjoining wood frequently fed and sported, and conveyed to the minds of delighted visitors an idea of the security which reigned in the primitive Eden. A few paddy fields, and the spacious bay, formed the distant prospect; and the house itself appeared the sacred habitation of devout peace and retirement. A refreshing breeze continually passed through it; and the silence which reigned in the sweet sequestered spot was seldom interrupted, but by the warbling of the birds, and the humming sounds from the interesting native school which adjoined the house.”

In the course of conversation with his friend, Mr. Harvard learned, that a circumstance had recently occurred, which, from its peculiar importance, may be considered as forming an interesting era in the history of the Wesleyan mission in Ceylon.

“Influenced,” says our author, “by a desire to become intimately acquainted with the superstitions of the natives, that he might be the better prepared to expose their absurdity and sinfulness, Mr. Clough took every opportunity of being present at their religious services; and endeavored, on such occasions, to engage the priests in conversation, in the hearing of their followers. A procession, in which the priest was carried in great pomp on the shoulders of his followers, furnished the first opportunity for converse with Petrus Panditta Sehara, a learned priest of the Buddhist religion, whose attachment to his faith was strengthened by the honors and emoluments connected with his situation. The conversation which then took place communicated a ray of light to his understanding, and the discovery which it made powerfully affected his heart. He applied to Mr. Clough for further information respecting the religion of Christ; and at every succeeding interview, his deportment strengthened the hope that his inquiries were not

dictated by vain curiosity, but were the result of an increasing desire to arrive at truth.

“The reputation which he had gained for superior knowledge and sanctity had raised him to a high pitch of consequence among the votaries of Buddhism; and various marks of distinction had been conferred on him. He had resided for a considerable time with the king of Kandy; and, at his inauguration as a priest, he had the honor of riding on the king's own elephant. He was, also, universally celebrated for his extensive acquaintance with the literature and religion of the island, and for his profound knowledge of the oriental languages. About two months after his first acquaintance with Mr. Clough, he made known to that gentleman the entire revolution of sentiment which his mind had undergone;—professed a firm conviction of the divine origin of Christianity;—and expressed a wish openly to renounce Buddhism, and to make a public profession of his faith in Christ.

“As such a step would inevitably reduce him from affluence to poverty, and might expose him to personal danger from the enraged idolaters, Mr. Clough laid all the circumstances of the case before the governor. His excellency forwarded an immediate answer, stating that if the priest, from conviction, embraced the Christian religion, protection should be afforded him, and a small allowance be made, to preserve him from want. The governor's letter conveyed encouragement both to Mr. Clough and his interesting pupil, and preparations were accordingly made for the baptism of the latter, at Galle.”

The illness of Mr. Squance, who was then at Colombo, having called Mr. Clough for a short time from Galle, the convert was exposed, during his absence, to imminent peril. “I had not been absent a week,” says his pious instructor, “before the report that Petrus Panditta Sehara was about to renounce Buddhism, was spread throughout the district, and at length came to the ears of the high-priest; who was so seriously alarmed at the intelligence, that he immediately assembled fourteen of the head priests, and despatched them, to prevail upon him, if possible, by some means or other, to abandon his design of embracing Christianity; stating that if a priest of his rank and importance were to renounce his religion, it would not only disgrace his own character, but greatly injure the faith. Petrus, however, continued immovable; and the matter spread so rapidly, that before the fourteen priests left him, their number had increased to fifty-seven; all of whom used every possible argument to induce him to abandon his intention. His family joined their endeavors to those of the priests; some weeping,—some expostulating,—and others threatening to put a period to their existence,

if he persisted in disgracing them. Many of the headmen of the district, also, came to him with large presents, and endeavored to impress upon his mind, that his abandonment of the priesthood would be the ruin of their religion. But their united efforts were ineffectual; and he retired for safety to the house of a European in the fort of Galle, till he received directions to proceed to Colombo."

On his arrival at the seat of government, where the news of his conversion had excited the most lively interest, he experienced every mark of attention from the friends of Christianity, and from the honorable and reverend Dr. Twisleton he received such pious and excellent instructions, as tended to endear to his heart the religion which had become the object of his choice. His relatives still persisted, through the medium of letters, in their entreaties and remonstrances; but though by these his feelings were evidently affected, the purpose of his heart was not to be shaken. For his family he felt all the warmth of human affection, but his love to the Redeemer, and his sense of duty, were superior to all other considerations.

"A day or two before his baptism," observes Mr. Clough, "I called upon him, and found him very cheerful and happy. 'I dreamed last night,' said he, 'that my robes were covered with all kinds of filthy reptiles; and I was so disgusted at the sight, that I went to a river, and cast them in, never to touch them again. When I awoke this morning, I found myself without clothes, and my robes folded up and thrown on the far side of the room. Now, thought I, God has sent me this dream, to show me the bad state I am in, and to confirm me in all my former resolutions. I am only sorry that I am forced to put the robes on again.'"

"On Christmas day, 1814," says Mr. Harvard, "the once idolatrous priest of Budhu was publicly admitted into the visible church of Christ on earth, by the ordinance of baptism, which was administered at the Fort church, by the Rev. G. Bisset, in the presence of a large congregation. On this occasion, the following entry was made in the registry of baptisms:—

"December 25, 1814. *Petrus Panditta Sehara*, a converted priest of Budhu, who was induced to embrace the Christian religion, through the mild, clear and persuasive arguments and exhortations of the Rev. Mr. Clough, a missionary of the Wesleyan persuasion, who had been residing at Galle, and had taken frequent opportunities of viewing the idolatrous rites and ceremonies in the temple, of which the convert was a leading priest."

"This newly-converted Christian had received from Mr. Clough the valuable present of a New Testament in Cingalese; which not only caused him to read it

throughout with a mind bent on the search after truth, but induced him, at a numerous meeting of priests of Budhu, to take the Testament with him, and lecture them during a whole night from the Gospel of Matthew, which they heard with no less astonishment than attention."

The literary qualifications of this convert procured for him the situation of Cingalese translator to the government at a certain salary; and as his return to Galle would have exposed him to the insults of those who were most violently enraged at his renunciation of Buddhism, it was determined that he should remain at Colombo, under the care of Mr. Armour, the master of the principal school in that city, and that his studies should be directed with a view to his becoming, at some future period, a preacher of the gospel among his own countrymen. At the same time, as the change which his sentiments had undergone was likely to produce a peculiar influence on the minds of both natives and Europeans, Mr. Clough was requested by the governor to draw up a connected statement of the case; to which his excellency condescended to prefix an appropriate introduction, and ordered the whole to be inserted in the Ceylon Government Gazette.

After spending a short time with his friends at Galle, and conferring with four of his brethren (Mr. Ault being incapacitated from attending, by illness), on the concerns of the mission, it was finally arranged that Mr. Harvard should be stationed at Colombo. He, accordingly, took an early opportunity of removing thither; but previous to his arrival, an event took place, which forms an important era in the history of the island, and of which this excellent missionary has given the following account:—

"The king of Kandy, by his cruelties, had long rendered himself an object of terror to his oppressed subjects. At length one of his prime ministers incurred his displeasure; and, dreading the effects of his wrath, took refuge in the British territories. The enraged and sanguinary monarch, disappointed at losing the object of his meditated vengeance, seized the family of the fugitive, and put them to a cruel death; the particulars of which are thus narrated by Dr. Davy:—

"Hurried along by the flood of revenge, the tyrant sentenced the chief's wife and children, and his brother, and his wife, to death; the brother and children to be beheaded, and the women to be drowned. In front of the queen's palace, and between two celebrated temples, the wife of Elchylapola (the minister) and his children were brought from prison, and delivered over to the executioner. The lady, with great resolution, maintained her innocence, as well as that of her lord and their children; at the same time submitting to the king's

pleasure, and offering up her own life, and the lives of her offspring, with the fervent hope that her husband might be benefited by the sacrifice. Having uttered these sentiments aloud, she desired her eldest son to submit to his fate; but the poor boy, who was only eleven years old, clung to his mother, terrified and crying. Her second son, two years younger, then heroically stepped forward, and told his brother not to be afraid, as he would show him how to die! By one blow of a sword the head of this noble child was severed from his body. Streaming with blood, and hardly inanimate, it was thrown into a rice mortar;—the pestle was put into the mother's hand,—and she was ordered to pound it, or to be disgracefully tortured! To avoid the threatened disgrace, the wretched woman did lift up the pestle and let it fall. One by one the heads of all her children were cut off; and one by one the poor mother—but the circumstance is too dreadful to be dwelt on. One of the children was a girl; though to wound a female is considered by the Cingalese as a most monstrous crime;—another was a sucking infant, and this was plucked from its mother's breast to be beheaded. When the head was severed from the body, the milk which it had just imbibed ran out, and mingled with its blood!

“During this tragical scene, the crowd who had assembled to witness it, wept and sobbed aloud, unable to suppress their feelings of grief and horror. One of the officers, indeed, was so affected that he fainted, and was expelled from his situation for showing such tender sensibility. During two days, the whole of Kandy, with the exception of the tyrant's court, was one scene of mourning and lamentation. So deep and general was the grief of the people, that not a meal was dressed, nor a fire kindled, but a solemn fast was held. The sufferings of the mother, after the execution of her children, were speedily relieved; as she and her sister-in-law, with two other relatives, were immediately conducted to a little tank in the neighborhood of Kandy, and there drowned.”

The feelings of nature, as might have been expected, prompted the ex-minister to revenge an act of such unparalleled barbarity; and as his own arm was too impotent to reach the author of his woes, the minister applied to the British government, and offered, if a small military force were granted him, to employ his powerful influence to reduce the Kandyan dominions to the crown of Great Britain; but as no direct outrage had been committed by the Kandyan monarch on any British subject, the governor, while he sympathized with the bereaved and justly indignant applicant, did not consider himself authorized to sanction such an attempt. But when, a short time after, the inhuman king, as if infatuated to his own ruin, presumed to

seize some subjects of his Britannic majesty, and cruelly mutilated them, by cutting off their ears, noses and tongues, the rights of outraged humanity, and the honor of the British crown, alike demanded the interposition of the government. An expedition was, therefore, sent against the unnatural monarch, accompanied by the ex-minister; whose wrongs impelled him to exert all his influence against his late master; and whose knowledge of the country, and acquaintance with the disaffected chiefs, enabled him to render the most important aid to those intrusted with the command.

The British troops were hailed as deliverers, at every stage of their progress;—the Kandyan dominions submitted to the British crown;—and the tyrant, by whom every tie of justice and humanity had been broken, was delivered a prisoner into the hands of the governor. Thus was the whole territory gained, almost without the loss of a single life; and a way was opened for the introduction of the gospel among these idolaters, between whom and the means of salvation a barrier seemed to exist, a few months before, which would require the lapse of ages to remove!

On the 1st of April, 1815, Mr. Ault, who had, for a considerable time, labored under severe illness, was called to rest from his sufferings and his labors in the mansions of uninterrupted felicity. No European was with him on this solemn occasion, but he was attended by a native Malabar, who had the pleasure of reading a portion of the Holy Scriptures to him in his dying hour, and of witnessing the calmness with which he resigned his spirit into the hands of his divine Redeemer. His remains were followed to the tomb by the European inhabitants, and by most of the Dutch descendants and natives of Batticaloa. The native and burgher inhabitants, also, evinced their respect for the deceased by erecting a monument over his grave with an appropriate inscription.

When the news of this event reached Colombo, the Rev. Mr. Chater kindly offered the Baptist mission chapel in that city for a funeral service; but the Wesleyan missionaries were unexpectedly favored with an invitation to occupy the Fort church on that occasion, and were given to understand that the governor and his family intended to be present. “The succeeding Lord's day evening,” says Mr. Harvard, “was fixed on, and the church was ordered to be lighted at lady Brownrigg's expense. We were honored with an invitation to dine at the governor's house on that day; and Mr. Clough, who had joined me at Colombo, and Mr. and Mrs. Chater, were also of the party. The funeral sermon, which was delivered by Mr. Lynch, was heard with deep attention; and the brief outline which was given of Mr. Ault's religious experience

and ministerial character evidently excited considerable interest in the crowded assembly. It was even intimated to us, that the church would be readily granted us for a regular Sunday evening service: but we did not consider ourselves at liberty to make such an engagement; especially as the fort is principally inhabited by Europeans, and we were desirous of devoting the evening of the sabbath to the instruction of the native population."

As the government seminary at Colombo contained many Cingalese youths who had acquired a sufficient knowledge of the English language to enable them to interpret it to their countrymen, and as native congregations could easily be collected in the different schools, Messrs. Harvard and Clough resolved, in this way, to disseminate the glad tidings of salvation; and, under their superintendence, several of the villages in the neighborhood were supplied, every sabbath, with the means of public religious instruction. Divine service was also performed by our missionaries, in different parts of the capital;—a Sunday school (the first in Ceylon) was established by their exertions;—and on the arrival of a press and types from England, they applied themselves sedulously to the printing of elementary and religious books, of which some thousands were soon put in circulation. They also resolved on attempting the erection of a new and handsome place of worship, after the model of Brunswick chapel, Liverpool; and, in the subscription list handed round, with a view to the accomplishment of their purpose, they had soon the pleasure of enrolling the names of his excellency the governor, the honorable chief justice, the excellent archdeacon Twisleton, and every member of his majesty's council, with many of the most respectable inhabitants, both civil and military.

The dwelling-house occupied by the brethren was situated on the main road leading from the fort into the country, and this gave them frequent opportunities of conversing with the natives on religious subjects. The attention with which many of them listened to the things connected with their eternal welfare was highly encouraging; and, on one occasion, the word spoken in the name of the Lord appears to have been crowned with complete success. An individual, known by the appellation of the *Ava priest*, was introduced to our missionaries, by the Rev. G. Bisset, a pious clergyman, with whom they were on terms of the most friendly intimacy. "He possessed much acuteness of intellect," says Mr. Harvard, "enriched by scientific and literary research;—he was highly respected by his disciples, and had attained to an honorable distinction;—and his equipage and whole appearance displayed a greater degree of style than

we had before observed in any native. The motive by which he was *first* influenced, in desiring our acquaintance, can only be known to 'the Searcher of hearts;' but he hesitated not to declare himself an atheist in principle, and asserted his ability to disprove the being of God. As we were thus challenged to support by argument the doctrine of the very *existence* of the glorious Being whom we professed to serve, Mr. Clough and myself agreed to hold ourselves disengaged, whenever he might desire an interview. For several weeks he daily held a controversy with one or both of us, and earnestly did we supplicate the Source of wisdom to confer on us ability to confute his specious reasonings. Several of his arguments were new to us; but we were enabled to meet them with counter-arguments, which not only satisfied our own minds, but which evidently shook his confidence.

"In the intervals of these conversations, he occasionally applied to archdeacon Twisleton and Mr. Bisset on the same subject; and we beheld, with the deepest interest, the strong holds of error, in which he had apparently entrenched himself, yielding to the superior force of truth; while the victim of delusion, astounded at his past impiety, and awakened to a sense of his real danger, solicited our prayers, that God would assist him in his search after true wisdom. In order to bring his sincerity to the test, he was asked whether he would consent to my preaching in the temple of which he was the chief priest. He expressed his entire willingness that I should do so, the first opportunity; and, but for the distance at which it was situated, his offer would have been immediately accepted. His pride was now renounced, and he became an humble inquirer—a disciple, receiving with meekness instructions in the first principles of the doctrines of Christ, with a view to his admission into the church by Christian baptism, of which he was desirous."

It is pleasing to add, that, some time afterward, Mr. Harvard actually preached, by an interpreter, at the door of the temple alluded to, in front of the great image, and to a large assemblage of priests and people, from 1 Corinthians viii. 4—"We know that an *idol* is nothing in the world; and that there is none other God but *one*." The *Ava priest*, also, made a solemn renunciation of Buddhism, and was baptized into the faith of Christ by the name of George Naderis de Silva, at the Fert church in Colombo.

The individual thus rescued from the tyranny of Satan, and brought out of darkness into marvellous light, evinced an ardent desire for the conversion of his idolatrous countrymen; and, on one occasion, he introduced to our missionaries a priest of his acquaintance, of very prepossessing manners, with strong

natural powers, improved by travelling in foreign countries; and whose acquaintance with different languages was familiar and extensive. "He professed himself dissatisfied," says Mr. Harvard, "with the pagan superstition, of which he was a priest;—begged us to instruct him in the principles of the doctrine of Christ, and expressed a desire to be received into the Christian church. The knowledge we had acquired of the deceptive character of the natives, made us habitually cautious in the admission of candidates for baptism; and in this instance our examination of the motives which induced the application, was more than usually severe. His replies to our questions, however, were given with the greatest apparent sincerity, and afforded us considerable satisfaction; and as George Nadoris united with him in assuring us that he neither desired nor wanted any pecuniary aid, as he was possessed of money to a considerable amount, we received him as a probationer, and placed him under instruction.

"After waiting till his probation had nearly expired, his desire for baptism became so strong, that he was unable to bear any further delay. Procuring for himself a suit of clothes, he cast away forever the yellow robes of his atheistical priesthood; and, one sabbath morning, as we were about to attend the early service, he presented himself at our door, and saluted us with a most urgent request for immediate baptism. As he was dressed in a blue silk coat, we scarcely knew him at first; but on inquiring what had caused him thus suddenly to change his apparel, he said, he was so weary of appearing in the dress of a heathen, and so desirous of being acknowledged as a disciple of the Lord Jesus, that he could restrain his feelings no longer; and he added, that as he had in his heart cast away his former abominations, he hoped we would no longer withhold from him that ordinance which our Lord had appointed for the admission of those into his church, who have sincerely embraced his faith and service. Under these circumstances, we complied with his request, and he was baptized by the name of Benjamin Parks; the first name being chosen out of respect to Mr. Clough, and the second from the same feeling towards Mrs. Harvard's father."

In the summer of 1815, the Wesleyan mission in Ceylon was strengthened by the arrival of the Rev. John M'Kenny at Batticaloa. He had been directed by the conference to leave his former station at the cape of Good Hope; and he now brought the cheering intelligence, that four other missionaries might shortly be expected. Accordingly, in the early part of the ensuing year, the Rev. Messrs. Broadbent, Callaway, Carver and Jackson arrived, and, soon afterward, commenced their respective labors;—Mr. Callaway being appointed to Matura;—Mr. M'Kenny

to Galle;—Messrs. Broadbent and Jackson to Trincomalee and Batticaloa;—and Mr. Carver to accompany the other brethren to Jaffnapatam.

In the course of the same year (1816) a new path of usefulness opened before the missionaries. One of their Sunday school teachers had been appointed interpreter mohandiram to the magistrate of Negombo, a place situated about twenty miles from the seat of government. At the recommendation of the brethren, he had opened a school for the native children on the sabbath; and such numbers expressed a desire for instruction, that he was under the necessity of devoting an early hour of some of the week-day mornings to the same employment. On hearing of these circumstances, Mr. Clough visited the place, and a regular school was opened, of which the brother of the mohandiram was appointed master, with a suitable salary.

Early in 1817, a school-house, erected by the missionaries, was opened at Colpetty; when upwards of a hundred boys and nearly fifty girls were admitted to the benefits of the institution. One of the pupils instructed by Mr. Clough, in the mission school of Galle, was appointed the general master, with a native assistant teacher under him; and the girls were placed under the care of an intelligent young woman of Dutch extraction, who had been recommended by lady Johnstone. In compliance with the prejudices of the natives, the children of different castes were seated apart from each other; and, in consequence of this regulation, numbers were induced to attend, who otherwise would never have come under the means of instruction. This school, being under the immediate patronage of sir Alexander and lady Johnstone, and occasionally visited by the honorable chief justice and other distinguished characters, soon became the theme of conversation through the circumjacent country, and numerous applications for the admission of children were made from distant villages. "One boy," says Mr. Harvard, "the son of a native washer-man, walked to the school every morning, from the distance of six miles, and returned in the evening. And another lad of the highest caste, whose attendance was punctual, cheerfully walked sixteen miles every day, to enjoy the advantages of the institution."

The sanguine expectations which our missionaries had, at first, indulged of rapid and extensive conversions of adult natives to the faith of the gospel, had been sadly disappointed; though, as our readers have already seen, their labors had not been altogether in vain. They were now, however, led particularly to direct their attention to the rising generation, in consequence of the constant applications which they

received from various quarters, for the formation of schools. A plan was, therefore, digested for the establishment of a regular chain of native missionary schools;—the plan was highly approved by his excellency the governor; and the Rev. Mr. Fox, who, with his brethren Osborne and Newstead, had now arrived in Ceylon, entered heartily into the project, and expressed an assurance that it would meet with the sanction and coöperation of the committee in England.”

“Our plan required,” says Mr. Harvard, “that the inhabitants of a village, when desirous of the establishment of a school, should consent to erect their own school-house, and then send us a list of candidates for instruction, before we would consent to visit them for the purpose. These conditions were cheerfully complied with; and petitions crowded in upon us from all quarters, many of which we could not possibly attend to. At Moretto, about twelve miles from Colombo, when the names of the pupils were called over, at the opening of the school, they were severally desired to answer ‘Yes, sir;’ the meaning of the words being first explained to them. The parents, who had crowded round the school, were highly delighted on hearing their children speak English; and were afterwards overheard extolling the abilities of the minister; who, they said, had brought their children to speak *two English words in two minutes!* It is difficult, indeed, to describe the interest which our proceedings excited among all ranks, but especially in the hearts of the untaught and indigent natives, who ardently desired their offspring to possess the advantages of education, which had been denied to themselves. On its being announced that we contemplated the establishment of a school in the neighborhood of the Colombo new bazaar, many of the inhabitants of that populous district were greatly affected, and were evidently filled with surprise that any motive could induce persons to care for the improvement and welfare of their children. Some of them, with clasped hands, and tears in their eyes, exclaimed, ‘Then God hath remembered us, poor destitute inhabitants of the new bazaar!’”

From the first residence of the missionaries at Colombo, it had been their practice to deliver a sermon to children and young people, at the commencement of the year, at Easter, and at Whitsuntide; and, on these occasions, they were generally attended by crowds of natives, both old and young, who flocked together from the surrounding villages. The service held on new year’s day, 1818, was rendered peculiarly interesting by the attendance of two priests, named Don Adrian de Silva, and Don Andris de Silva, who, having been convinced of their former errors, and having passed the usual time of probation, were desirous,

on this occasion, of making an open renunciation of Buddhism, and of taking on themselves, in the most solemn manner, the name and character of disciples of Christ. Their case was rendered still more interesting by the fact, that both of them had been baptized in their infancy, though their parents subsequently introduced them to the heathen worship of which they became priests. “They had each transcribed on talipot leaves,” says Mr. Harvard, “the whole of the Acts of the Apostles, which they presented to us, in token of their admiration of that history of the first Christian missions. During the sermon, they sat near the pulpit, in their priestly robes; and, at the conclusion of it, they underwent an examination respecting their faith in the gospel. They then withdrew, and forever laid aside the badges of their former atheism; which they gave into my hands, on their return to the congregation, as expressive of their public surrender of themselves to our Lord and his service. Don Adrian was afterwards appointed to officiate as a Cingalese local preacher, and Don Andris as a master in one of our native schools; and it is pleasing to add, that they have continued to prosecute their holy calling, under the superintendence of our mission.”

“With thankfulness to the Author of all good,” says the same intelligent writer, “we now considered the mission in Ceylon as fully established. Substantial places of worship had been erected in all the principal places in the island, and nearly a hundred smaller ones were attached to the different stations. In these God was worshipped by many of the natives, in spirit and in truth. The immediate effects of Christian preaching on the native congregations were not, of course, equal to those produced on a people better acquainted with the truths of the gospel; but though inferior in extent, in their nature they were the same. A few of the adult hearers were brought under a deep concern for salvation;—some afforded a satisfactory evidence of genuine conversion;—and many were led into those habits of reverence for divine ordinances, and regard to moral and social duties, which are the invariable results of an introduction of the gospel.

“In some of the schools, a few of the pupils manifested deep concern for their eternal welfare; and meetings were held by these pious children, for prayer and conversation on religious subjects, which the masters conducted. A meeting of this description was instituted at the Colpelly school, which was visited by Mrs. Harvard and myself, for the first time, about a year after its commencement. On entering the school, we found about thirty native boys assembled, who rose to receive us. I desired them to resume their seats,

and proceeded to question them on their experimental knowledge of religion. A deep seriousness prevailed throughout the assembly; and their answers to my questions were distinguished by a modest diffidence, which was highly pleasing. The measles had previously occasioned a considerable mortality in the village; and this circumstance had produced a most salutary influence on many of their young minds. I inquired of one boy, who had recently recovered, whether, during his illness, he thought he should die; and, on his replying in the affirmative, I asked whether the apprehensions of death had made him afraid. He answered, that since God had taken away the love of sin from his heart, he did not fear to die. Others replied to similar questions to the same effect; and, upon inquiry, it was ascertained, that their general deportment was consistent with their religious profession. On visiting the female schools, Mrs. Harvard occasionally met with incidents equally pleasing. Groups of Cingalese girls would crowd around her, listening, with the deepest attention, while she talked to them of Jesus and his salvation; and she seldom lifted her eyes upon her auditory, without observing some of them in tears. Two boys and two girls, also, who were removed from our schools by death, gave very hopeful proofs of having been trained in them for heaven."

It is painful to add, that Mr. Harvard was soon compelled to relinquish those missionary labors which he had hitherto pursued with ardent zeal and unremitting assiduity. After organizing a new school in a village near Peypiliana, he became so seriously indisposed, that he was compelled to stop, in his way home, at the house of a friend. Here he received the kindest attentions and the most prompt assistance; but his malady was too obstinate to yield, for a considerable time, to the power of medicine; and, though he did not eventually sink, as had been anticipated, into a premature grave, his constitution was so seriously shaken, that his medical attendants considered an immediate return to England as indispensable to the preservation of his life. After taking an affectionate leave, therefore, of his beloved colleagues, and the worthy individuals from whom he had received so many marks of respect and esteem, both at Colombo and Galle, he sailed from Ceylon, with Mrs. Harvard and the little daughter of Mr. Fox, the latter of whom had recently lost her amiable mother; and, by the good providence of his God, returned in safety to the land of his nativity.

The missionaries had for some time felt extremely desirous of introducing the glad tidings of salvation into the Kandian territories; and, early in 1819, the first attempt to carry their wish into execution was

made by the Rev. Mr. Newstead; as will appear from the following extract of a letter, dated Rellegalla, February 23:—

"Because I am persuaded it will give you pleasure to receive information relative to our mission from this centre of idolatry, where heathenism is so fully acknowledged, and Christianity as yet altogether unknown, I have equal pleasure in dating a hasty line to you from hence, to inform you that our gracious Master has succeeded an attempt thus far in the Kandian territory.

"It happens that my station is as near the limits of the Kandian provinces as any on the island, and I could not be satisfied till I had made an attempt to plant the hallowed standard of the cross in this region of paganism. Accordingly, after two days of rather toilsome and difficult journeying, chiefly on foot, owing to the badness of the roads, I am safely arrived, with many providential interpositions, at a most lovely village, where I have been very hospitably received by the most respectable man in the place; from an outer shed of whose house I am writing this, on the shafts of my wagon, with some sticks tied across for a table, an article of luxury quite unknown here, as well as a chair! This man has received me very kindly, although totally unknown, merely on my own word, and has gone with me round the neighboring villages, to tell the people the object of my visit, viz. to preach the word of God to them, and also to establish a Christian school.

"In the evening we collected about twelve of the Kandians, and our own people, who all sat round me on the ground, while the interpreter read from the Cingalese Testament the 3d of St. John, to the 21st verse, from which I afterwards drew a short view of the plan of salvation. They listened with deep attention. I then told them the number of children we had in our schools on the coast of the island, and the sums we expended on their education; that we preferred the same blessings to them and their children; that we sought not their property, nor their services, but their souls' salvation; that we ourselves were sent out by the Christian people of our own country, and supported by them at a vast expense; that they would abundantly rejoice in all that expense, if the souls of the heathen were saved. It was astonishing to see the attention with which they heard, and often even responded to what was said! Afterwards we prayed; and when I repeated the Lord's prayer in their own tongue, I believe, from the increased stillness, that they were rather surprised to hear their language used by a European in prayer.

"I am charmed with the lovely and romantic appearance of the country: it is like an earthly paradise!

One of my schoolmasters, who came with me, earnestly exhorted the people on the subject of the Christian religion. He is an excellent young man, lately become pious, and so earnest for the truth, that he told me, last week, in answer to a question about going to Kandy, he would gladly go to the ends of the earth, if I wished it, and die there, to spread the knowledge of the name of Jesus Christ.

"My congregation the next morning was not so numerous as my hopes anticipated, but far more attentive than I could expect, being altogether strangers to Christian instruction. I collected them in the place where we slept, and, standing under the shade of a spreading cocoa-nut tree, addressed them from Matt. iii. 2. After the chapter was read, my heart was much affected, and I could scarcely refrain from tears. Afterwards I had several interesting conversations with them about establishing a Christian school in their village. They did not seem averse to it, but started several curious objections; especially a fear lest we should, after educating their children, take them away. This, however, I was not surprised at, as we frequently meet with the same prejudices on the coast. I believe I, in a good degree, removed this objection, by saying to them, that if it were our object to take the children away after educating them, we need not come so far; for we had thousands on the shores of their island, well prepared for such a purpose; but they were every one at liberty to go where they pleased, after we had done them all the good in our power. I obtained leave finally to send the schoolmaster whom I had with me, to live with them a few months, and instruct any who would come; and, for a trifling consideration, I engaged the very place in which we then were, for six months for a trial. The young man is to go next week, and, being a zealous Christian, I have scarcely a doubt but he will succeed, assisted by the blessing of the Lord, and the help I can myself continue to give. The place is nearly fifty English miles from Negombo; but this I shall make no obstacle, if I may but succeed in the wish of my heart, to plant the cross of my redeeming Lord, in this region and shadow of death, where, I believe, the devil is more worshipped than Budhu!"

In the course of the same year (1819) various parts of Ceylon were visited with the small-pox, which, in many instances, proved fatal to the inhabitants. This induced the poor deluded heathen to have recourse to processions and other ceremonies, for the purpose of averting the impending danger, whilst they were totally ignorant of the only Being capable of affording them shelter or deliverance in the time of their trouble.

"On the 26th of October," says Mr. Osborne, one

of the missionaries stationed at Batticaloa, "a procession passed my house, which, if I could present to the view of my English friends, I might find it difficult to persuade them to believe it was a religious ceremony. The figures were frightful beyond description. One man was covered with a thick coating of cocoa-nut oil and charcoal, and had a small helmet on his head, and a bow and arrow in his hand, which he frequently drew. Another was daubed over with a sort of lime called *chunam*, and had a large hat of straw, with long sticks differently ornamented standing up in it, a broad-sword in his hand, several bells of considerable size on a leathern girdle fastened round his waist, and small silver bells on a ring around his ankles and arms. Many others were similarly or as fantastically dressed. The leader carried a drawn broad-sword in one hand, and a bunch of large rings in the other. About twenty children, with their legs and arms covered with small bells, formed a long train, and repeated short stanzas of a song in Arabic, in a very lively manner, while a tom-tom beat the time. They all regularly stamped with their feet heavily on the ground, which, from the bells fastened on different parts of their bodies, made a loud clanking. Their dancing was performed by leaping in different directions, while the leader, with his hand full of rings, gave the signal for the different attitudes. This they call religion; and by this they expect to avert the judgments of God. As it is a common thing in this island to confound the ceremonies of different religions one with another upon particular occasions, I have not been able fully to ascertain to what profession this ceremony belongs: but I am led to think that it is partly Mahometan, and partly heathen.

"On the night of the 31st, while walking on the esplanade, about nine o'clock, I was attracted to a certain spot by some very loud talking. Upon advancing, I saw a company of moormen (Mahometans) marching slowly along, repeating certain prayers. They were preceded by an aged priest, in long white robes. I was particularly struck, upon coming up to him, to find that he had a naked broad-sword in his hand, the edge of which he pressed against his upper lip. After a few minutes he stood still; and when the company surrounded him, he, in a very solemn manner, and in a low-toned voice, repeated short sentences; at the end of which, the company shouted, *Ami*. When they turned from the place, I saw a Tamul man at a short distance, of whom I inquired what was the nature of this ceremony. He said, because a bad sickness was at hand, they performed this ceremony, as they expected God would spare them for it. This piece of folly reminds me of what I saw at Jaffna,

when the cholera morbus was so prevalent there. The people sacrificed so many fowls and sheep, that we had to pay treble the price to procure them, till the collector actually interfered to prevent it. Every white fowl was purchased by them at any price. Lord, help us to turn the minds of this people from darkness to light, and from the power of Satan unto God!"

In the vicinity of Colombo, on a subsequent occasion, an occurrence took place, which may be considered as forming a pleasing contrast with these gross superstitions, and as evincing the important fact that some mental light must have been diffused among the population by the preaching of the gospel of Christ.

"A few nights ago," says the Rev. Mr. Fox, "we were requested by the inhabitants of a neighboring village, where a dangerous sickness had made its appearance, to go and pray with them; hoping that God might be pleased to remove from them a scourge which threatened to lay waste the whole village. We felt no hesitation in complying with this request, humbly trusting that God would in some way make it a mean of good. About eight o'clock in the evening, hearing that all the villagers were assembled in a large school-room, we set out, accompanied by Mr. Rask, professor of the Royal college of Copenhagen. Lamps were hung on the trees as we passed along, and the silence of death was in the village. At length we reached the place where the whole of the inhabitants, old and young, except the sick and their necessary attendants, were assembled; and, perhaps, a more striking sight can scarcely be conceived,—a whole village assembled on such an occasion. Brother Clough delivered a very appropriate exhortation; and, after two prayers had been offered up on their behalf, one in Cingalese and one in Portuguese, with a second short exhortation, the company separated with almost the silence of a departing cloud. Our own minds were not a little affected with the solemnity of the scene, and our hearts were rejoiced that the people were at length brought to exclaim, 'Truly, in vain is salvation hoped for from the hills, and from the multitude of mountains: truly, in the Lord God only is salvation.'"

Early in 1821, Mr. Newstead was enabled, by the permission of the lieutenant-governor, and by the friendly offices of Henry Wright, esq., the resident, to commence a missionary establishment at *Kornegalle*, a place considerably advanced in the Kandian territory.

"On my arrival," says he, "I was most kindly entertained by Mr. Wright, who offered me an apartment as long as I staid, and furnished me with every accommodation which in my circumstances I needed, being scarcely able, through illness, to move off the

couch for several days: however, I was tolerably recovered by the sabbath day, and held divine service in an unfinished bungalow, intended for a temporary hospital. Mr. Wright feelingly observed, that this was undoubtedly the first time the gospel had ever been proclaimed in the seven korles by any Christian minister, and he hoped it would now be continued every sabbath. I am particularly thankful that the providence of God should so order it, that sir Edward Barnes arrived there on a tour, just at the time when we were about to fix on a spot on which to erect a house and place of worship. We, of course, delayed to fix on any place till we had first asked his opinion, especially that it might not interfere with any of the public works which we understood were to be soon commenced. Sir Edward most politely gave leave to build on any place I might deem most eligible, after consulting with Mr. Wright. I accordingly submitted to him a plan which I had drawn the day before, for our intended place; and he entered, in the most condescending manner, into the whole subject. Before I came away, I am happy to say, a fine piece of rising ground, about six hundred feet in circumference, in a most eligible situation, was allotted to us, and set apart for the use of the mission, in the very centre of the population of the place, being bounded on three sides by the new roads lately cut, from Colombo, Kandy, and Trincomalee, and commanding one of the finest views the eye ever beheld. I saw it cleared and fenced the day before I came away, and left our interpreter there to superintend (under Mr. Wright's care) the cutting of timber, &c. for the building, in which fifty men were to be employed. Mr. Wright is now occupied in building a splendid house, as the future residence of the agent of government here: there is a garrison of about two hundred soldiers, many officers and European children; houses are building, and streets forming every day. A rest-house, also, is to be immediately built, and some new barracks: hence it is easy to see, that the station is one of growing importance. We have commenced our school operations, and have gained admission, on a very friendly footing, to two Buddhist temples in the immediate neighborhood. A small school of the soldiers' children has been commenced for a short time, which will be placed under our care as soon as we have a place to instruct in; and I have taken up with me a young man capable of teaching both our own and the native languages. A few native children are also under daily instruction in the bazaar; but by far the most interesting fact is, that we have another little company who have begun to learn the English language in the house of a Buddhist priest, contiguous to his temple; himself being one of the scholars, and at his own request! The temple school arose from the cir-

circumstance of my visiting it one morning, and holding a conversation with the priest, who, as soon as he knew who I was, and understood my object, eagerly solicited to receive instructions. I, of course, assented, and proposed a small school at his house, which our teacher should visit every day. In the afternoon of the same day, I had the walls of the priest's house ornamented with large English alphabets, spelling and reading lessons, &c., and several young Kandian students were seated on their mats around our school-master, who continues to visit them every day.

"There will be a European congregation every sabbath, of at least two hundred persons, and the natives are not at all indisposed to assemble, having already come together, both priests and people, in considerable numbers, to hear the preaching. On my way home, I had an opportunity of making a new arrangement for our former little Kandian school at Rillegalle, which I hope will be very beneficial to its interests. We shall have in the garden a little square of buildings; as, in addition to the master's house, the school-room, and a small bungalow for the missionary to rest or sleep in, I intend to build a small common rest-house for the use of the poor travellers and native merchants, who are sometimes ready to perish for want of such a place, as a shelter from the sun by day, or a defence from the wild elephants by night. I anticipate several advantages from this, which may turn to account in our work; and, in order to secure some of these, I intend to keep there a small depository of religious tracts, scriptures, &c., in the native languages, giving the master a discretionary power to distribute them occasionally to those who are going up the country: thus we may be both doing and receiving good, by making these travellers unconscious auxiliaries to the spread of the gospel."

The following interesting circumstance is mentioned, by the same missionary, in another communication:—

"Nothing can be more gratifying than the recognition, for the first time, of the Christian sabbath, in this heathen province; and the contrast of our Sundays now. When I first came, all the public works were going on, as in the rest of the week, and noise and bustle reigned; but now all is as quiet as in an English town. I must record it to the honor of our excellent friend, Mr. Wright, the agent of government here, that as soon as he knew my wishes, in regard to the observance of the sabbath, he promptly seconded them, and assembling a great number of the Kandians around his house, on the Sunday evening, informed them, that as it was inconsistent with a Christian government, to allow of work on the Sunday, and as there was now a minister to conduct the public worship of God, henceforth all labor was to cease on that day. They

received the information with shouts of applause. Their *ressa'ne* sets the example of attending the Sunday services, and when he sees any of the Kandians at work, immediately stops them."

Of the completion and opening of the chapel at Kornegalle, Mr. Newstead has furnished the following interesting account:—

"The 30th of December, 1821, was the day appropriated to the purpose of dedicating to God the first house erected to the honor of his glorious name in the Kandian kingdom, and we trust it will be remembered through eternity with joy. Brother Clough was prevented by illness from lending me his valuable help, in the Cingalese service; Mr. Sutherland, therefore, came up with Mr. M'Kenny, and both rendered me the greatest assistance.

"At eleven o'clock, the English service commenced by reading the liturgy, and singing one of the selected hymns; after which, brother M'Kenny delivered a very impressive sermon from Matthew vi. 10, which was heard with much attention by a respectable congregation, consisting of all the English inhabitants, both civil and military, residing at and near Kornegalle. The novel sound of our chapel-bell collected together a large body of native people, as well as Europeans, at the time of the first service; among these were many of the Kandian chiefs, with their dependants. Soon after the first, we had the second service, anticipating the time, because we knew that the chiefs were actually deferring a journey to meet the *adigar*, in order to be present. We were exceedingly delighted to see the chapel filled with a far larger congregation of Kandian people than it had before been with English; and the front ranks of seats entirely occupied by the chiefs, distinguished by the difference and superiority of their dress. I wish I could describe their particularly interesting appearance, as they stood up with us to sing the first Cingalese hymn. Their appearance at all on such an occasion was very gratifying, but their attentive demeanor much more so. Our friend Mr. Sutherland conducted the Cingalese services with an ability which reflected much credit upon himself, and seemed to excite a deep interest in the minds of the people. Between the lessons, our school-children (among whom were some belonging to the chiefs before mentioned) chanted 'Te Deum' in Cingalese, which had a very solemn effect upon the congregation; but one of the most delightful circumstances of the day, was the presentation of copies of the Cingalese New Testament to three of the principal chiefs, who, on being addressed from the pulpit on the excellence and value of the sacred Scriptures, and told that it was our wish to give them full information as to our religion, which we conceived we could do best by

presenting them with our sacred book, arose, and severally received the copies from the pulpit with much respect, and, sitting down again, reverently placed them on their knees. I really cannot do justice to the solemnity and interest of this scene. We concluded with singing and prayer, and humbly trust that a gracious influence was felt in the hearts of many on these delightful occasions. In the morning, before the service, the child of a military officer was baptized; and in the evening, after a prayer-meeting, we solemnized the sacred service of the supper of the Lord. Thus our Christian church was consecrated to the service of the great Jehovah, by the celebration of all the instituted ordinances of our holy faith; and O! that it may stand as a witness of our God in this benighted land to future generations!

"I am very happy to state that the whole has been raised at a far less expense than could have been calculated upon, in so remote a situation. A large mission house and chapel, with a terraced veranda, fifty feet long, with two ranges of detached offices, a large school-room, and garden well fenced in, have been completed for a sum not exceeding three thousand three hundred rix-dollars, out of which, I trust, we shall only have to bring the cost of the out-buildings on our fund. This is a circumstance which affords me very great satisfaction, and excites thankfulness to God, who has in so many various ways helped us in the work."

At Trincomalee, in the summer of the same year, the mission sustained a serious loss, in the death of a native teacher, who had been recently converted from heathenism to Christianity. Of this respectable man, whose upright character, venerable appearance, unaffected simplicity, and decided firmness, gave him a powerful influence among his countrymen, Mr. Carver observes,—

"He was born in the province of Jaffnapatam, and lived upwards of forty years, without any correct notions of God. By conversation, and by reading, he became gradually enlightened, to see the danger of resting his eternal happiness on the ceremonies of a superstition which his better judgment had long suspected, and he began to seek a knowledge of the redemption offered to him in the Scriptures. He now felt seriously alarmed for his state, and earnestly sought for salvation, by grace through faith in Christ Jesus. For upwards of a year and a half he was a candidate for baptism.

"On the 1st of January, 1821, he was publicly baptized by the name of Abraham, in the forty-eighth year of his age; and his affecting simplicity of behavior on that interesting occasion will be long remembered, as bearing every character of the deepest

sincerity. Accordingly, he became quite decided in his conduct, and most tender and kind in his attachment to us. Faithful to his trust, and affectionate in the discharge of his duty, my confidence in his future usefulness increased, and I most sincerely thanked God for granting to us so eminent a token of his approbation of our labors.

"But what we may imagine necessary to carry on the work, the Lord may show us he can dispense with; to teach us humility and dependence. So it happened in this case. On the 18th of July, we were informed that Abraham was sick. Mr. Hunter went to visit him, as I was engaged with other duties, and could not then go, intending to see him in the morning. He expressed himself to Mr. Hunter in a resigned and Christian spirit, and requested I would go and see him next morning: but, alas! I was not to behold poor Abraham any more in this world. During the night he became worse, and begged his people to come and inform me; but no one dared to venture across the esplanade for that purpose, owing to their fear of passing near a gallows on which three murderers had lately suffered. He grew still worse, and his relatives and friends brought in the heathen instruments to perform the ceremonies used to recover sick people. When he saw this, raising himself a little, with his remaining strength, though suffering great pain, he begged them to forbear. 'What have I to do with these?' said he, 'I have renounced heathenism. I am a Christian. I am going to my Saviour. O Lord! Jesus, save me!' They inquired what sort of burial they were to think of. 'Take no trouble about that,' he added; 'the missionary will do all for me. Say to him, I wish to be buried as a Christian.' He then spoke to them about the value of the soul, and shortly afterwards died, on the morning of the 19th of July. When the melancholy tidings came to me, I was deeply concerned that I had been deprived of the opportunity of seeing him, that I might have more particularly witnessed the triumphant effects of the power of saving grace.

"It remained only now to inter him with decency and respect. Our carpenters were ordered to make a coffin, and for a burial-place, I thought none so proper as our own ground near the new chapel, wherein no one had yet been interred. All things being ready, I went down to his house in the bazaar, and found him laid out in his usual best dress, his turban on, and a lamp burning at each of the four corners of the bed. Many females were in attendance, with groups of scholars, under their teachers, anxiously waiting to see the coffin brought out, to accompany it to the grave. The howlings and noise which we generally hear at a death, were not practised on this occasion.

While I passed the lines of children and women, to get into the house, and during the time I looked at the body, a solemn silence prevailed. Several respectable European descendants joined the procession, as it advanced to the mission house, which had a novel and interesting appearance. The children were placed in lines on each side the grave, and, when the service was ended, every one waited to look in after their aged and much-loved teacher, while many of the little boys dropped a few grains of light sand upon the coffin, in imitation of what they had seen done during the service. I left the grave of one with whom I had so lately conversed, very pensive. Human nature appeared to me more frail than ever. The circumstance of losing so great a help in the work of improving the rising generation, showed the operations of a Providence whose ways are past finding out. The steadfastness of this aged convert to the last, and his resistance of the attempts to introduce foolish ceremonies, even when he had not the helps of our advice in his extremity, cannot but be encouraging. He had better helps than man could afford him, and we have sufficient evidence to believe, he will be of the number, concerning whom our Lord hath declared, 'That many shall come from the east and from the west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven.'

About two months after the decease of this convert, the missionaries at Caltura were exposed to imminent danger from an accidental fire; of which the following account has been given by Mr. M'Kenny:—

"On Saturday, the 29th of September, at three o'clock in the afternoon, our cook-house was found to be on fire; and before much assistance could be obtained, it appeared impossible that it could be saved, or the destroying element be prevented from communicating with the servants' room and stable, which, in a very short time, were in terrific flames. The mission house was in great danger, particularly from the circumstance of there being in the rear an additional veranda of *olas*, extending to within a foot and a half of the buildings on fire, which appeared to serve as a conductor for the flames to our new habitation; but by a vigorous effort, the *olas* were removed in time to prevent the impending danger, which, for a few minutes, was great indeed. To give as full an idea as possible of the mercy of God in this event, I should mention, that in case our house had been burned, nothing, humanly speaking, could have saved our chapel and school, upon account of their standing so near. One circumstance, connected with this deliverance, I shall never forget; when the accident took place, my dear partner was just upon the eve of her confinement, and, of course, not in a state to be able

to bear so great an alarm; but throughout the whole affair she was blessed with the most perfect recollection, and was able to preserve the greatest calmness and presence of mind. After the whole was over, we felt as if overwhelmed with a sense of the goodness of God, who was pleased to permit so great a danger to come to our very door, and then (when human aid could do so little) mercifully to turn it away with his own gracious hand!

"The ideas of some of the natives respecting this fire are curious and entertaining: they say that the mission garden was long noted as the residence of a great number of evil spirits, and agree in imputing the fire to their agency, but differ in their opinions respecting the cause which stimulated them to such an act. On this subject there are three opinions: first, that in consequence of a *patri* taking up his abode in the garden, building a church and school, and having so much preaching and prayer, the devils could no longer remain, but upon their departure left a mark of their enmity by setting fire to the place! Secondly, that the evil beings who have so long inhabited the garden, became offended upon account of the trees which were cut down to clear the ground for the new buildings, and manifested their displeasure by doing this mischief! Thirdly, that those demons have an utter dislike to the use of animal food, and meant to discover their aversion by producing the fire! O how lamentable to see a people so given up to such wild imaginations, and so completely without the knowledge of God, as to have no idea of his providence, but to impute to Satanic influence every thing of an adverse nature that takes place in the world!"

In the summer of 1822, Mr. Newstead visited some of the villages in the vicinity of Kornegalle, with the hope of extending the sphere of missionary usefulness in the Kandian territories.

"On the 20th of June," says he, "Providence led me to a village situated in a most lonely spot, at the base of the huge rock which rises nearly behind our house, and is not more than a mile and a half distant. The houses are all built so as to form a sort of court, of three sides. On one is the dwelling, on the other the open bungalows, for sitting or sleeping, and receiving their guests; and at the end their corn-store, which latter is always the best built, and kept the neatest. From one end to the other of this village may be about half a mile. I conversed much with the people, who, after their first fright, were quite delighted, and followed me about from house to house. I believe I visited them all separately, except one or two, where I saw the people running away, and climbing the trees to get out of my reach. Some of their

more confident neighbors laughed heartily while they saw the panic of the others, and called out to them to return, because they need not fear me, for I was come to do them good, and give them instruction. I proposed a school among them, and requested two men, who are brothers, and joint proprietors of the neatest house in the village, to allow me the use of their open bungalow, till we can erect a school; to which they assented, on leave being given from their chief, who, I found, had had this village given to him, with others, for his faithful adherence to the British government. His little son is in our Kornegalle school."

On the 22d, though suffering from indisposition, Mr. Newstead visited another village in the neighborhood; but the inhabitants appeared more anxious to show him their temple, than willing to listen to his instructions. This idolatrous edifice, though not very spacious, was one of the most elegant he had hitherto seen, being adorned with a variety of beautiful paintings and admirable pieces of sculpture, and commanding a most extensive and fascinating prospect. The heart sickened, however, at the recollection that superstition here reigned with despotic sway, and a sigh of pity was called forth by the appearance of the indolent priests, some of whom were chewing betel, whilst others were wrapped in a profound slumber, which they consider as the greatest of human enjoyments! Those that were awake, our missionary endeavored to convince of the vanity of their idols; but they listened to his observations with evident impatience, and had it not been for the respect which they pay to the European character, they would probably have sent him and his doctrines away together.

On the 28th, our author proceeded to visit a third village called Nalloowa, in pursuance of a previous arrangement with the chief; who not only furnished him with a guide, but paid him the compliment of going out to meet him, accompanied by about a dozen inferior chiefs, all dressed in their best attire, and forming an interesting spectacle, as they were seen winding round the green banks of the paddy fields, in their white flowing robes. As they proceeded, they passed seven or eight villages, the inhabitants of which came out to meet them.

"This, however," says Mr. Newstead, "was owing to my gold-stick conductor, who had given them orders; and the paths were as clean as their houses. At length a valley gradually opened before us, till it became a fine level, which from rock to rock is cultivated. Here, on either hand, the cottages began to appear, and, after proceeding about a mile, we reached the chief's house, situated about the middle of the valley. The

natives of the village received me with great respect, and I rested in the open bungalow before the house of the chief, where a profusion of fruits, milk, &c. was spread on a couch, covered with a white cloth. He afterwards conducted me into a small chamber, about four feet wide and seven long, where I found a low couch, with a mat neatly spread over it, and a shelf with a New Testament upon it. This I found to be the same which I had presented to him publicly, at the opening of our new chapel, and he appeared to be reading it regularly through; as the hymns sung on the same occasion were placed in the middle of the Acts, as if to mark how far he had read. There was a sort of high seat, which, I suppose, was used by the priests, when they came to chant the bana, or sacred book. Behind this I stood, and, after reading the Cingalese prayers, preached Jesus to a tolerably large company which had assembled. Among these I prevailed on the chief to allow his wife and the female part of the family to be present; for, contrary to their usual custom, he had ordered them all out to a corner of the yard, that I might see them. They came, therefore, inside the bungalow, and sat on a couch, the rest of the people all standing or sitting without. They appeared willing to have a school established among them; and I feel a pleasing hope, that among these solitudes 'the mountain of the Lord's house shall be established, and the people shall flow into it;—not immediately, but as light and knowledge shall increase, and as darkness shall be dispelled by early instruction, and by the preaching of the word of God."

The following account of an idolatrous procession in the vicinity of Jaffna is given by a Wesleyan missionary who spent a short time in Ceylon, on his way to continental India:—

"In company with my brethren Osborne and Bott, I went, early one morning, to the village of Nellore, to witness a grand heathen procession. The whole district had been kept in a state of commotion, by this festival, for upwards of a week, and day after day was appointed for the procession, but from day to day it was deferred, the god being unwilling to move, as the people had not been sufficiently liberal in their gifts to the Bramins. On arriving at the spot, we found from twenty to thirty thousand people assembled, and the roads in all directions thronged with devotees, hastening to swell the concourse. No sooner did the god appear at the door of the temple, than every arm was raised as high as it could be stretched, and every eye was directed to the pagoda, to obtain a glance at the wretched idol. From the door of the temple men of all ages were issuing in rapid succession, rolling down

the steps, like so many trunks of trees. As the god proceeded, they continued to issue from the door of the pagoda, and to follow his track, till, at length, a line of five hundred of these degraded human beings were seen rolling on the ground, with a rapidity which was truly surprising.

"On the idol coming in front of us, it became immovable. In vain the people pulled the ropes, to make the wheels revolve; and though they were cheered and stimulated by the priests, to pull stoutly, all their exertions were ineffectual. Some commotion was now visible among the Bramins, who probably intimated that their god refused to pass the *padres*, who paid him no respect; and a considerable stir was made by some of the people near us to induce us to pull off our shoes! The whole, however, was a mere trick to induce the populace to offer their gifts more liberally, and was occasioned by one of the wheels having a flat on one side, which required a considerable power to set it in motion when at rest, but which only caused a jerk when the wheel was revolving. A lever was now brought, and again the car moved on, amidst the shouts of the multitude, who were now inflamed almost to frenzy. This interruption to the progress of the car afforded a timely rest to the five hundred almost expiring creatures rolling after it, and who had bound themselves, by a solemn vow, thus to perform the circuit of the field,—nearly a mile in circumference,—in order to obtain the remission of their sins." Well might the pious narrator state, that his heart sickened at such a spectacle, whilst he ardently longed for the ability to point these miserable and deluded beings to the fountain opened, by the God of heaven, for all manner of sin and uncleanness.

For several months, in 1824, the island of Ceylon, particularly the interior, was visited with a dreadful epidemic, called the Kandian or jungle fever. In consequence of this visitation, government was, at one time, under the necessity of giving up all the public works which had been previously carrying on throughout the country by different engineers. Both Europeans and natives seemed to dread the idea of losing sight of the sea; and the latter, in many places, were literally dying by thousands. The principal seat of the distemper was Kornegalle and its vicinity, whence the government agent was obliged to fly for his life, whilst all the officers were carried off by the malady, or compelled to leave the place. Mr. Sutherland, however, who had succeeded Mr. Newstead at this station, determined to continue at his post, notwithstanding the persuasions and remonstrances of his brethren, who naturally dreaded that he might fall a victim to the prevailing infection.

Mr. M'Kenny, in allusion to this mournful subject,

observes, in a letter dated Colombo, July 30, "The hospital of this small garrison has exhibited, for some months past, one of the most dismal scenes I ever witnessed. For some time there were not less than one hundred individuals in it, principally laid up with fever, to which about fifty have fallen a sacrifice. With the exception of the military, however, we have not had, in Colombo, many European cases of fever, and only one of these has been fatal. This dreadful disease has raged principally among the country-born and natives. The Mahometans, who are considered the most healthy and robust class of natives, have been great sufferers. Hundreds of them, in and about this populous town, have been carried off, and the mournful aspect of things has been increased, by their barbarous processions in the night; crowds of them parading the streets, and calling out with all their might to their false prophet for relief. The Cingalese, who have not yet been brought under the power of the gospel, have had recourse to their devil's ceremonies, thinking in that way to procure assistance. Under these circumstances, we have felt it our duty to hold prayer-meetings every Monday evening, on behalf of the people of the country; and this painful dispensation has tended to quicken us and to increase our faith and confidence in God."

In a more recent communication from Kornegalle, Mr. Sutherland writes:—

"During an interval of several months, all Europeans, in this and the contiguous district, were under the necessity of abandoning their stations, and of availing themselves of the healthier climate of the maritime provinces. It is melancholy to add, that to many of these the change of air afforded no relief, and that several others on the spot fell victims to the disorder, before their removal could be accomplished.

"The mortality among the natives has been such, that had I not possessed the best opportunities of acquiring accurate information, I could scarcely have credited the statements that were made. According to the most moderate calculation, upwards of *ten thousand* of the inhabitants of this district alone have been numbered with the dead!

"In some of the villages which I visited during the prevalence of the fever, I found every individual without exception laboring under the disease; and in one place, not a mile distant from the mission house, about seventy-three adults and ten or twelve children died, in a few months. For a long time I was under the most serious apprehensions, that, by the death and dispersion of the children, no traces would be left of our school establishment; but on my embracing the earliest opportunity of re-opening the schools, I was truly thankful to find that only four pupils had died,

out of six schools, containing one hundred and seventy children!

"With the view of rendering some assistance to the people of the bazaar, I employed several native doctors to visit the sick, and to administer medicine; but I soon found them so averse to this arrangement, that I was compelled to abandon the attempt. Such, indeed, is their disinclination to be visited at all, that frequently, when called to attend the sick, although no time was lost in obeying the summons, I have found that they had died before my arrival.

"Those more immediately connected with our mission did not escape the prevailing pestilence. For about three months I was deprived of every schoolmaster and servant I had; during which time, a man whom I had formerly employed as a *cooly*, rendered me such assistance as the intervals of an intermitting fever would admit of. I am happy to add, that all who were ill have now recovered, and are returning to their respective duties.

"From a sense of duty I remained here throughout the sickly season; and I feel myself called upon to render unfeigned thanks to the ALMIGHTY, for his especial blessing, in preserving me from every symptom of fever."

The sickness was followed by a *drought* of so long continuance that a famine was confidently anticipated; and so appalling was the general aspect of the country, that precautionary measures were actually adopted by the government. Providentially, however, the rains set in unusually early, and continued to fall in sufficient quantity to renew the face of nature, and to fill the hearts of the afflicted natives with joy.

The following observations are extracted from the annual report of the Wesleyan Missionary Society, for the year ending December, 1824:—

"In directing the attention of the society to a general view of the state of this mission, the committee cannot but express their gratitude to God, that the great objects of missionary exertion have, during the year, been realized in Ceylon in a very encouraging degree; and, judging from the increasing influence of the mission among the natives, and the efficiency of the plans which have been so judiciously and successfully adopted by the missionaries, as well as from the effects likely to result from that promising native ministry which God is now raising up in almost every station, the committee confidently look forward to results still more beneficial and satisfactory. The missionaries have their principal stations in the largest and most populous towns, where they have full and constant access to natives of all descriptions and castes; and they have also extended their labors to almost every town and village of importance round the whole belt of country which,

previously to the Kandian war, formed the British dominions, and which is by far the most populous part of the island.

"As the circulation of the sacred Scriptures in the native languages forms an important part of the labors of the Ceylon missionaries, the committee have great pleasure in reporting the facilities which now exist, to spread the knowledge of the word of God in this important country. The translation of the Old Testament into Cingalese, under the direction of the Colombo Bible Society, has been completed on the mission premises in Colombo, by the united efforts of Mr. Armour, one of the colonial chaplains; Mr. Chater, Baptist missionary; Mr. Clough; Mr. Fox; and C. Laird, esq.; assisted by some learned natives. By the completion of the Old Testament, the whole of the Scriptures in Cingalese is now in the hands of the natives.

"The plans of the brethren in Ceylon, and the great objects of their mission, have been materially forwarded by the continued liberality of the Colombo Auxiliary Bible Society, from which a constant supply of the Scriptures, both in the English and in the native languages, has been furnished, for the important object of communicating the word of God to the natives of Ceylon.

"The committee are, also, happy to state, that the Ceylon mission continues to receive the approbation and encouragement of the local government, and of the gentlemen connected with the judicial and civil administration of the affairs of the colony. During the short period that sir Edward Paget was in the island, his excellency and lady Paget visited the schools on several of the stations, and they expressed themselves highly gratified at witnessing the progress which Christianity was making among the natives. Before sir Edward left Ceylon for Bengal, a measure was adopted of great consequence to the mission. The missionaries had previously been licensed by sir R. Brownrigg to marry the natives professing the Christian religion; but they were obliged to perform the service in some government church or school, which, in many instances, was extremely inconvenient. But sir Edward, after a full representation of the case, issued a regulation, stating that every Wesleyan chapel and school-house, in the island of Ceylon, was a place duly licensed and authorized for the celebration of marriage among the native Christians. The brethren have, also, found in major-general Campbell, the lieutenant governor, a steady friend to their labors. By him and his lady the schools were also condescendingly visited and examined, and every wished-for encouragement given to the different departments of the mission."

A meeting was held at the Wesleyan mission chapel,

Colombo, March 26, 1824, to form an auxiliary missionary society; and from the attendance, and the interest taken in the subject, both by Europeans and natives, much good is expected to result from the institution. The Hon. sir Richard Ouley kindly took the chair, and the resolutions were moved and seconded by the Rev. Messrs. M'Kenny, Chater (Baptist), Gogerly, Hume, Allen; major Campbell, on behalf of the Hon. sir James Campbell; Dr. Whitfield, on behalf of George Lusignan, esq., deputy secretary to government; J. Deane, esq., collector of Colombo; J. Walbeoff, esq., captain Macdonald, and captain Schneider.

In 1825, Mr. Clough, after a visit to England, rendered necessary by the declining state of his health, returned to Ceylon, with recruited strength, and after a voyage of five months, arrived, with his excellent wife, at Colombo, in September, and had the pleasure of finding the mission in a state of prosperity. One of his earliest communications to the committee, after his arrival, was a letter, dated "Colombo, November 5, 1825," which contains so much interesting information that we shall present a copy of it to the reader:—

"It affords me sincere pleasure to have another opportunity of addressing you. My last letter was written a few days after our arrival in the island, at so short a notice, that I could say but little; and even now I am not much better prepared to give you general information; for my attention has been so much occupied by the affairs of this station, that I have not been able to pay much attention to the others. When I first landed, I thought I would visit every station in the south, and especially as I found I could do it without any extra expense to the mission. In this visit I intended to include Kornegalle. But I am sorry to say I have been prevented hitherto. I found the printing-office in a state that required some close attention, and the proposed Native Institution required arrangement. These engagements have kept me in Colombo. I am sure it will gratify you to hear that all our brethren are in good health; and what a mercy is this! for the island has been visited with a succession of epidemics, which have made sad havoc among the inhabitants of all classes, i. e. both native and European, and thousands have fallen victims. But God has in mercy screened our dear brethren; and as it regards my own health, I have abundant cause for thankfulness to God. I never expected to be so well again as I now feel myself to be. And I can add, in great sincerity of heart, that I feel resolved, by divine help, to consecrate this renewal of my health and strength to the work of God in this country. The spread of Christian knowledge, and its consequent influences among the heathen here, are really amazing. A few days after

my arrival, that eminent man, Petrus Panditti Sekaras, who was the first Cinghalese convert from heathenism, called upon me, and, in the course of a long conversation we had on the subject of the spread of the work of God, he dropped a sentiment which ought not to be lost sight of; for it must be recollected, that he is in the habit of having intercourse with the natives of all ranks, and is always collecting information from every native source. In speaking of the general views and feelings of the Buddhist priesthood, I asked his opinion as to the best plans likely to hasten a general conversion of them to Christianity. He replied, 'Sir, from what I know of their state, I am of opinion, that, were the missionaries to pursue the same plan in respect to the priests that you did in reference to me, every priest in Ceylon might be prevailed upon to embrace Christianity.' A few days ago I observed a priest coming up the steps of my house, and from his robes I perceived him to be a man of eminence. On my going out to meet him, I found he was from the kingdom of Kandy; that he was at the head of a temple; had often, since the conquest of Kandy, heard of me, and wished to have some conversation with me on subjects of importance; and that this was the sole object of his visit. We sat down together, and continued our conversation, which, by the by, was for the most part an ardent dispute, for more than four hours. I soon found he was, according to their system, a learned and well-informed man, and a keen reasoner and supporter of a bad cause. Towards the end of our contest, I said to him, 'My friend, you are aware that one of the most sacred names or epithets of your god is, *The all-wise*, or *The omniscient one*.' 'That is true,' said he. 'Then, of course, it is an article of your religious faith, that all which he has said and caused to be recorded is infallible, and consequently divine' (for the Buddhists worship their sacred books!). 'Most certainly,' said the priest. 'Then, may I ask how it happened that your god should, in the course of his orations and religious revelations, have given to the world so erroneous a view of the geography of the world?—A system which was not only false at the very time it was delivered by him, but one that has kept his adherents in error to the present day.' 'O, sir,' said the priest, 'this is impossible.' 'But I can prove it to be false.' 'What,' said he, 'can a mortal dispute the word of a deity?' I replied, 'If a divinity, or pretended divinity, make a revelation that contradicts my experience, and daily matter of fact, have I not just cause to call in question such a revelation?' This he acknowledged. 'Well, then,' said I, 'I think I can prove to you that this is precisely the case with the orations and revelations of Buddha, as given in the *Jatakas*.' Here he was roused almost to indignation.

However, I produced some maps, a globe, a quadrant, and a compass, and proceeded to give him as correct an outline of our geography, navigation, &c. as I could, and showed him, by a variety of experiments, which he readily understood, how we must, in the nature of things, understand this matter. 'And now,' said I, 'not a day passes but we make fresh discoveries that Buddha was mistaken. He represents the world as a vast plane. Now, said I, on this principle, if a ship leave a port, and for two years together continue to sail at such a rate in a direct westerly course, then, at the end of that two years, she must be so many thousand miles from the place she left.' 'Certainly,' said he. 'But now,' said I, 'our ships have often tried this; and at the end of two years, instead of finding themselves many thousand miles from the place they left, they have found themselves in the port from which they sailed.' Having a globe before me, I now explained the matter, and he immediately apprehended it. 'Besides,' said I, 'here is this quadrant, and this compass, by which instruments we find our way to every part of the world. And I can assure you, that Buddha has referred to oceans, to continents, to islands, and empires, and people, that never had an existence! Besides,' said I, 'he pretends to have described the whole world.' And here I handed him a list of all the places mentioned in their books, as well known by him; and, showing him a map of the world, said, 'This list of yours does not include one quarter of the world.' By this time, the priest was in a pitiable state. His face, though a native, turned pale, his lips quivered; and his whole frame was agitated. When he recovered, he excused himself, and apologized for his agitation, and said, 'Sir, I have heard with amazement these things. I see the truth of what you state on these points; but how are we situated in other respects?' 'Well,' said I, 'your astronomy, your history, and, in fact, the whole system of your theology, is precisely in the same state. It is all error!' With great emotion he now rose, took me by the hand, shook it in the most hearty manner, and said, he never could have expected such discoveries to be made to him; thanked me much for the time I had spent with him, and begged me to become his spiritual instructor. I recollect when I was at the Hull missionary meeting, in 1824, I gave it as an opinion, that at some future period the temples of Buddha would be taken possession of by Christians. Something like the dawn of this event has now begun to appear. Brother Gogerly, at our missionary meeting a few days ago, related, that at a place in the Negombo circuit, such a desire to hear the gospel had manifested itself among the people, that the chapel, which was opened four years ago, was too small to

contain half the people. They resolved upon enlarging it. They consulted a builder, who gave it as his opinion, that a new one must be built. But as this neighborhood is situated a great distance from building materials, it is very expensive to obtain them. The consultations, however, went on. At length the inhabitants of four villages came forward and stated, that, some time ago, they had united to build a heathen temple, which they had done of the best materials, and at a great expense; that this temple was situated not very far from the spot; and as they now began to see the folly and wickedness of heathenism, if the missionary would accept the offer, they would agree to turn out the idols, and convert it into a house for God: or, if the missionary preferred it, they would pull down the temple, carry the materials to the place of our present chapel, and with them build a new chapel. The offer is accepted. In several of our circuits in the south of Ceylon, such crowds of people attend our little chapels to hear the word of God, that the places are too strait for them. The chief instruments in this glorious work are our native assistants. Nothing will check their efforts, not even personal danger. That worthy young man, Perera, has faced many difficulties and dangers, and even many deaths, in the Kandian countries, for the sake of Christ. The other day, he was giving me a history of his proceedings, when he mentioned with great simplicity the following relation:—There was one place which he was accustomed to visit and preach at, at the frequent risk of his life, owing to the number of elephants that beset his path. 'But,' he said, 'the poor people are always so glad to hear about the Lord Jesus Christ, that I never mind my life. One day, I was going there, and, when passing along a narrow, crooked path in the jungle, suddenly I came near a very large wild elephant. Well, now I think I must die: but I have a gun: I will fire; but no hope to send him away.* But I lift my gun, I pray to the Lord Jesus Christ, and then I shoot. After that I stand like a pillar, and expect every moment I be under the elephant's feet. But when the smoke of the gun cleared away from my eyes, I was greatly astonished to see the large elephant on his back, and his four legs stand straight up like four pillars among the jungle and the trees. Immediately my heart praised God, and I think now what a great mercy I was going on God's work, therefore he saved my life. I now not fear go any where in the work of my Lord Jesus Christ.' I am sorry, however, to inform you, that

* "It is a fact that sometimes elephants will chase their hunters, after having received twenty, thirty, forty, or even fifty, shots; and a gentleman told me last night, he saw an elephant get away that had received more than forty balls. There is, however, one part of the head where a single ball will prove fatal."

Kornegalle has been without a preacher since last December, now nearly a year. Brother Sutherland, as you will have seen from their last minutes, is appointed to another station. It was then attached to Negombo, and brother Gogerly has visited it two or three times. An assistant superintendent of schools is there, watching over the few schools, but I fear little can be done until we can send a European brother. Perera, the assistant missionary, whose labors have been so greatly blessed there, still remains at Negombo, confined by the fever. He sometimes gets a little better, but relapses again.

"November 16th.—Yesterday we held our monthly missionary meeting. It was a very gracious season. There were present the missionaries of the Church, the Baptist and Wesleyan societies, and many of our friends in the settlement; sir R. Otley; J. N. Mooyart, esq.; J. Bruce, esq., of the honorable East India Company's civil service; Dr. Frazer, the Dutch minister; Rev. Dr. Palmer, and many others."

In the course of the year 1825, an Institution was commenced at Colombo, for the instruction in useful knowledge of a limited number of pious native youths, designed to act as mission schoolmasters, and superintendents of school districts. Several, who have received instruction in this seminary, are now filling useful situations in different departments of the mission, among whom are some excellent assistant missionaries. Of the translations made, or printed by the missionaries, during this year, the annual report of the society states,—

"The mission printing-office is kept in full activity by the new edition of the Scriptures in Singhalese, now printing for the Colombo Bible Society on a smaller type, and consequently in a more portable and cheap form, than the quarto edition, lately so happily brought to a conclusion. It furnishes also various other works for general distribution, and the works in the different languages used in the schools, which have been composed or translated by the brethren. Messrs. Fox and Clough have also lately superintended the casting of a fount of types in the country, in the Birman character, to be used in the publication of the New Testament in the Pali language. These Mr. Clough, who has lately sailed for Ceylon, carries out with him; and the committee trust that they will speedily be in use for the production of numerous copies of the word of life in this ancient and sacred language of the Budhoo religion.

"Several portions of the New Testament, and also the Liturgy, have been at different times published, at the expense of the mission, in the Indo-Portuguese language, for distribution in Ceylon and India. These were translated by Messrs. Fox and Newstead, and

have been exceedingly useful among a most destitute class of people, who before had scarcely a book, except a few Roman Catholic Missals, in that language. One of the missionaries found a woman at the point of death, to whom the Gospel of St. Matthew, thus translated, had been the means of salvation. Astonished at her pertinent answers to his questions, he made inquiries as to the means of instruction which she had enjoyed, when she drew this precious portion of the Word of God from under her pillow, and said, 'From this book I have learned these things, and am now dying happy in my Saviour.' Nor is this a solitary instance.

"The whole of the New Testament has been translated into this extensive and very useful dialect, by Mr. Newstead, and is now printing in this country by the British and Foreign Bible Society. Mr. Newstead also prepared a new translation of the Liturgy in the same language, at the recommendation of the late lamented archdeacon Twisleton. This edifying form of sound words is in extensive use in every part of the Ceylon mission. The translation is printing at the expense of the Prayer Book and Homily Society."

In the report of the schools, a singular instance is given of the influence of education and of extraordinary female talent, in the person of the schoolmistress of one of the native schools in the Matura circuit:—"I have mentioned before," says the reporter, "the ability of the Naurunne schoolmistress, and her having versified, in Singhalese, the whole of St. Matthew's Gospel. On visiting the school in November last, she showed me a *poetical preface* to her former work.* The females of this village have always lived in obscurity, and exposed to the withering influence of idolatry; yet the manners of those who belong to the school are correct, and their application to learning does them credit."

Mr. Hume, in a communication to the committee, notices the existence of an uncivilized and roaming people in the interior forests of Ceylon, chiefly on the side of Batticaloe, called *Veddahs*, of whom but little is generally known. Of this degraded portion of our race, we are furnished with the following particulars:—

"I have had a long conversation to-day with an intelligent native man, who was with the English troops during the whole of the last Kandian war, and has since travelled over the whole of the interior in a trading capacity. He gave me a long and interesting account of a class of people in this country, but little

* A copy of this version of St. Matthew's Gospel, in Eloo verse, is in the possession of the Rev. Dr. James Townley, one of the general secretaries of the Wesleyan missions, presented to him by the Rev. B. Clough.

known to Europeans—the Veddahs. He has been through a great part of their country; knows their *dessave* well; lived with him for three months at one time: he is particularly friendly to the English. There are two kinds of Veddahs; different in their language, in their manners, and in their government. The Kandians distinguish them by words signifying Village Veddahs, and Leaf Veddahs. The Village Veddahs use a small piece of cloth, half a yard square, as their only dress. The Leaf Veddahs use only a few spear-shaped leaves tied with a string, for their dress; whence their name. They all live upon fruits and roots. The Village Veddahs have sometimes a little rice, and live more in society than the Leaf Veddahs, who wander over the jungle, in families sometimes, but more generally by two and three, lodging in hollow trees, of which there are many, and in caves. I have seen their places far in the jungles. Their language is different from the other Veddahs. The Village Veddahs' language is a kind of Singhalese. I can understand them. The language of the others is entirely different.

"The Veddahs are all strong, tall men, very like Bengal soldiers. The *dessave* of the Village Veddahs has great influence. He is always attended by one hundred of them, with their bows and arrows. Their bows are very strong; thicker than a man's wrist. They are four cubits (six feet) long. The arrows are more than two cubits long. They have an iron head, spear-shaped, six inches (a span) long. They can shoot these arrows to a great distance, never miss their mark in the chase, and never lose an arrow! Sometimes, in war, they poison them, like the Malays. Any one may live among the Village Veddahs as safely as in Kandy. The Leaf Veddahs are very fickle and treacherous. They have a kind of government of their own, and a king called *ranne*. Their country is very fine, much better than this (the west) side of Kandy. The cattle are very large, and plenty of them. They are like the Cape cows. The troops killed a vast number of them in the war-time. The grass grows high and abundant, which is the reason the cattle are so fine. I tried to keep two of their fine cows at Kornegalle, which I bought; but the grass was so poor, they both died. At each of their principal villages the *dessave* has a house, where he sometimes lives. They are all very populous villages. I think Eetanawatte the most populous. It has two or three thousand inhabitants. Several of the *dessave*'s bowmen can speak the language of the Leaf Veddahs, and interpret for the *dessave* when any of the Leaf Veddahs come to him. Apaliaddewatte, one of their villages, is not far from Birtenne. Eetanawatte is near Kandy. In the war it was four days' journey from

Kandy, at twelve miles a day; but now there is a straight, new road to it through Demtra, one and a half or two days' journey. I was at the village for three months. The Kandians fled into the Veddahs' country, and made it the chief seat of the war. Before this, it was rather a rich country."

Early in the year 1826, William Goonatiliki, one of the native assistant missionaries visited Kandy, and as the journal of a native may be expected to afford some particulars peculiar to the inquiries of one intimately acquainted with native habits, the following extracts are given from his journal:—

"March 28th, 1826.—Left Kornegalle in the morning, and arrived at Galgedere in the evening, sixteen miles. The road is good, but is said to be infested with wild elephants. Here I was received and entertained with every mark of brotherly affection, by brother De Waas, the present interpreter of Maduvelatine. Both of us having left Colombo at once, our meeting together in these solitary regions was indeed very gratifying. I am extremely glad to find this affectionate friend of mine is willing to know many things of the true religion which he professes.

"29th.—Having taken rest last night at Galgedere, I set out early in the morning. Passing by a fine new road, and having immense rocks and hills around me, I arrived at Kandy about five o'clock in the afternoon; and was received with all respect and kindness by my relatives and friends there. The kind treatment obtained from my two affectionate relatives, was more than I can express, and far beyond my expectation.

"Having taken a view of the place, I came to a Kandian's house to take breakfast. While talking with the old man of the house, he said, he would never leave his profession, i. e. the Buddhist religion. Here I met a Buddhist priest, and spoke a few words: he told me, he received a few religious books from one of our European missionaries at Kornegalle. I asked him whether he read them; he said, he did, but not often, as he has to read books of his own religion. As it was late I could not speak with him long; he promised me he would come and see me at Kornegalle.

"April 1st.—Visited the magnificent temple called *Aagiruwihara*. We met the high-priest coming to the town, who, having seen the modeliar who accompanied me, wished to return, to come with us to the temple. Our modeliar, not willing to trouble the high-priest, requested of him to direct only one of the priests to open the temple for us, to which the high-priest politely acceded. The temple is raised by walls of marble. There is an inscription on one side of them, specifying the lands, fields, &c. appropriated to the use of the temple. I saw many images, several of them gigantic; among them a resting Budhu, of twelve or fourteen

cubits. There were two other images of Budhu, beautifully cased with gold. After seeing these, we went to the adjacent room, where we saw several standing and sitting Budhus. On our way we went into another small temple, which has the same name as the above. The yard of this temple is said to be the place where priests assemble at the ordination of priests to their order. In looking at these images, I felt much for the insignificance and ignorance of the people prostrating before these dumb images. O, when shall these superstitious and ignorant people leave their idolatry! The language of my heart was, 'Lord, hasten the time when the heathen shall be given to thy Son for an inheritance, and the uttermost parts of the earth for his possession.'

"April 3d.—This day I visited the courts, chief temples, &c. of Kandy. They are all of very fine workmanship. The chief temple, Dalidamāligāwa, is indeed a magnificent building. It has round pillars of marble, elegantly carved and beautifully painted. An image of Budhu, made of brass, representing him as sitting, was kept out to be cased with gold. The image is said to have been offered by the king of Kandy, the predecessor of the deposed king, and is made of the size of the king who offered it. The chief temple is beautifully painted; the wall and all the pillars are said to be made of marble: but what is all this admirable workmanship when compared to the courts of our omnipresent Jehovah, where he manifests himself to his people! The sacred relic is deposited here, but I could not see it, as the room was shut. The elegant octagon pavilion called *Pattirippoa* is adjacent to this. This has in view a tank, in the centre of which is a house, and there is a clear plain just in front of the pavilion. The palace is now occupied by the revenue commissioner, and the room of audience is the present judicial court. The town of Kandy has a clean and beautiful appearance. Within the suburbs there are hundreds of *botiques*,* thickly inhabited by the people of the maritime provinces; less than six or seven persons are seldom seen in each botique. This is only within the *gravets*;† there are many in the adjacent villages. Among the multitude of people in these botiques, there are some of the Romish profession.

"8th.—Modeliar Jayatilike introduced me this day to the Kandian chief, Mahagabadanilim. He spoke English. It seems the English government has much confidence in the fidelity of this Kandian chief.

"9th (Sunday).—Accompanying the modeliar, I attended the English service at the garrison place of worship. It is the present judicial court, and formerly

the king's room of audience. As there is no church for the garrison, divine service is held here every sabbath day. How delightful is the thought that the palaces of heathen kings and tyrannical princes are become the gates of Zion! O, when shall the glorious period arrive when the knowledge of the Lord shall cover the face of the earth!

"10th.—This is the eve of the Singhalese new year. Several persons with tom-toms were coming from one Dewale to another, taking with them an astrological ola, or almanac, for the present year, foretelling events.

"16th (Sunday).—Preached my first sermon at Kandy in our mohandram's house, before a very respectable assembly, who heard the word with profound attention. May the glad tidings preached this day, in this land of idolatry, be a blessing to the souls of those who heard it! May thousands hear the gospel sound, and turn to the glorious Redeemer! This afternoon I attended Mr. Browning's chapel for Singhalese service.

"21st.—How attentively do the Kandians observe the days of the moon! Our servants had caught a snake, and when they were about to kill it, a Kandian ran to us, and begged that the snake might not be killed, as the moon was then in an unlucky quarter: he took the snake, and let it go to the jungle.

"22d.—This night a banapriary was held at the chief temple, and a learned priest was to preach. Being anxious to witness the procession, I went to the place, accompanied by the modeliar and another friend. Before we arrived, we heard the shouting of the assembly. Most of the civil and military gentlemen were here this night. Hundreds of people of both sexes were assembled; a gallery was erected, upon which the pulpit was placed, in which a priest sat and uttered something in a dead language in a drowsy manner. He could scarcely be heard or understood; and when he came to the end of a sentence, he paused for a moment, and in the intervals the assembly shouted. There were a company of priests sitting round the pulpit, among whom were the chief priests also. A couch was prepared, the clothes of which were offered by the people, on the occasion. The whole temple was decorated; one thousand and sixteen lamps were lighted; and all the chiefs in Kandy were employed. There is an upstairs, just in front of the gallery, where the sacred relic is deposited. As the room was opened, we went into it. I was indeed surprised to see how richly the golden repository was adorned, in which the relic is kept. It is of a pyramidal shape, having the outside ornamented with valuable chains of gold set with precious stones. There was one offered by the deposed king. I heard alternate

* Native shops.

† Boundaries.

shouting, and was much affected at their ignorance. What avail all these shoutings before the Father of spirits! Ignorant people! it is the heart which the Lord demandeth; although the sight was sufficient to fill the curious mind with wonder, as it is true every thing was done decently; but I felt much the utter deceptiousness of all these things, and could not forbear saying to one of my friends, 'Here is nothing like spiritual worship.'

"24th.—I have been visiting Dumbura this day. On my way, I went to the temple of the priests, with whom I had a conversation on my way the other day from Kundasale. The priest, as soon as he saw me, came to me, and went with me to the temple, which is now repairing. He took me to the room of the superior priest of the temple, who, I understood, was the very priest who preached the other day at the chief temple at Kandy. I was surprised to see some of our books on the table. There were two English Testaments, and a book of tracts in English. I was given to understand that there was a boy attending a school at Kandy, to learn the English. The priests were very glad when I said that the pictures on the tracts were bishops who suffered martyrdom in England. They listened attentively when I told them of the death of Cranmer, Latimer and Ridley. They were truly surprised to hear how these godly men suffered such ignominious deaths for the cause of God. The priests asked whether I had been to England, and wished to know the description of England. I told them I had never been there, and gave the little information of the place I knew. Our conversation turned afterwards on geography; and when I told them that the habitable globe is divided into four divisions,—Africa, America, Asia and Europe,—one of the priests said they were the four parts of Mahamera. They asked whether any thing about Mahamera is said in our religion. I told them that nothing is said about it in our religion, nor in geography. One of them asked again, whether the Author of our religion has described to us places where immense riches are deposited. I told them the Author of our religion has commanded us not to love the world nor the things in it. The superior priest said then, 'Let the temple be opened, that the gentleman may see it;' so I was obliged to leave the place, and make an end of the conversation. The room was opened; there was a gigantic image of Budhu, in a standing posture, cut in marble, twelve cubits in height. In this temple there is only this image; but there are hundreds of small pictures representing Budhu and his people. This temple is said to have been erected by Keertijoree, a king of Kandy, who superintended the building personally. The priest who opened this temple for me seemed to

be a sensible man, a clever reader of the bana,* and one who has a competent knowledge of Pali. He asked me, why did not we make the image of our God, that others might see and worship. I told him our God has commanded us that we shall make no images, nor worship them; that our God is an infinite spirit, and that we should worship him in spirit and in truth. He then asked, 'Did not your God come to this world?' I said, 'He took upon himself the nature of man, having the divine nature, and came to this world, not for his own sake, but for our sake.' He asked again, 'Is not Christ your God?' 'Yes,' said I, 'he is our God and Saviour;' and I was indeed much surprised to hear the glorious name of the blessed Jesus uttered by this heathen priest (he did not mention the name of Christ irreverently). Go on, adorable Saviour! set up thy kingdom in the hearts of these ignorant men, and grant that the time may soon come, when heathens shall acknowledge thee to be the only Saviour! Hearing that there was another temple just by the way I was passing, I went to it. Here is an excellent garden, in which are four houses; one of them is the temple, and another is the residence of priests. One of the priests who was out, saw me, and requested me to come to their place, that they might give me a seat. I went to the house, and saw four priests lying on their mats, wasting their time in idleness. I found none here who knew me: however, one of them said, if I wished to see it, he could open the temple for me: others requested me to show them my watch, as they were told watches were admirable performances. I opened my watch, and showed it them. One of them, looking at it, said, 'Could any one imagine such work?' The temple being opened, I went into it, and saw there a gigantic image, a sleeping Budhu, of fourteen cubits, cut in marble. The pillars, and many other parts of this temple, are of marble. One of the priests, not knowing me, asked if I would wish to offer some flowers. The sudden glance with which I looked upon the man, made the other priest feel immediately that it was a censure; and he calmly said, 'Offering of flowers is left entirely to the wish of the person.' I could not forbear reflecting much on the request made by the priest. I was given to understand after that, that when head-men and others visit temples, although they are Christians, they offer flowers in order to please and satisfy the priests. I cannot but wonder, how a professed Christian can do even such a thing, which is not consistent; for by so doing they encourage the heathen in idolatry."

A letter received from Mr. M'Kenny, dated Caltura, April 21st, 1827, details with so much interest the

circumstances attending the public renunciation of heathenism by a learned Buddhist priest, that we are induced to present an extract from it, including a translation of the address delivered by the priest himself on that occasion:—

“On Sunday, the 18th ult., we witnessed an exceedingly interesting scene in our chapel here, during the English service. Wallegeddere Piedassi Terrunanse, the learned high priest of the Buddhist temple of Wissidagama, in the Roygam Korle, took his seat in his robes, in front of the pulpit, with the intention of publicly renouncing idolatry, of making a profession of his belief in Christianity, and of laying aside his priestly vestments. The chapel was well filled, and the verandas crowded with natives, whom curiosity had brought together. The collector and family, and assistant collector, the head modeliar of the district, and Petrus Panditti Sekera (the first Buddhist priest converted in the island, and now a government native preacher of this district), were present, and felt a lively interest in the service: indeed, I ought to mention, that the collector, C. E. Layard, Esq., came from Colombo on purpose to be present on this occasion. Brother Roberts preached a very appropriate sermon, and immediately after, the priest stood up, and, facing the people, read an address in Singhalese, drawn up by himself; and immediately after, Mr. Poulter, our assistant brother, read a correct translation of the priest's paper, from which the following are selections:—

“*The address of Wallegeddere Piedassi Terrunanse, Buddhist priest of the temple of Wissidagama, in the Roygam Korle, delivered in the Wesleyan mission chapel, on Sunday, the 18th of March, before the congregation, on the occasion of his laying aside his robes, and placing himself under the instructions of the missionaries as a catechumen.*

“MY DEAR FRIENDS,—It is now fifteen years since I was constituted a priest of Budhu. For four years I held the office of sameners, or assistant; after which I was elevated to that of upasampade, by which I was invested with all the honors and powers of the priesthood. During this long period, I was diligently employed in reading the sacred books of the religion in which I had been educated, in order to my being well informed on the subjects on which they treat, and to my obtaining the salvation of my soul. In addition to my own researches, I had the counsel and instructions of several learned priests; but from all I read and heard I could derive no comfort to my soul,—the statements of the books in general being of a kind which I could not believe, because I could not reconcile them with reason. From careful con-

sideration of these matters, I have been brought to conclude, that neither I nor any one else can gain the happiness or salvation aimed at, by the worship of Budhu; and my conviction is, that there is no truth in the system.

“While suffering under these distracting circumstances, I thought of speaking to a friend, named Don David de Alwis Wikkramasinha Gunesekou Appohany, schoolmaster of the Wesleyan mission school in Wissidagama, who, I understood, had some knowledge of the Christian religion; and while conversing with him on the subject of both religions in friendly but free debate for many days, I was at last fully convinced in myself that there must be a Creator of the world, a Saviour, and forgiveness of sin; and came to the conclusion, that there was no salvation for my soul in any other religion that is professed in these countries but the Christian. With this persuasion I went to the house of the Rev. J. M'Kenny, in Caltura, and got a tract containing the history of the creation of the world, &c., which I carefully read; and after it a book called the Gospels. I was truly convinced that these writings were not of men, because wicked men would not write the good things which are therein contained, and good men, if written by themselves, would not have said that they were of God: from which I am led to believe that they are the Holy Scriptures.

“It is also very evident to me, from many considerations, that the visible world could never have come into existence of itself, and that the God of heaven is the Author of it, and not any other being.

“I do firmly believe, what I have learned from the Holy Scriptures, that, by the mere favor of God to sinful men, his only Son was given to be born of a virgin, and partook of human nature, in order that he might dwell among them, which he did, admonishing them, casting out devils, working many miracles, and suffering and dying the death of the cross, upon account of the sins of mankind. I believe, that on the third day he rose from the dead and ascended up to heaven, and that he sitteth on the right hand of God the Father, and that at the last he will come to judge the world.

“To what I have already stated, I wish to add, that I have a hope of pardon for all the sins I have committed during the time of my ignorance, from the Almighty God the Father, through the Saviour Jesus Christ; and that I shall get to heaven and enjoy all happiness there through the same Lord.

“The change of mind which I have experienced has, I believe, taken place, first, through the infinite goodness of God, my Almighty Creator and Preserver;

secondly, through the instructions I have had from the schoolmaster I have already mentioned, and from Messrs. Meynert and Poulier, and subsequently from Mr. M'Kenny.

"It is only a few weeks since I took my leave of my temple forever; and since then, still wearing my robes, I have resided with Mr. Poulier, the assistant missionary, with whom I have daily united in Christian worship; and I now come openly, in the presence of this congregation, and declare all these things. I lay aside my robes, and, as an humble learner of the right way, take my place among you; and the prayer of my heart to the God Omnipotent is, that, as I rejoice in embracing this faith, all other heathens also may be brought to this knowledge through this Saviour."

"The priest then retired, and in a short time returned to the chapel, and took his seat, dressed as a respectable Singhalese man. Brother Roberts then closed the service with a short address to this new convert, and to the Singhalese people present; and such was the effect produced, that, long as I have been in the country, I have seen nothing exceed it.

"The Terrunnase is of the highest caste, and well learned; he is about thirty years of age, and a little above the middle size. He is now employed as the Singhalese teacher of our Caltura school, which appointment is an excellent test of his humility; and I am glad to see that he enters properly into his work, without any reference to his former priestly honors.

"After he had left his temple, and placed himself under our protection against the insults of the enraged Buddhists, his sincerity and decision were put to a severe test. In the first place, he was waited on by a deputation of priests, with the aged high priest at their head, who had been his former master and instructor, and for whom he has always had a great esteem. They urged every inducement and argument they could possibly think of, to prevail upon him to return to his temple; but all was in vain. He assured them that he had from conviction taken the step he had, and that he was immovably fixed in his resolution to persevere. When importunity could not prevail, his old acquaintance endeavored to frighten him into a compliance with their wishes, and intimated that if he persevered in his determination of leaving them, they would take his life. But all these things had only the effect of showing him more clearly the unsoundness of the system he had abandoned. Some of the people of this village said, that, if they had him in their power, they would kill him by scraping him in pieces with their nails!"

The immense importance of establishing schools

in every part of Ceylon, and of employing NATIVE ASSISTANTS, can only be justly appreciated by a patient and extensive investigation of the deep-rooted idolatry and consequent habits and practices of the natives. It will, however, aid the investigation, to present a sketch of the character and labors of one of the native assistant missionaries, and his excellent wife, extracted from communications of Mr. Bridgnell to the committee, and to state a few facts from the Colombo school report of 1828, drawn up by Mr. Clough.

Mr. Bridgnell says,—“I have ever been desirous, since I had the charge of a circuit, and a native assistant brother under my care and direction, to give you as detailed and particular an account of his labors as of my own; and hence I have been led to write you occasionally a letter on the subject of our excellent brother *Cornelius Wijesingha's* labors among the people, and I think it is time you should hear of him again.

“He has communicated to me an awful instance of the infatuating power of ‘the spirit that now worketh in the children of disobedience’ in this country, which will be read with painful interest. He visited a Kandian dangerously ill with fever. The poor man, on seeing him, fell a weeping, and said, ‘I am going to die: it is kind in you to come and see me.’ He was asked what were his hopes of salvation. He answered, ‘I have no hope whatever. My mind is full of trouble, for I am afraid to die.’ It was shown to him how impossible it was for him, who had been living in the love and practice of sin, ‘and abominable idolatries,’ to have a good hope of salvation, except in the way that the gospel of Jesus, the Saviour of mankind, opens to us; and he was exhorted to seek, by deep repentance and true faith, for pardon and peace with God. But, alas! it seemed as if the god of this world had blinded his mind, lest the light of the glorious gospel of Christ should shine unto him. The afflicted man appeared determined to persevere in his prayers to the devil, and, while the Christian missionary was standing by, actually sent off a person to call the kapua, or devil’s priest. Every means were used to convince him of his great wickedness in worshipping, and serving, and confiding in the great adversary of God, the enemy of all righteousness, and the destroyer of souls; but they were used in vain. The wretched man lived but as a true ‘child of the devil;’ and as such only, I fear, alas! he died.

“Such instances as these, together with that general indifference to divine things which prevails, cannot but tend to depress our spirits. The anguish of soul which a faithful missionary feels when his hopes of success are at any time laid low, can never be ade

quately described. My fellow laborer, like myself, is, however, no stranger to the feeling.

"His most interesting scene of labor seems to be the *paddy*, or rice-field; and he has often conversed with the laborers on the goodness and mercy of God manifested towards them and all his creatures. He cannot, indeed, always secure their attention; but he has occasionally spoken to them in the midst of their labors with apparently very good effect. Once, having exhorted some reapers not to confine their thoughts to the things of this life, but to seek also the blessings which relate to a future life with all possible earnestness, they remarked, 'It is very true what our friend here has said; for when we die, we can take none of these earthly things with us.' 'But,' inquired another, 'how must we seek?' He and all were directed to come to God through Christ, that they might experience his pardoning mercy and redeeming love.

"He takes every opportunity of leading the minds of the poor prostrate Kandians, whose whole care and pleasure may be summed up in one word,—rice,—to things of infinitely higher value and more lasting importance. Happening to pass by a tank where a number of them were employed in fishing, he stopped and preached to them on our Lord's parable of the 'net that was cast into the sea, and gathered of every kind.' Matt. xiii. 47—50.

"He not only labors to 'do good unto all men' 'in season,' but also, as some would think, 'out of season.' One evening he met a crowd of more than a hundred persons, the attendants of a bride who was being conducted to the house of her bridegroom. He did not think it right to lose so favorable an 'opportunity' of calling their attention to 'the true sayings of God.' 'Blessed are they which are called unto the marriage supper of the Lamb.' The whole company stood still and heard him with fixed attention; and he exhorted them all to believe on the Lord Jesus Christ for pardon, holiness and heaven.

"Mrs. Wijesingha's labors, also, among the people, as well as her husband's, I trust, will be rendered an abundant blessing. Though success has not crowned the efforts that have been made, so as to bring many females to the 'house of prayer' at Rillegalle, the influence of her exhortations and example has been more effectual at other places. Not long since, at Panawitiyē (the new place which I opened for preaching last year, in connection with the Etampalla school), I was exceedingly gratified to hear that Cornelius had, when accompanied by his wife from Rillegalle, a large congregation, in which were included fifty females. This is an almost if not entirely unprecedented thing in the Kandian country, and augurs well. He preached to them from 'This is a faithful saying,' &c.

"Cornelius, in the way of visiting from house to house, amidst many discouragements, has met with some cheering instances of usefulness. A little girl, in one house he visits, who was a short time ago as ignorant as a chair respecting God and her soul, can now give intelligible and proper answers on these important subjects.

"This plan of visiting the people is sure, more or less, to be followed by beneficial results. It not only opens an easy way of access to the inhabitants of the jungle, but it also renders more courteous these semi-civilized people; and, in some considerable degree, hath already 'broken down the middle wall of partition between us.' Mrs. Wijesingha had, on one occasion, eighteen Kandian females at once in the house, who had come from Mutugalle, two miles' distance, to return her visits. She failed not, as she was able to improve the time; she 'expounded unto them the Scriptures,' showing our fallen, sinful nature, and the way of salvation by Christ.

"Among other means of usefulness among the people, he has found that his family prayers, to which he invites all the Kandians, are a particular blessing. He sometimes has as many as nine persons present on these occasions, morning and evening, to whom he reads and expounds the Holy Scriptures. Here is a pleasing prospect of good. 'Oh! how my heart has rejoiced,' says he, 'to see these heathens, in our family prayers, bow down their knees to our adorable Jesus!' I trust the prayers of my excellent coadjutor in their behalf will be answered; and that God will incline their hearts to receive the 'truth as it is in Jesus.'

"He has formed the few he could collect together into a class. It consists of the three low-country schoolmasters, who are employed in our Kandian schools, one Kandian schoolmaster, and another Kandian young man. May God awaken them, and give them a sincere 'desire to flee from the wrath to come.'

"Since his return from Colombo, with his wife, I am happy to find that she has been nearly as active as himself, and has been laboring to make herself useful among the Kandian females. They frequently go out together among the people, and while he is engaged in conversation with the men, she is endeavoring to interest and instruct the women. Many of them, in return, have called to see and converse with her; and she seems to be giving them 'precept upon precept, line upon line, here a little and there a little.'

"The prejudices of caste, I fear, will long continue to be a great hinderance to our success in the interior. They seem, as far as I can judge, to be much stronger and much more deeply rooted here than on the coast. Cornelius has had very much to contend with them.

"On going down to reside at Rillegalle, he made it his first care to revive the school in that place, which had been sadly neglected by the master. Having obtained an interview with some head-men and several private individuals, he inquired of them, what was the reason that they did not send their children to school. One of the Corales, in the name of the rest, answered that they did not wish to disguise their sentiments on this subject; and, therefore, he would frankly acknowledge the true cause of their unwillingness to send their children to be instructed. It was as follows:—That, as the schoolmaster was a man of the Chando caste, and they were, for the most part, Wellales, they could not submit to the disgrace which would be consequent on their allowing their children to be taught by one so far beneath them. The Chando man, according to the ancient Kandian usages and law, was incapable of holding any situation whatever under government; nor were they allowed even so much as to come upon the veranda of a Wellale family; and though a considerable change, he said, had taken place since the English obtained possession of the Kandian territory, and though they were sometimes forced into an outward conformity, which was opposed to their real sentiments, yet never, except when it appeared absolutely necessary to save their backs, or their situations, were they willing to submit. Cornelius endeavored to convince them of the extravagance and folly of their opinions with respect to caste; but in vain. He is of the Wellale caste; and on his assuring them that he himself would superintend the education of their children, and on no occasion suffer them to be punished by the Chando master, they promised with apparent satisfaction that they would send their children to school. Shortly after, one of the head-men brought his two sons, and delivered them to the care of Cornelius; charging him, at the same time, never to forget the promise he had made.

"In one of his visits to Kaudamuna, when he called at the Mohotal Râla's, the head of the family was from home; but he was treated by the son-in-law and grandsons with great respect. While he was conversing with them, the Mohota Râla's wife, daughter and grand-daughters, sent for the Kaudamuna schoolmaster, and inquired of him if Cornelius was a Chando padre. On being informed that he was a Wellale, 'Is he! is he!' said they; 'then he is as good as ourselves;' and they immediately ran out, stood round about him, and listened to his discourse.

"The schools, if not the principal mean of usefulness, must ever be regarded as of the most vital importance, in a mission such as ours; and any thing that is thrown in the way of our success as to them, must be allowed to be peculiarly discouraging.

"An expression of gratitude to God for deliverance from an imminent danger in a journey down to Rillegalle, I think it right, in the name of Cornelius, to record. Having to cross a tremendously deep ravine, his foot slipped in passing over; and, had he not been caught by a person behind him, he would inevitably have been precipitated into the depths below.

"He has to be thankful, likewise, for having been preserved from the fury of wild beasts. One evening, on coming home, he heard that two wild elephants were in the jungle opposite the mission-house: he, of course, felt somewhat alarmed, as it was almost certain they would enter the mission premises at night. With two of the schoolmasters, and a Kandian, he prepared, therefore, to give them the meeting. The elephants came, according to expectation, when three of the persons who were on watch fired at once, and, as they supposed, all the balls entered one of the elephants. He chased them about ten paces, then both turned back and ran away. The body of the wounded elephant was found, a few days after, in the jungle, at the distance of about six miles.

"The activity and vigilance of the collector, G. H. Cripps, Esq., have in some measure prevented the depredations of elephants in the neighborhood of Kornegalle. Nevertheless, a few mornings ago, we were alarmed by the cries of the servants after a very fierce elephant, that had broken into the mission ground, and was destroying the trees. Our efforts to frighten him were for a long time unavailing, as I had neither gun nor chules. A little before day-break, however, we had succeeded in driving him away. He left too many traces of his visit, though but such as he usually leaves behind him. He had feasted himself largely on the cocoa-nut trees, and had destroyed all the plantain trees in the garden, except two or three. I wrote a note to the collector, informing him of the rapacious deeds of our early visitor; and he was kind enough to send off men immediately in search of him, in order that he might have him destroyed; but they were unable to discover the place of his retreat. This, I understand, is the first visit paid by any of these huge inhabitants of the jungle to the mission garden at Kornegalle; but it is supposed, that, as one has found his way to it, we may probably calculate on seeing him again."

"To give a full view of the state of the schools," says Mr. Clough, "and of their extensive and powerful influence on the great mass of heathen darkness and depravity in this country, it would be necessary, in the first place, to lay open the sad state of the people amongst whom we labor; to exhibit exact pictures of their moral condition; and to show into what awful depths of mental, spiritual and moral depravity

heathenism has plunged this part of the great family of man;—it would be necessary to state the exact condition the country was in previous to, or at the time when, our school system was first introduced among them; to trace out all the changes it has already wrought, and to give a clear view of all the shades of difference which are now observable among the native population, both morally and spiritually.

“A few weeks ago, I was travelling through a village called *Kossgoddua*, a place which has ever been remarkable for its complete devotion to heathenism, and the superstitious practices of demon-worship. We have bestowed some labor upon this strong-hold of sin, this place of moral and spiritual darkness. On passing through it rather early in the morning, and viewing, with some interest, its sombre appearance, my attention was suddenly arrested by a very excellent building, which struck me as being a school. Being a perfect stranger, I was not sure whether I should have my curiosity satisfied; but on coming opposite to it, several native men were standing, and apparently closely engaged in conversation. A asked, ‘What place is this?’ They replied, ‘A school.’ I hesitated a moment before I put another question, and my servant got the start of me, and said at once, ‘What kind of a school?’ They all replied, as with one voice and mind, ‘It is a *Yagnyvakirjana Pali*’ (*Praying-School*), intending thereby to say, that in such schools the children were not only taught to read, but at the same time to fear God and pray to him. In such schools, also, the people of all ages are assembled: to them the gospel is preached; and much real spiritual instruction is imparted. May God grant that all our schools may be praying schools. It is also becoming a general impression in the village, that wherever a Christian school is established, the place must, as a matter of course, soon rise into an improved condition. The following fact will throw some light on this statement:—A short time ago, two poor creatures, from one of the distant districts, were convicted before the Supreme Court for murder. One of our native assistants visited them frequently to the last, and gave us every reason to hope that a saving change had taken place in them. The day before they were executed, they drew up a written request, addressed to the Wesleyan missionaries, to implore they would send and establish a school in their village, stating its wickedness and depravity, and attributing its continuance in that state to the want of a Christian school. And they further expressed an opinion, that, had one been there before, they would have been saved from their present deplorable state.

“When on a visit, a short time ago, at Caltura, we

were called upon by the head-man of the district, a very fine-looking man. His appearance struck me much, but especially his kind, and apparently affectionate demeanor. I said to him, that I thought I had seen him before; he said, ‘Yes, sir; I was one of your scholars, when Mr. Harvard was in this country. I left your school when only a lad, with no other recommendation than my education, to go to the Kandian country, and now, by the blessing of God, I have attained my present rank’ (first chief of the district). And he wished to know if he could now serve me or the mission in any way, in his district, which he would do with sincere pleasure.

“*Kehelwatte*; literally, the *Plantain or Banana Garden*.—This village is chiefly occupied by the washer-caste, and is a populous place, containing several thousand inhabitants, among whom we have established both Sunday and week-evening preaching. The turbulent character of the people has, however, given us a great deal of trouble, especially in the beginning of the year, by washing clothes on the Sunday, in the lake close to the school, during the time we were at divine worship. It has since been agreed upon by the whole village that Sunday washing should be given up. This was about six months ago; and it is with pleasure that we now state that hitherto they have kept their promise, though they have several times had strong inducements to break it, owing to the unsettled state of the weather. The man who gave us the ground to build the school upon died about a fortnight ago, very suddenly, and his poor widow requested the missionary to go and improve his death by a sermon. He thought this so very singular to come from a *Cingalese* woman, that he at once consented. On conversing with the widow afterwards, he found her a sensible, well-informed Christian; she said she had often heard him preach when she was a school-girl, about ten years ago. Thus we see how the seed sown among these schools springs up; yea, and it will spring, and nothing shall hinder it.”

The tortures practised by the infatuated devotees of Continental India, are but little known in Ceylon; yet they occasionally occur, with every attendant circumstance of idolatrous fanaticism. Such an instance is narrated by Mr. George, as having occurred near Trincomalee.

“We are not called, in this part of the East,” he observes, “to witness the heart-sickening scenes which the funeral pile, the Ganges and the Juggernatha present; yet, as the religion of the heathen in the northern part of Ceylon is purely Brahminical, the aborigines, when they emigrated from the continent of India, brought with them their religion, its prejudices, follies and cruelties. This is a presumptive

evidence of that which has been traditionally stated, that this part of the island was once the theatre of human immolations; and although the horrifying practice does not exist now, yet the same ferocious spirit which has identified itself with all the diversified forms and gradations of idolatry, continues still to show itself in innumerable modes of self-torture.

"A few months ago, I witnessed a strange and degrading scene. A fine young man, apparently about twenty-five years of age, being prompted by a chimerical imagination, and the false insinuations of the priests, resolved to render propitious the goddess Ammen, and thereby obtain great advantages. With these hopes, he submitted to a most torturing ceremony, as the goddess to be honored is supposed to be of a sanguinary temper. She is said to have murdered her own child, and to have drunk its blood. To please this demon, he first discolored his body with paints and saffron, so as to look terrible; and having partaken plentifully of narcotics, he proceeded to walk round the temple upon slippers studded with nails, which pierced his bare feet; after which he was supported while he stood on one foot, on the point of a pole about six feet high, called *calloo*.* After this, an iron hook, at least five inches long, with two prongs more than an inch in circumference, was thrust through the skin and muscles of his back, and a rope about forty yards in length was attached to the ring of the hook. This was held by two men, to prevent the wretched man from destroying himself, or others; for if he were to get loose, they said, he would run into the fire or water, or commit murder, or whatever the spirit of the goddess by which he was inspired might prompt him to do: at least so they believed. In this way, the infatuated man was led round the neighborhood. The applause of the multitude,—the impulse of his own deluded mind,—the stimulating effects of the narcotics,—and the excruciating pain he endured from the hook, made him quite frantic; so that he would frequently, with almost inconceivable agility, bound forward the length of his rope, and attempt to escape; but was prevented by the men who held it.

* The name and form of an iron instrument used formerly by the Tamilians in putting to death malefactors, by impaling or spitting them.

His back was thus lacerated by the prongs of the hook, and the blood occasionally flowing from the wound, and mixing with the paints on his body, made him appear, when in his gesticulations, the most demon-like one could possibly imagine. During this ceremony, he was an object of the greatest awe; for the people imagine such a one to be possessed of a supernatural influence; and that all whom he blesses are blessed, and whom he curses are cursed: hence they scrupulously avoid offending him, and to obtain his blessings are very liberal in their offerings to the Bramins. Never did I feel more fully than I do now the insufficiency of my own efforts, and the inadequacy of human means to destroy the formidable systems of Eastern paganism, and to establish the glorious kingdom of the Redeemer."

The report published at the beginning of the year 1831, gives the following statement of the mission and schools:—

"In the island of Ceylon, twenty-one missionaries, including assistants, are employed. The schools are seventy-eight in number, affording instruction to about four thousand children.

"In the preparation and distribution of religious tracts, our missionaries coöperate with those of other societies. We insert the following extract from the last report of the *Jaffna Tract Society*, forwarded to us by Mr. Roberts, the secretary:—

"The darkness which overspread the moral horizon begins to disperse, and the committee trust a brighter day is dawning on this island. Whether they look at the patronage and support which the society have obtained, its openings for the distribution of tracts, or the good which has already been done by softening prejudice and exciting an inclination to hear and understand the truth, they have abundant cause to rejoice, and to hope that the dews of heaven will at length descend on this moral desert, and make it as the garden of the Lord.

"35,447 tracts have been published during the year, which, added to the number published as stated in the last report (*viz.* 125,340), make 160,787, since the formation of the society, besides the English tracts given by the parent society."

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CHAPTER V.

MISSIONS IN CONTINENTAL INDIA.

To connect Continental India with Ceylon was amongst the first schemes of Dr. Coke, when projecting the Asiatic missions.*

It was also the intention of the Methodist missionary committee, subsequent to the doctor's departure from England, to commence a mission on the Indian continent, as soon as their funds would enable them to meet the additional expenditure. Mr. Harvard had already had intimation of the committee's intention, when the mission was hastened by an earnest request, forwarded to Mr. Lynch, from Madras, by several persons attached to the Methodist doctrines and discipline. Amongst them was Mr. Robam, a local preacher. At the little conference, or district meeting of the preachers, in Ceylon, assembled July, 1816, Mr. Lynch was requested to proceed to Madras. He, accordingly, left Jaffna, for India, January 23d, 1817. The following brief abstracts from his journal may not be uninteresting to the reader:—

"On the 23d ult., I left Jaffna, in a small open boat, about nine feet broad, to cross as broad a sea as the Irish channel; and, after a passage of thirty-eight hours, landed at a place called Codacony, or point Calmiro. On the 28th, I arrived at Negapatam, and, at the request of several who understood English, remained there five days.

"Monday, February 3d, I set out from Negapatam, and, at six the same evening, arrived at Tranquebar, and proceeded to Dr. Cammera, senior, of the royal Danish mission. This to me was the most interesting place I had seen since I left England: here the first Danish missionaries began and continued their labors in India; here they planted and built the first churches; here they lived, and here they are buried. I visited their tombs. I had read and heard a little of them, while yet in Ireland. Little, little did I think, that, bearing the missionary name, I should ever stand at

* Some years previous to the doctor's sailing for Ceylon, he assured the Rev. Dr. Townley that his design was to constitute Ceylon a kind of collegiate residence, where missionaries, and especially native teachers, might be prepared for missionary undertakings; "and then," added he, with his usual ardor and animation, "they will easily cross the strait to the Malabar coast, and soon spread over the whole land, and all India be converted to God."

their sepulchres. I remembered that reading of these very men of God was the first cause of stirring up Mr. Wesley's mother to such zeal and fortitude in serving God, and instructing her children and others; and to this was, probably, owing the piety and zeal of her sons, to whom the world is so much indebted. Indeed, I could scarcely believe that I stood where they were buried, or that I stood in the same character of a missionary to the heathen world. For a moment I realized them, and Swartz, and Whitefield, and Wesley, in heaven, as if looking down upon me, approving my motives, as a missionary, but charging me with unfaithfulness, as a son, and successor in the gospel; and, with deep remorse of conscience, I withdrew from ground on which I was unworthy to stand. The present missionaries are Dr. Cammera and Mr. Schrifagle. The former kindly accompanied me through all their large estate, consisting of a spacious church, houses for free and orphan schools, printing-houses, and ware-houses, and six or seven good dwelling-houses. All these are in the fort. About a mile in the country, they have also an excellent two-story house, standing in the centre of a large garden, containing several acres of ground. Here the late venerable Dr. John died. About a mile from hence, they have another good church, and several rice or paddy fields. At this place, I saw the boys of several free schools collected, and heard them read, and repeat several psalms and portions of Scripture, and sing both Malabar and English hymns.

"A few months after his arrival, Mr. Lynch made a purchase of premises for a mission-house and a place of worship, in the neighborhood of Madras, between St. Home and Royapettah, in the midst of a large heathen population. The circumstances of the purchase and erection of the mission-house and chapel are thus detailed by Mr. Lynch, in a letter dated March 23d, 1819:—

"On my arrival, in October, 1817, I found the society reduced to twelve persons. I believed it to be my duty, however inconvenient for myself, to live as near them as possible, and by every possible means to strengthen and unite them, and also to give all

others, with whom I had any intercourse, a knowledge of our doctrines and discipline. After a few months, our little cause began to revive, and in February, 1818, I received a pressing invitation to take a house in Royapettali, about three miles south of the town of Madras. After a month or two, I took charge of the free school, and, one evening, without my intimating any thing of the business, a few friends subscribed one hundred pagodas for the purchase of premises. Brother Clough, and a few other friends, as well as myself, looked upon the whole as a singular providence, that a house and ground, every way suitable for us, was to be sold. The purchase was accordingly made. When this was known, several gentlemen said, 'You must build a chapel on that excellent situation;' and before I gave my consent, I had nearly two hundred and fifty pagodas promised. After much deep anxiety of mind, I began, and, believing that the school and chapel united would have a good effect on the public mind, I published an address, and solicited assistance.

"On the first of January last, a friend put a paper into my hand, stating the propriety of forming a Methodist missionary society at Madras. I was rather apprehensive that it was premature; but fearing to discourage such zeal and good-will, I agreed to hold a meeting for that purpose on the first Monday of February, when a tolerable congregation assembled.

"On the 17th inst. we held our first monthly meeting, and found nearly seventy pagodas were in the treasurer's hand, including donations and subscriptions, and that already we have subscriptions to the amount of nearly twenty pagodas per month (£8 15s. at the present rate of exchange); and now that we shall not have house-rent to pay, this sum will considerably lighten our expenses. The chapel was opened on Sunday, the 7th inst. At half past nine, A. M., the Rev. Mr. Rhenius performed service in Tamul to a good congregation, many of whom were heathens, and all seemed deeply interested. At half past six, P. M., our English service commenced. Mr. Rhenius read the evening service according to the order of the Established Church; the Rev. Mr. Hands, of the London mission, prayed; I then preached on Mark xvi. 15, 16; after which we made a collection. The Rev. Mr. Loveless then prayed, and after the people arose from their knees, he sung the dismissal hymn, and pronounced the blessing. Besides these brethren, who most kindly assisted, there were also present the Rev. Mr. Flemming, of the London society; the Rev. Messrs. Schmydd and Barenbruck, of the Church mission; and also a brother of the Baptist society, who that very evening arrived at Madras; so that there were in all eight missionaries present.

"I have hope that our school will be productive of

good. I have an English and a Malabar school at the mission-place, containing about fifty children; and a native school at a place called the Mount, five miles distant."

In consequence of application from European residents at Bangalore and Seringapatam, in the presidency of Madras, Mr. Hoole and Mr. and Mrs. Mowatt were appointed by the missionary committee to proceed to those stations, Mr. Close having been previously directed to assist Mr. Lynch at Madras. On the 19th of May, 1820, Mr. and Mrs. Mowatt and Mr. Hoole embarked at Gravesend, in the *Tanjore*, a private trader, in company with sir Richard Otdley, chief justice of Ceylon, Mr. and Mrs. Brownir, of the Church Missionary Society, and Adam Munhi Rathana and Alexander Dherma Rama, two Buddhist priests, who had been educated and baptized in England, by doctor Adam Clarke, under the sanction of the Methodist missionary committee.* On the 5th of September, the vessel anchored off the river, near Batticaloe. The day following, having landed some of the passengers and their baggage, they weighed anchor, but had not sailed far before they were overtaken by a tremendous storm, in which the vessel was set on fire by lightning, and they escaped with the loss of every thing on board. The circumstances of this awful event are thus related by Messrs. Mowatt and Hoole, in a letter to the committee:—

"Having weighed our anchor about one o'clock, September 6, the day we landed the passengers and luggage, we steered north along the shore, with a light breeze and fine weather.

"At sunset the sky bore a squally appearance, and the captain ordered to shorten sail; and, about seven o'clock, heavy squalls, with rain and vivid lightnings, far surpassing any thing of the kind we had ever witnessed in England. At half past eight o'clock, while some were taking supper, and others retiring to rest, the vessel was most violently struck with the lightning, and was immediately discovered to be on fire in the main hold. The captain used every exertion to extinguish the flames; but finding the fire and smoke increasing in all directions, and every appearance of the ship being on fire in every part, he ordered the boats to be got ready; and with difficulty succeeded in hoisting out the yawl, which was stowed in the long-boat. We cannot easily describe the confusion and distress which then ensued. The vessel was all on fire below; and sent forth, at the hatchways, heat and smoke that were

* These young men, on their arrival at Ceylon, separated from the mission. Adam became one of the proponents, or native preachers, employed by the colonial government of Ceylon, in the southern part of the island: Alexander, after visiting Calcutta and Madras, returned to Ceylon, where he still resides.

almost suffocating. The darkness of the night, relieved only by flashes of lightning which had already proved fatal to two of our seamen, added greatly to the terror of the scene. The flames had taken hold of the long-boat, and it was with difficulty we could make our way over the side of the vessel. A small four-oared boat, which was on the larboard quarter, was lowered. A binnacle, a compass, a tin case, which contained the ship's papers, and a box of dollars, that was in the poop cabin, were all that were saved. An attempt was made to obtain a little fresh water and some bread; but the flames rendered this impossible. Excepting the two sailors who were killed by the lightning, all the ship's company, forty-eight in number, got into the boats, and were obliged to leave the vessel for the safety of our lives, with only three oars to our two boats, and no rudder to the largest of them. Happily, we secured several pieces of wood, with which we made paddles; and also candle sufficient to give us light till day-break. But the death from which we were making our escape still threatened us; for the wind, changing several times, together with the force of the current, drifted the vessel after us, and obliged us frequently to alter our course. Now we felt the advantage of religion, as all earthly refuge seemed to fail.

"At ten o'clock, we saw the main and mizzen masts go overboard; and at half past ten, the foremast; nor did the fire disappear until four o'clock in the morning. After pulling all night, the return of daylight discovered the land to us at a distance, which cheered all our hearts. We were all in a most forlorn and pitiable condition: in fact, there was only one among us decently dressed. About seven o'clock, we discovered a native boat on shore, and by ten we got aboard her. Ascertaining that Trincomalee was about sixteen miles distant, we deemed it prudent to avail ourselves of this opportunity of getting to shore. An arrangement was made with the master of the boat for this purpose; and we satisfied our appetites with cocoa-nuts and rice. About eight, A. M., the following morning, September 8th, being in sight of Trincomalee flag-staff, and the wind being unfavorable, we sent our chief officer and supercargo to Trincomalee, to report our situation. They reached there about eleven, A. M., and immediately boats were despatched by Mr. Upton, commissioner of his majesty's dock-yard, which conducted us safely to shore. We were most kindly received by our brethren the missionaries, and obtained from them a few articles of clothing to enable us to proceed to Madras. Mrs. Mowatt was without bonnet, or any thing of her own to cover her; and brother Hoole was without a hat. Thus circumstanced, we rejoiced that we were counted worthy to suffer in the cause of Christ, though not im-

mediately for it; and are assured that this event will ultimately turn out to the furtherance of the work of God. We have also to give our grateful thanks to the God of all mercy for the preservation of our health while we remained at Trincomalee. Two of our stoutest men have died of the cholera, and others of the company are seriously unwell. We were so completely wetted through by the heavy rains on the night we left our vessel, and, on the following days, were so scorched by the sun, while we were in the native boat, as to feel the effects of these changes at the present time. The commissioner kindly offered his majesty's schooner, the *Cochin*, to convey us to Madras; and we provided for ourselves on the voyage. We embarked on Friday morning, and anchored, on September 17, in the Madras roads."

Instead of proceeding with the history of the missions in Continental India in detail, we shall select from the communications of the missionaries, on different stations, such extracts as may inform and interest the reader. In 1827, Mr. England visited Seringapatam, from Bangalore. The particulars of his visit to this once famed seat of Oriental despotism, afford striking evidence of the uncertainty of human power and grandeur, and of the moral destitution of those regions of darkness and idolatry. His letter is dated August, 1827:—

"I left Bangalore on the 13th, and reached Seringapatam on Friday the 17th. The people throughout the whole country between Bangalore and Seringapatam, speak the Canarese language, with the exception of the Mussulmans, who are very numerous towards the seat of their former power, and who use the Hindoostanee. Nothing worth recording occurred during the journey, excepting a Hindoo religious procession, which I witnessed at a lovely village between Clunapatam and Mundium; and which, for simplicity, exceeded any thing I had ever seen among the Hindoos before. About twenty females, dressed according to the Hindoo female costume, walked a few yards behind each other, and bore on their heads earthen vessels, of a globular shape, adorned tastefully with different ornaments drawn on them in chalk, and surmounted by what at first appeared, to an English eye, like a bunch of ripe corn growing out of the vessel; but on nearer inspection I found it to be the blossom of the cocoa-nut tree, which abounds here, the first-fruits of which they were then taking to the pagoda,—together with rice, fruits, ghee, milk, oil, betel, &c., to propitiate the god, that the trees might be fruitful,—but more especially, that the fruit might be large. When the shrill notes of the pipe first caught my ear, and directed my attention to the procession, it was winding its way among the numerous small hills that abound in this neighbor-

hood; now seen on the summit, and then lost to the eye in the intervening valley. But here, as in all that relates to these interesting people, however innocent and pleasing the thing may appear to be in itself, the heart sickens at the remembrance, that it is part of those 'abominable idolatries' which the holy God beholds with abhorrence, and will righteously punish.

"Serlingapatam is now entirely deserted by its European inhabitants; not a white face is to be seen within its precincts, save that of a pious conductor of stores. I saw and conversed with a few of the country-born people, whom he labors weekly to instruct in the truths of the gospel; and, after having arranged for divine service on the coming Lord's day, I felt a melancholy pleasure in walking nearly round the ramparts of this once celebrated fortress, majestic even in ruins. I visited the remains of the palace and seraglio of the now almost forgotten Tippoo; but, alas! such is human greatness, not a vestige of their magnificence remains! The court-yard of the seraglio, once a scene of Eastern festivity, is now overgrown with grass; and silence holds an unmolested reign in those apartments where the voice of mirth was formerly heard. The apartments of the palace, where the Eastern Napoleon planned his mighty conquests, are now forsaken public offices; the rich gilding and painting half concealed by a modern coat of whitewash! The slow and unobserved, but wasting hand of time, is crumbling this proud monument of Moorish power to dust; no one arresting its progress, or repairing its devastations. Its dreaded power has passed away like the baseless fabric of a vision; but, in the midst of its decaying ramparts, and forsaken and falling houses, presenting a glory surpassing that of its proudest days—a temple dedicated to the living God, and frequented by a few, who, I hope, are the living temples of the Spirit.

"Late in the evening of the same day, I reached Mysore, nine miles to the south of Serlingapatam, and was kindly received at the British residency. Here the rajah of Mysore resides; he and his court, perhaps, retaining more of the true Hindoo character and manners than any other native prince in Southern India. I conversed, at some length, next morning, with the principal person in the town of Mysore, a serious character, and was pleased to hear that he labors to benefit others; in the evening, saw the enormous elephant carriage of the rajah, used only on state occasions, when it is drawn by six elephants superbly caparisoned. It is the largest vehicle I ever saw, or ever expect to see."

In another letter, dated Bangalore, July 20th, 1828, Mr. England again writes:—

"Not many days ago, a circumstance occurred that may be followed by most important consequences to

the spread of Christianity among the Canarese people. An aged Canarese man called upon me, to inquire about the gospel and salvation. He had heard something of Christianity, and was anxious to hear more about it. In the course of a long conversation, I learned the following particulars:—That he had come from a village about thirty miles to the south of Bangalore, the inhabitants of which were fully convinced of the unprofitableness of idolatry, and despised their idols. That they, like himself, had heard something of the 'true God' (as he expressed himself) which the Christians knew and worshipped; and that the rejection of these idols, and a public avowal of Christianity, was a general subject of conversation among the people in their houses; that even their head-men were included in the number of persons who so talked, and were so disposed. He did not say that he was deputed by his village people to make these inquiries, but, from several circumstances and expressions, I am inclined to think that such is the case. He seemed highly pleased with the conversation, and assured me that he would write to the head-men of his village, to request them to come and converse with me about Christianity; observing that they could not be here in less than a fortnight. What may result from this occurrence, human foresight is unable to determine. It is the most pleasing and important event that has come to my knowledge.

"I cannot conclude this communication to the committee, without adverting to a subject to which I have in former communications directed the attention of the committee—to the Canarese, or aborigines of the Mysore.

"Most of the people speaking the Tamul language are, immediately or remotely, connected with the army; consequently subject to the removals and fluctuations incident to a military life in India. On the other hand, the Canarese people are altogether unconnected with the army, live in small villages, and, living by the produce of the soil principally, generation succeeds generation, without, perhaps, ever seeing the distance of twenty miles from the spot which gave them birth. Among them, too, a man never thinks of taking any important step in life singly: he talks the matter over with his own people, gains their concurrence, and then acts. The hope, therefore, is held out, that when Christianity is introduced successfully among them, it will not be embraced by solitary individuals only, but by communities. At least, idolatry is almost sure to be thus abandoned; and the Holy Spirit may employ this peculiarity of their social character and manners in the conversion and sanctification of their hearts. A most delightful prospect here opens to the eye of expecting faith. Village after village, as has been the case from other causes in the south,

casting their idols to the moles and the bats; the abominable and obscene symbols, which now rise conspicuous, and pollute almost every field, and hang suspended from almost every neck, corrupting alike possessor and beholder, shall be universally regarded as 'the abominable thing,' and, as such, be forever 'put away from among them;' and houses of prayer and songs of praise—the life-giving sound of the gospel, with its purifying and elevating ordinances, crowded by multitudes of its humble, spiritual, holy believers, shall cover and purge the land."

In June, 1830, Mr. England communicates the information of Seringapatam being delivered over to the rajah of Mysore by the British, and of the cruelties practised by the rajah on that occasion. "A short time ago," says he, "the renowned fort of Seringapatam was delivered over to the possession of the rajah of Mysore, by the British. Within this fort was a large building, which, since its occupancy by the British, had been used as a gun-carriage manufactory. Formerly it had been a Hindoo temple. The Brahmins wrought powerfully upon the mind of the superstitious prince, in whose hands he is a mere passive slave, declaring that after the above temple had been polluted so many years by the British, nothing less than human blood could purify it, and which must be that of seven virgins offered in sacrifice! The prince made no objections on humane or moral grounds, but declared its utter impracticability, from the character of Englishmen, and the universally known benevolence of the British government. Blood, however, human blood, must be poured out to appease the long-neglected and insulted gods, and to purify the place for the residence of the god to whom the place had originally been devoted. To accomplish this, and yet to avoid the consequences of incurring the resident's displeasure, the following scheme was determined upon: five criminals were under sentence of death, or banishment; two of these were assured that, if they humbled themselves before the rajah when he first entered the temple, such would be his joy on the occasion, that their pardon was certain. They went and placed themselves just in front of the idol. The rajah entered in full state, though almost without attendants, save Brahmins: the poor men, in the usual native manner, joined their hands together, raised them so that the two fore-fingers touched their foreheads, and bowed themselves in obeisance, when two peons (military servants), concealed for the purpose behind a pillar on each side of the shrine in the dark temple, with a single blow struck off their heads, which rolled ghastly between the sanguinary god and the superstitious rajah. Thus, when pleasing themselves that 'the bitterness of death was past,' and inwardly crying,

'Peace, peace, sudden destruction came upon' these victims to the 'tender mercies of the wicked,' alike characterized by treachery and cruelty. The comparative concealment in which so dark a deed was perpetrated, on the acknowledged fear of incurring the displeasure of the British, affords a proof of the benevolence with which the Hindoos have learned to invest the British character."

From Negapatam Mr. Bourne writes, in October, 1830:—

"A short time since, I received the very gratifying intelligence, that the inhabitants of a village about forty miles to the southward of Negapatam, called Melnattam, have come to a resolution to renounce the errors of the Romish faith, and embrace 'the truth as it is in Jesus.' After having given in their names, and openly declared their resolution to a native Protestant Christian, two of the principal persons of the village were deputed to wait upon me, to request that I would take charge of them, and give them religious instruction. I would have visited them myself immediately, but my engagements at home, that week, would not allow me to leave Negapatam. The only plan, therefore, which I could adopt, was, to send Christian, a native assistant, in whom I can confide, who left this place with the two villagers, on the 12th inst., for Melnattam. His report of what he has seen is of the most encouraging character. The village contains about one hundred houses, and the inhabitants are partly heathens and partly Romanists. They are poor, but have more simplicity, and less guile, than we generally meet with in large towns. Could we attend to them regularly, I have but little doubt of our labors being blessed to the heathens as well as to the Romanists. Christian preached to them several times, gave them several portions of the Scriptures, religious tracts, &c., and I allowed him to establish a school among them, for which purpose the people, at their own expense, constructed a suitable place in a few days. I intend to visit them myself as soon as the weather will permit. Our rainy season has now commenced. It appears to me, that the Lord is beginning to open our way more fully in the south of India; but my exertions here are cramped for want of assistance. My greatest desire is, to be able to 'go out' more fully 'into the highways and hedges' among the heathen, to publish the Saviour's name in the villages, and to become, in the best sense of the word, a missionary in character as well as in name."

In a subsequent communication, Mr. Bourne gives the following additional relation of circumstances respecting this important occurrence:—

"In a former letter, I gave a brief account of the inhabitants of Melnattam, a village to the south of Negapatam, having renounced the errors of the Romish

church, in which they had been educated, and of embracing the gospel in its purity, as handed down to us in the sacred Scriptures. I am desirous of calling your attention again to this subject, and of stating, a little more at large, our present prospects in that village and its vicinity. In November last, I left Negapatam, for the purpose of visiting these poor destitute people, and spent a few days in one of the most delightful missionary excursions that I have ever enjoyed since I left the shores of favored England. The people received me as if I had been an angel from heaven, some of whom, in all probability, had never seen a white face before. After taking a little refreshment, which, by the way, was not under very advantageous circumstances, as my house was a little place constructed of crooked sticks, leaves, &c., I and Christian my assistant, who was with me, assembled the people for the reading of the Scriptures, exhortation and prayer,—a scene which excited in me feelings of gratitude, love and praise, which I shall not attempt to describe. All the Romanists of the village, with the exception of one family, have publicly and decidedly renounced the errors of popery; and nearly one hundred souls are now under our care, receiving the best instruction in divine things we are able to impart to them. The holy sabbath, which previously they had only known in name, has been instituted among them, and its requirements cheerfully observed. Divine worship has been regularly introduced: the voice of prayer, thanksgiving and praise is frequently heard from their temporary temple; and their children, in the school that we have established, have begun to learn ‘the sacred Scriptures which are able to make them wise unto salvation.’ The men and women have made astonishing progress in learning the Lord’s prayer, the ten commandments, &c., especially when we take into the account that many of them are entirely unacquainted with letters. The morning on which I preached to them a regular sermon, we had upwards of one hundred and twenty present, who behaved with the greatest decorum, and evinced an evident concern to become more intimately acquainted with the important truths to which their attention was directed. I am now exceedingly anxious to erect among them a suitable place for divine worship. For this purpose, an eligible piece of ground, of considerable dimensions, has been purchased by a few native Christians, and presented to the mission. We have also received from a liberal friend £5 towards the erection of a chapel: and I hope that, by the assistance of a few other benevolent individuals, without troubling the committee with the subject, to obtain a sufficient sum to erect a building large enough to accommodate two hundred people.

“This opening may be regarded as the more im-

portant, from its relative situation in reference to the surrounding villages, and the access it gives us to a vast population, heathen as well as Romanist, many of whom have already intimated a desire to embrace Christianity. About eight or ten heathens are now candidates for baptism; and so far as we can see into futurity, there is every prospect of many others following their example, when we are able regularly to establish divine worship at Melnattam. Since I commenced this letter, a Roman Catholic catechist has waited upon me, for the purpose of declaring his intention to renounce the errors and superstitions of popery. He resides about seven English miles from Melnattam, and has at the present time about eight hundred people under his charge, many of whom, it is supposed, will follow his example.”

In 1829, a mission was also commenced at Calcutta, by Messrs. Percival and Hodson; Mr. and Mrs. Percival having removed from Ceylon to the presidency of Bengal, at the request of the committee, Mr. Percival’s knowledge of some of the Oriental dialects, united to his general character as a missionary, peculiarly qualifying him for the undertaking.

This mission must be regarded as an infant one. The information received from the station is, however, favorable. In August, 1830, the missionaries write:—

“Every Thursday evening, we have a service in the Portuguese language, which is conducted by brother Percival, whose acquaintance with that language enables him to take the service without encroaching much upon his time. Our attendance hitherto has been good.

“Every Sunday morning, we have a Bengalee service on our premises: the congregation is composed of our domestics and the children of our schools. Brother Percival takes this service also. He began, more than a month ago, to read sermons in Bengalee, and will very soon, without the aid of written compositions, be able to preach in the language. His knowledge of Tamul is a great advantage to him in studying Bengalee: in all our transactions with the natives, he is able to do our business without an interpreter.

“In education we are actively engaged. We consider this an important branch of missionary duty, when properly attended to. On our premises we have four schools in daily progress: one English boys’ school, containing one hundred and thirty boys, Portuguese and Bengalee; one English girls’ school, containing about thirty-five girls, Portuguese; one Bengalee boys’ school, forty boys; and one Bengalee girls’ school, containing from fifteen to twenty girls. The two former require the daily attendance of ourselves and Mrs. Percival, and form an important part of our daily duties. In addition to the schools on our premises, we have one in a village called Seelada, to

the east of the Circular road, where we are about to erect a school-room. It is an important part of the town, and hitherto unoccupied. We have visited several villages on the opposite side of the Hoogly; and have almost determined upon the occupation of one about half way to Serampore, called *Bállé Cál*. To extend our native work, we are now constructing a large tent of canvass, to put up in our gate-way, by the side of the high road, which is one of immense thoroughfare; and about three evenings in the week we shall have service in it, as opportunity may serve, and deliver tracts to such as can read."

Besides the places already mentioned, Bombay was, for some time, the residence of two missionaries; but the entire failure of the health of Mr. Homer, a young man eminently fitted for the station by his

knowledge of the Mahratta language, combined with other circumstances, occasioned the mission to be suspended.

The annual report for 1830 gives the following account of the missions in Continental India and Ceylon:—

"There are nine missionaries on the continent of India, including one assistant. The schools are twenty-five, containing upwards of a thousand children, many of whom are females.

"The number of members of society in India and Ceylon is one thousand; the children in the schools are four thousand nine hundred and twenty; the number of missionaries eighteen, and of assistant-missionaries, eleven."

CHAPTER VI.

MISSION IN THE MAURITIUS.

Two missionaries, Messrs. Lowe and Sarjant, have recently been sent to the Mauritius, with directions to devote their principal labors to the numerous slave population of the colony. They arrived at Port Louis, June 5th, 1830, and were kindly received by Charles Telfair, Esq., whose special request, joined to that of a small society of Methodist soldiers, on the island, and their conviction of the destitute situation of the slaves, had induced the committee to appoint missionaries to the station. A few days after landing, they were conducted, by Mr. Telfair, to his country house at Bois Cherie. "The arrangement then proposed," says Messrs. Lowe and Sarjant, "by Mr. and Mrs. Telfair, was that we should occupy the house prepared for our reception, on one of his estates, about twenty miles from Port Louis." The house intended for their residence, on Mr. Telfair's estate of Beau Manguier, was called Mount Horeb, and is thus described:—

"Mount Horeb is situated on the north end of the island, within a few minutes' walk of the spot where the British landed and captured the colony. Being a considerable eminence, it commands a more delightful, varied and extensive prospect over sea and land, than any other house in its vicinity. At a short distance from our door, most of the vessels pass that

enter the harbor. Here a gleam of gladness often cheers our solitude, and hope inspires our hearts, when at a distance we behold the British flag waving in the wind. On the left are many sugar plantations, rising in a gentle acclivity to the mountains of Port Louis, and amongst which are many habitations, rich in the verdure and beauty of nature, and romantic in the highest degree. Our possessions consist of a few acres of land surrounding the mount, principally covered with wood, shrubs and plants. Other spots are impenetrable for rock and stone. We are now preparing a garden, and hope, in a short time, with care and cultivation, to have plenty of fruit and vegetables."

The following are extracts from the journal of these missionaries:—

"October 7th, 1830.—We called upon Mr. Guibert, a Frenchman, a large and very respectable planter, whose habitation is near our own, and who received us in a very friendly manner, and expressed his views of our object as congenial with our own. This gentleman said he should be glad if we would baptize his children when convenient, as madame Guibert, though a Roman Catholic, had consented to have her children recognized as Protestants. On leaving, Mr. Guibert strongly requested a repetition of our visit, and has

since called upon us. Here we hope the Lord will open a door to preach his word to the slaves of this fine and well-regulated estate.

"Sunday, 10th.—This morning, several children from the school met under our veranda to repeat their catechism, and learn to sing. All were expected; but Mr. and Mrs. Telfair having arrived on the Saturday evening (whose presence is always hailed as a happy event), some were induced to stay away. During the morning, Mr. Telfair and son visited us, and invited us to dine with them at Beau Manguier.

"Mrs. Telfair's object being that of visiting the school, we met them at seven o'clock. A large fire was lighted on the green, a short distance from the celebrated Manguier tree, after which the estate is named. The trunk of this tree is of an enormous size, and its branches, though considerably shortened, form a delightful canopy from the heat of the sun. Near the fire the children of the school formed a circle; beyond them were their parents and the other slaves of the estate, in number about two hundred and sixty-nine, seated on the grass, forming a double semicircle. The children first rose and sung two hymns with all their strength, assisted by their master and ourselves; and truly their voices were musical and delightful, and capable of being heard through the stillness of the night at a great distance. The calmness of the evening, the melody of their voices, and the singular appearance of the fire glistening over their sable faces, afforded at once a scene imposing, solemn and interesting.

"11th.—Early this morning, Mr. Telfair visited the school, and ordered forms and desks to be erected,

and every alteration to be made that we might think necessary. During their stay, we lived principally with them, and received every possible expression of respect and esteem. By Mr. and Mrs. Rinquet we have ever been treated in the kindest manner. At their house we are always welcomed, and from their family have received our only aid in the acquisition of the language.

"Our first object has been the improvement of the children on the Beau Manguier estate. These we have regulated and formed into classes under a master formerly instructed in the school. Their attendance is regular, from six to eight, A. M., and ours as often as possible. A second school is commenced on another of Mr. Telfair's estates, about ten miles from the former: this we have planned at present to see twice a week. Since the departure of Mr. Freeman to the Cape, and Mr. Jones (on a visit) to the coast of Madagascar, we have received many pressing invitations from our friends in Port Louis, to take the English service every sabbath evening for the present. Being unable to preach at present in the language of the slaves, we have lately complied with their request, in conjunction with that of the Rev. J. Le Brun, and addressed alternately in his chapel a small but attentive assembly.

"The inhabitants of Port Louis are about twelve thousand, the majority of whom are Roman Catholics. The Protestant establishment consists of a military and a civil chaplain."

Very recent intelligence has, however, been received, from which it becomes uncertain whether the mission may not ultimately be relinquished.

CHAPTER VII.

MISSIONS IN SOUTHERN AFRICA.

In the autumn of 1816, the Rev. Barnabas Shaw, who had previously attempted, but in vain, to obtain liberty to instruct the slaves residing in Cape Town, felt an ardent desire to establish a missionary settlement in the interior of Africa; and, having communicated his wishes to the governor, his excellency was pleased to express his approbation of the plan, and to promise his sanction and encouragement, but stated

his inability to point out any particular spot where the proposed undertaking might be commenced with a probability of success.

As Mr. Shaw was thus left to his own judgment in the choice of a situation, and it unfortunately happened that he was alike unacquainted with the interior of the country, and with the brethren of other denominations, who had already, in different parts of that vast conti-

ment, unfurled the standard of their Redeemer's cross, an obstacle almost insuperable seemed to preclude the accomplishment of his anxious desire. At this juncture, however, Mr. Schmelen, a missionary belonging to the London society, who had spent some years among the heathen in Namaqualand, arrived in Cape Town, with about a dozen of his people; and, on being introduced to Mr. Shaw, he encouraged him to persevere in the prosecution of his plan, assuring him that there was sufficiency of work for more missionaries, and promising, in the event of his accompanying him to the country of the Great Namaquas, that he would render him every possible assistance.

"This," says Mr. Shaw, "I considered as an opening truly providential; but I feared the expense which would unavoidably be incurred, and I was doubtful whether my wife would be willing to undertake so long and so dangerous a journey, to live among a savage people. Indeed, I did not venture to mention it to her; but, one day, whilst Mr. Schmelen was conversing with us, concerning the state of the people, and their desire to receive teachers, my fears were nappily removed; for, before he had finished speaking, my dear wife turned to me and said, 'We will go with you; for the Lord is evidently opening a way to these poor heathen, and if we refuse to go, we shall offend him.' On my adverting to the expense, she said, 'I am sure the society cannot be displeased on that account; but if they should, tell them that we will bear as much of it ourselves as we can. We have each a little property in England; and for this purpose let it go.' On hearing this, my heart overflowed with gratitude to Him who had so influenced the mind of a delicate female, as to make her willing to sleep in a wagon for months together,—to travel through a dreary wilderness, amidst the howlings of ferocious animals,—to endure heat and cold, hunger and thirst, weariness and fatigue,—in order to assist in teaching the dejected sons of Ham the way of salvation."

In the beginning of September, our missionary quitted Cape Town, in company with Mr. Schmelen and his people; and, on the 24th of the same month, they met with a boor from Little Namaqualand, who stated that the captain of the Hottentot kraal in that place was extremely anxious to be instructed in divine things, and that he had been requesting the field cornet to use his influence in procuring them a missionary. About ten days after, our travellers were met by six Hottentots on their way to Cape Town; and, on entering into conversation with them, it appeared that one of them was the captain of the Little Namaqua kraal, and the others were some of his people, who had undertaken a journey of between three and four hundred miles, for the express purpose of seeking

some individual who might make them acquainted with the way of salvation. "As it was certain," says Mr. Shaw, "that this heathen chief could obtain no missionary in Cape Town, and considering it a particular providence that we had fallen in with him, in so peculiar a manner (there being many different roads leading to the same place), we proposed to him that I should remain at his kraal, which was about nine days' journey from the place where we met. He appeared highly delighted with this proposal, and said, the reason of his going to Cape Town, in search of a teacher, was, that he had heard a little of that which was good, and earnestly longed to hear something more. At the time of our religious worship, while brother Schmelen was speaking of Jesus, the Good Shepherd, tears streamed down his cheeks; and, during prayer, he laid with his head bowed upon the ground, and his groaning of spirit, had it been heard by the friends of the heathen in England, would have fanned that flame of holy zeal, which has already been kindled in their hearts."

On the arrival of the party at the Namaqua kraal, Mr. Schmelen preached on the important and interesting subject of Christ coming into the world to save sinners; when all the people seemed to listen with profound attention, and some of them wept audibly. Prayers were then offered to the great Head of the church for his direction and assistance; and a series of questions were put to the captain, relative to the establishment of a mission, and answered by him in the most satisfactory manner. The next evening, Mr. Schmelen took his departure, with the hope of reaching the place of his abode in four or five weeks; whilst our missionary and his wife were left at an immense distance from all their earthly friends,—surrounded by heathens,—and scarcely able to understand the language in which they were addressed;—yet experiencing a calm serenity of mind, and reposing all their cares on Him who hath vouchsafed to say, "I will never leave thee, nor forsake thee."

The people with whom they had now taken up their abode have two places of residence; living in summer on the top of the Khamies mountain, and during winter at the bottom; and as they were now about to remove to the former, our missionary and his beloved partner had to perform a journey of three days before they reached the summit of the eminence. It seems there is one way much nearer, but no wagon can ascend it; and even by the path which was taken, it was extremely difficult to climb the mountain, with *fourteen* oxen drawing together.

The huts of the Namaquas, as described by an intelligent traveller, are perfect hemispheres, covered with matting made of sedges; and the frame-work consists of semicircular sticks, half of them diminish-

ing from the centre or upper part, and the other half crossing them at right angles; so as to form a correct representation of the parallels of latitude and meridians on an artificial globe. One of these huts was now assigned for the abode of Mr. Shaw, who observes, that it had neither a chimney nor a window, and that he was obliged to form a door with a few sticks and a little sacking. He resolved, however, to erect a better habitation for himself as soon as convenient, and to cultivate a piece of land for a garden; and until this could be accomplished, he made himself perfectly contented with his situation, regardless of every other consideration save that of benefiting the souls of the perishing heathen around him.

An individual imbued with so truly missionary a spirit might be expected to commence his evangelic labors without delay. This he accordingly did, and was soon encouraged to hope that the word spoken, like seed cast into prepared ground, would speedily spring up, and eventually produce much fruit to the honor of the gospel. On entering into conversation with his little flock, after the religious services of the day, he found some of them able to give satisfactory answers to several of his questions, though they said that others were "too difficult;" and, as they returned to their huts, it was pleasing to hear, that the few lines or sentences of the hymns which they had learned were the subject of their song. In little more than a month, indeed, they were enabled to speak of the things of God, and the state of their own souls, in a way which evinced that the instructions they had received had been accompanied by the blessing of HIM whose exclusive prerogative it is to irradiate the dark understanding, and to soften the hard heart of an unregenerate sinner.

On the first of December, about twenty persons assembled, at Mr. Shaw's request, for the express purpose of religious conversation; and the remarks which fell from some of them, on that occasion, cannot fail to interest and gratify the pious reader:—On the old captain being asked what effect the gospel of Christ had produced on his mind, he replied, "All the sins which I have committed from my childhood to the present time seem to be placed before my eyes." The man who acted as an interpreter to our missionary, observed that, on one occasion, after hearing the word of God, he was constrained to retire behind the hushes, in order to pour out his soul in prayer, and that the weight of his sins appeared to press him to the earth. Another said, "Though it formerly seemed as if some one told me, that I was a sinner, and had committed many sins, I am now more fully assured of it; yet I hope to find redemption through the blood of Jesus." A short time afterwards, the captain of

the kraal informed Mr. Shaw, that though he had been extremely sorrowful, on account of the weight of his sin, the burden had been removed by the mercy of God, and his mind was now filled with peace and joy.

Besides communicating to these poor heathens the glad tidings of salvation, Mr. Shaw began, in the month of May, 1817, to instruct them in reading and in the arts of agriculture. "A boor," says he, "who had seen the plough which I had made, after the manner of the English, predicted that it would break against the first stone we came to, in the land; and another sent me word that my labor would prove ineffectual, as no plough could be used without wheels. I persevered in my work, however, and soon convinced them that I could plough to better purpose with four oxen, than they could do with the Dutch plough and twelve oxen. For a considerable time, indeed, I was under the necessity of following the plough myself; but I preferred this to the privation of corn, or to the necessity of purchasing it from the boors. The natives, also, are anxious to have corn, that they may be able to make bread; and about fourteen of them have already sown their seed,—some one bushel and others five;—so that the gospel, I trust, will not only prove beneficial to the souls of the Hottentots, but also to their temporal circumstances." The following month, the missionary selected from among the candidates for baptism ten persons who appeared to have the clearest views of that sacred ordinance; and publicly admitted them into the pale of the visible church, in the name of the Father, the Son and the Holy Ghost. "The questions which I asked," says Mr. Shaw, "were answered in the most satisfactory manner; and before the conclusion of the service, I requested those who had been baptized to stand up, and receive a word of exhortation, which I gave from 1 Thessalonians v. 15—24." In the month of December, Mr. Edwards, who had been sent out by the directors in London, arrived at Cape Town; and, early in the ensuing year (1818), proceeded to join Mr. Shaw, at his station on the Khamies mountain. The committee having forwarded by him a forge and a quantity of iron, he and his colleague were enabled to furnish the natives with ploughshares and other implements of husbandry;—a circumstance which encouraged them to apply themselves to agricultural employment. For a considerable time, however, this part of Africa was visited with such an excessive drought, that some thousands of oxen belonging to the Dutch farmers actually perished for want of grass and water, and many of those belonging to the society fell victims to the same privations.

As a proof of the necessity which existed for sending out additional help to this part of the missionary

vineyard, Mr. Shaw alludes to various calls which they received from the perishing heathen around them, to extend the knowledge of the everlasting gospel. One of these, as being particularly interesting, we shall lay before the reader:—

A Hottentot, who had long talked to his friends of visiting the Khamies mountain, arrived there one day in the month of February, and said, "My errand in coming here is to request that you will come and teach us, at our place, the good things of the gospel. I am now an old man, and have long thought of the world; I now desire to forget the world, and seek something for my soul. We have many people; I have reckoned so far as three hundred, but there are and will be many more. There are Bastards, Hottentots and Bushmen, and all of them earnestly long for the gospel. I now see that the objection of the Christians against the gospel is nothing but jealousy; I was formerly so myself, having been baptized, &c. I thought it wrong to teach the heathen, till some months ago, I heard a person read those words—'I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.' I thought of these words all night, and got no sleep. I rose early in the morning, and went to one of my friends, whose house was a considerable distance from mine, to speak with him: to my great surprise, I found him in the very same state of mind as myself, longing to hear the gospel, and greatly troubled. I stood amazed, and said, this must be from God; if it be not from him, I know not from whence it has come. I will go to the Khamies mountain and hear for myself. He said, if you will go with me, or come to us, I will send a wagon and oxen for you; if I cannot procure men (though I am now old), I will come myself, and be assured I will never leave you; I will give all my cattle over to the other people, and live free from worldly care; but you must come soon. On my way to this place, I met with a friend of mine, who has heard three or four sermons in your church some time ago. I knew his mind well, respecting missionaries and heathens; he was very proud and very high, but this morning, through what you preached yesterday, he lies low, he is cut down, his pride is in the dust, and he says he has much trouble of mind; if he were not so far off, he would come to church every sabbath."

About this time, a converted Namaqua, named Jacob Links, who had, for some time, acted as one of the interpreters to Mr. Shaw, was providentially raised up as an assistant to the mission in a more important way; being found both able and willing to communicate to his countrymen, in their own language, the great truths of Christianity. The following particulars, relative to this individual, are stated by himself, in a letter ad-

ressed to the committee of the Wesleyan Missionary Society in London:—

"Before I heard the gospel, I was in gross darkness, ignorant of myself as a sinner, and knew not that I had an immortal soul; nor had I any knowledge of Him who is called Jesus. I was so stupid that, on one occasion, when we were visited by a Hottentot who prayed to the Lord, I thought he was asking his teacher (Mr. Albrecht) for all those things which he mentioned in his prayer. Some time after this, another Namaqua came to our place, and spoke much of sin, and also of Jesus. I was much affected by his conversation, and became so sorrowful, that I knew not what to do. My mother having some leaves of an old Dutch psalm book, I thought if I ate them, I might receive comfort; but in this I was disappointed. I then got upon the roof of an old house to pray; thinking that the Lord would hear me better on an elevation than on the ground. As this proved unavailing, I ate the leaves of various bitter bushes, hoping that the Lord would have mercy on me; but still my burden was not removed. At length I heard that I must commit my cause into the hands of Jesus; and on endeavoring to do so, I found my mind much lighter; but as there was no one in our part of the country to instruct us, I felt anxious to go to the Great river, in order to hear the word of God.

"I was now persecuted both by blacks and whites. The farmers said, if we were taught by missionaries, we should be seized as slaves. Some said, I had lost my senses; and my mother, believing this to be the case, wept over me. After this, a missionary, on his journey towards Pella, remained some weeks with our chief, but as I was tending cattle in the Bushmen country, I heard nothing. Our captain, and four other persons, afterwards went in search of some person to instruct us; and when they returned, and I saw the teacher whom the Lord had sent us, it was the happiest day I had ever known. Through the word spoken by our missionary, I learned that my heart was bad, and that nothing but the blood of Christ could cleanse me from my sins. I also found Jesus to be the way of life, and the sinner's friend; and I now feel the most tender pity for all those who are ignorant of God.

"Before our English teacher came, we were all sitting in the shadow of death. The farmers said they would flog us, and some of them even threatened to shoot us dead, if we attempted to pray; observing that we were not men, but baboons, and that God was blasphemed by our prayers, and would punish us for daring to call upon him. Now, however, we thank the Lord that he hath taught us by his servant, and that he hath, also, given his Son to die for us! We

hear, likewise, that many people in England remember us in their prayers, and we hope they will not forget us."

Mr. Shaw, having had occasion to visit Cape Town, waited upon the governor, who continued to express his approbation of missionary efforts among the heathen; and readily gave his permission for the establishment of a new settlement among the Bastard Hottentots, at a place called Reed Fountain, about two days' journey from Khamies Berg. Accordingly, on the arrival of Mr. and Mrs. Archbell from England, it was agreed that they should occupy the new station; and, after travelling with Mr. Shaw to his post, and spending rather more than a fortnight among his people, they began to think of removing to the place of their destination.

"On the 10th of August, 1819," says Mr. Shaw, "brother Archbell and myself left Lily Fountain, on the Khamies Berg, for the new station. The weather, which had been wet and cold, was now favorable: the genial rays of the morning sun were sufficiently warm to correct the coldness of the sea air, which, at this season of the year, is often severely felt on these elevated mountains. The valleys, decorated with the most beautiful flowers, charmed the eye, whilst the innocent tribe, from their solitary bushes, chirped away that tediousness, which is so apt to steal on the African traveller. A consciousness of our desire to do good, the promise of divine support, and a hope of being made useful to the perishing heathens, rendered our journey pleasant and delightful.

"About three o'clock the next afternoon, we arrived at a place in the Bushman land, where many of our people had taken up a temporary abode. The poor creatures were exceedingly glad to see us, and flocked around us with their usual salutation. The children and adults, who had been learning to read, were called together to know if any improvement had been made. Their eyes sparkled with joy at the idea, and all possible haste was made in bringing their books. Those who needed spelling-books, or alphabets, had them given, and the joy manifested on receiving them was a sufficient reward for all the labors bestowed upon them. In the evening, I preached to them; and, as one of the interpreters was present, all were able to understand.

"On the 14th, we arrived at Reed Fountain, about two, P. M., and a little before sunset, we reached the hut of the old Hottentot, who was the cause of our going amongst them, and who had long wished for our arrival. A separate hut had been made ready for our reception—the fagot soon crackled on the hearth,—the cows and goats descended from the sides of the mountains,—and we, with our people, partook of a

hearty meal. Having spoken of the introduction of the gospel into Cæsarea, and prayed for the same success in this quarter, we laid down to rest for the night.

"The next morning, we proceeded towards the place where the station is to be formed; the wagon, oxen, cows, sheep and goats of the old chief, all following. The shades of the evening called us to unyoke the oxen before we could reach the place. The cold was so severe during the night, that the restorer of wearied nature had not power to close our eyes; we were therefore constrained to keep up our fire during the whole night. The appearance of the rising sun, however, gladdened our hearts: our horses were saddled, the oxen put to the yoke, and before mid-day we arrived at the place of our destination.

"Reed Fountain is surrounded with large mountains, from which it may be supposed, that in the months of summer a considerable degree of warmth will be experienced: the valley, however, by which we descended with the wagon, being a long pass between two mountains, will, doubtless, ventilate the whole place. The Fountain appears to be of considerable strength: but though the water is somewhat sweet, it is good for use. One advantage is its being situated on an eminence; on which account, the streams thereof may be led over a portion of land, which may easily be converted into a garden. A sufficiency of corn may be likewise sown at no great distance, for the use of a missionary and his family. Along the stony sides of most of the mountains grow many trees, which are a species of the alva: each branch is divided and subdivided into pairs: each of these subdivisions is terminated by a tuft of leaves, and the whole forms a large hemispherical crown, supported upon a tapering trunk, which is generally of large diameter, but short in proportion to the vast circumference of the crown. It is here called Kookerboom, or quiver tree, its pithy branches being employed by the Bushman Hottentots, as cases for their arrows. The wild Bushmen were formerly the inhabitants of this part of the country, and still it is generally called the Bushman Land, though but few of that race of people are now to be found in its vicinity."

In the month of March, 1820, Mr. Shaw undertook a journey to some of the tribes beyond the Great Orange river, in order to explore the interior of the country in that direction, and to avail himself of any opening which might offer for the further spread of the gospel. The following particulars, extracted from his journal, will, no doubt, be acceptable to the reader, both as they relate to a part of Africa but little known to Europeans, and as they show how easy it is to

extend missionary operations in a direction still nearer to those tribes who have been for a long period out of the reach of Christian influence and instruction.

"On the 25th of March, all being in readiness for our going to Great Namaqualand, we bade farewell to the congregation of Little Namaquas, and departed. The usual salute was fired on the rising ground near the institution, after which we drove forward with all possible speed. The next day, our route was through a kloof, or defile, between two large mountains. The road was so extremely rugged, that we were necessitated to walk a considerable part of the stage, and feared that our wagon would have been dashed to pieces. Most of the roads in this part of the colony are very bad, but particularly the passes of mountains: no respect whatever is paid to public convenience, but each gets over a dangerous place as well as he can, and those who follow are left to do the same. In one of these difficult descents, a part of a broken wagon was lying on the side of a rock, which we beheld as a beacon, warning us to proceed with caution. In the bed of a narrow river, where we halted in the evening, a sufficiency of water was procured. The surrounding mountains, whose jagged summits resembled battlements and towers, had a grand appearance by the light of the moon.

"In the morning, our path wound along between two enormous ridges of solid rock, whose steep sides projected like so many lines of masonry: the heat, increased by the reflection of the sun's rays from the sides of the mountains, was intensely great.

"A little before sunset, on the 28th, we passed Silver Fountain, where the mortal remains of the late Mrs. Albrecht and Mrs. Sass are mouldering in the dust. Mrs. Albrecht is said to have possessed a fine and well-cultivated understanding, but a feeble constitution, ill suited to bear the privations to which a missionary is sometimes subjected. Mrs. Sass was a lively, well-informed Christian, and appeared remarkably well qualified to be the wife of a missionary. Mysterious are the ways of God! Both died on the same spot in the wilderness. Mrs. Albrecht was so fully persuaded that she should soon die, that she made her own shroud, which was in readiness when the spirit had taken its flight. Willingly would we have visited the solitary spot, where their kindred ashes mingle together; but the evening shades came so quickly upon us, that we could only sigh at a distance, and desire that our last end might be like theirs."

On the 31st, Mr. Shaw and his companions arrived at Steinkopf, the station of the Rev. Mr. Kitchingman, who not only received them with the

utmost kindness, but resolved to accompany them to the country of the Great Namaquas.

On the 5th of April, they resumed their journey; and after travelling through deep sands by day, and being alarmed with the yells of ferocious animals during their encampments at night, they literally entered on a waste howling wilderness.

"No rain having fallen," says Mr. Shaw, "for some months, vegetation seemed at an end, and scarcely any thing was visible but the shrivelled stems of dying bushes, with here and there a brown sickly heath, interspersed with a few succulent plants apparently struggling for life. Here were no traces of cultivation to attract the attention, no hills clothed with verdure to relieve the eye, no tree or bush to invite us to its friendly shade, no fountain or stream; all nature appeared languid, and entirely destitute of objects to enliven the dreary uniformity. In the coldest place that could be found, the thermometer stood at 110. This extreme heat produced languor of body and depression of spirits, not easily described. What would we have given 'for a hiding-place from the burning wind,—for rivers of water in this thirsty place,—for the shadow of a great rock in this weary land.' The place is called *Sand Kraal*, a name strictly appropriate, as the disconsolate traveller, wherever he directs his eye, beholds nothing but a gloomy and barren waste."

"The thirty-fifth chapter of Isaiah was read at our morning service. Some of the figures used being before our eyes, we felt them with a double force. The wilderness is a striking emblem of the gentile world, and its being made glad, represents the great change which should be accomplished by the preaching of the gospel. 'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.' This prophecy was in part accomplished when God bore witness to the preaching of the apostles, both 'with signs and wonders, and with divers miracles, and gifts of the Holy Ghost.' It has been fulfilled in the successive revivals which have taken place in Europe; and we trust it is fulfilling in different parts of the world, at the present day.

"In the afternoon of the 11th, our guide led us up the bed of a periodical river, where we were painfully jolted by the tossing of the wagon over huge stones. When out of the river, the immense clouds of sand raised by our cattle, and driven into the wagon by a brisk wind, proved very troublesome to our eyes. The sun, upon this driving sand, is insufferably hot, and especially in those parts where the rays are reflected from the sides of the mountain. Fresh oxen were put to the yoke before midnight, but very soon

afterwards we were quite lost, and were constrained to wait till the dawn of day, when we discovered our situation, and soon regained our path.

"On the 14th, our guide directed us up a river, whilst he took a different course, in order to find a way over an immense range of mountains, which seemed to stand as a most formidable barrier to our further progress. At noon, he returned, and led us on the sloping side of a terrific steep, over which no wagon wheels had ever before been put in motion. The poor oxen dragged us along over shelved rocks of cutting stones, till, wearied out, some of them fell to the ground. The large whip, which, on account of its size, requires both hands to use it, was continually in motion, till at length we were so completely hemmed in amongst the shattered ridges, that the bullocks could proceed no further. To extricate our wagon from this perplexing situation, necessity drove us to make a path, in the doing of which many a stone, which had lain at least for ages, was rolled from its ancient bed. The oxen being again put to the yoke, we still hoped to cross the mountainous chain, when, to our surprise, our guide directed us to return to the place from which we had come. Our wagon was almost shattered to pieces, our bullocks were beginning to fail, and the water we had to drink was not only very salt, but exceedingly nauseous. We now began to be impatient, and impatience produced a variety of complaints. A female in our company observed, that our situation, though not the most pleasant, was yet preferable to that of Mungo Park, when travelling towards Bambarra. He had hunger, thirst, and fatigue unparalleled, whereas we had still a sufficiency of provisions; and though our water was not of the best, we hoped, ere long, to reach the Orange river, and drink of its refreshing streams. A sheep being killed, and a part of it prepared for supper, our poor people, who had been greatly dejected, began to revive. We were so much wearied ourselves, however, with the circuitous route of the day, that after having drunk a little coffee, we repaired supperless to rest.

"The next morning, our guide appeared no longer at a loss respecting the road, but led us with certainty across the mountainous heights, and before night we had a pleasing view of the Great river. The distant sight of the water seemed to gladden every heart; and fresh oxen being yoked, we hastened forward to reach the rolling streams. The prospect of the river, which we had enjoyed, led us to suppose ourselves much nearer than we really were: fatigued and parched with thirst, every fathom appeared a furlong, and every furlong a mile. The laboring oxen gave many a heavy groan; the relays bellowed around us;

and the pedestrians, who drove the loose cattle, were weary with trudging in the sand. About midnight, however, our desires were accomplished. The Namaquas, unaccustomed to see the swell of a river, or to hear its tremendous roar over the hidden rocks, hesitated in approaching the rapid stream. Some said the river was angry, and the torrent might take them away; others feared that wild beasts were lurking amongst the trees, which would devour them in the dark; but, notwithstanding the fears of our people, we soon obtained an ample supply.

"In the morning of the 16th, we had a delightful view of the far-famed Orange river, the beauties of which are, perhaps, increased by the dismal contrast of the surrounding country. The eye no sooner loses sight of the rapid torrent, and the foliage of the woods by which it is skirted, than it is fixed on mountains, rising, indeed, in majestic grandeur, but gloomy in the extreme, and barren as the Great Desert of Zaara. The last water we had drunk being little better than that of a common sewer, this was a day of gladness. Some Bushmen tribes, having seen our wagon, came to pay us a visit. Divine service was held under a shady bower, and the heathen were exhorted to

"Behold the living waters flow,
And drink, and thirst no more."

Towards night, our visitors increased, and we had men, women and children, all of whom waited during our evening worship. Neither brother Kitchingman nor myself being able to speak their language, my wagoner (a brother of Jacob Links) addressed them with much fervor.

"On the 20th, our travellers, who were now desirous of crossing the river, collected a number of beams, for the construction of a raft; but some swimmers, who arrived at their encampment in the evening, gave them little hope of accomplishing their design.

"The next morning," says Mr. Shaw, "two persons went into the water to try its strength; each had a piece of wood, somewhat longer than himself, on which he laid down; a peg at a distance from one end was held by his left hand, to prevent its turning, whilst the right hand and feet were engaged in the motion of swimming. The men labored with all their might, but, notwithstanding their exertions, they were driven a considerable distance down the river; and on coming out of the water, they pronounced it as yet too dangerous to attempt floating us to the opposite side.

"On the 22d, about two o'clock in the afternoon, a human voice was heard from afar; and not knowing whether friends or enemies were at hand, we stood in suspense. On looking through a glass, two persons

were beheld on the top of a high mountain, on the opposite side of the river. They shouted, and waved their hats, as if desirous of being seen and heard. One of our people immediately went towards the place, and the strangers, seeing him in motion, descended from their lofty situation, and met him by the river. Happy were we to receive a letter from brother Schmelen, who had sent both oxen and men to our assistance. Wearied of this lonesome place, we had begun to be extremely impatient; but hope now revived, and we took courage.

"On the 24th, we were busily employed in making the raft, which consisted of a number of poles fastened together with the bark of the thorn-tree. In the evening, it was complete, and brought to the most convenient place for swimming; and the next morning, brother Kitchingman and his wife, with their two children, went upon it, while two people swam before, two or three on each side, and four behind. Having never before beheld so leaky a vessel, we had our fears about it; yet with much labor on the part of the swimmers, accompanied with most terrific shoutings, they reached the northern bank in safety. All our baggage having been got over, the wagon was taken to pieces and brought through in the same manner. On this occasion, an ox was slaughtered, and the whole animal was cut up and suspended on the bushes, trees, &c. On each side of the river were cooks, who had constant employment. Every pot that could be procured was filled to the brim, and every Bushman, when opportunity offered, was seen roasting his steak amongst the ashes.

"The whole process of floating was exceedingly tedious. The raft was of such a construction, that it was loaded about ten different times before the whole party had crossed the river. At length, however, they were all safely landed on the opposite bank, and the evening of the 27th was closed with prayer and praise to Him who had hitherto protected them through a trackless wilderness.

"In the afternoon of the 30th," says our missionary, "we passed the grave of a Bushman: the stones were piled upon it to the height of five feet, and the bow, arrows and broken spear of the deceased, were lying on the pile. Some of brother Schmelen's people had been acquainted with the person here interred, and they informed us that he died in consequence of being wounded with a poisoned arrow, shot by the hand of his wife's father. We passed many other graves, on which large heaps of stones had been piled. On passing these places of sepulture, the Namaquas who have not heard the gospel attend to an old ceremony. They mutter a sort of prayer to the deceased, requesting plenty of cattle, great prosperity, and salvation from affliction and death. They then throw stones, bushes,

or the dung of animals, on the pile. An old Namaqua of our company said, he had long attended to the ceremony, but he confessed he had received no advantage from it, being after all miserably poor.

"On arriving within two or three furlongs of the institution called Bethany, our people fired a salute, which put all the people at the settlement in motion. No Christian missionary having before visited brother Schmelen, he was almost overcome with joy at our arrival; and when we came to bow at his family altar, he seemed, indeed, lost in love and praise. Forty days had now elapsed since we left Steinkopff, during which we had not seen a single dwelling-house of any description, nor even so much as one inhabited hovel. The country through which we travelled is a complete wilderness, in every sense of the word, and, with the exception of a few Bushmen and Namaquas by the Orange river, is entirely destitute of inhabitants. None but he who has traversed such a desert can form a correct idea of our joy on arriving at this station, which led to reflections of that 'better country,' where the followers of Jesus, from every 'nation, and kindred, and tongue, and people,' shall meet together.

'There all their toils are o'er,
Their suffering and their pain;
Who meet on that eternal shore,
Shall never part again.'

"About seven o'clock, on the morning after our arrival, a beast's horn was sounded, and the people assembled in the church. Mr. Schmelen having read a few verses from the New Testament, proceeded to ask questions on each subject contained therein. When any seemed at a loss to give an appropriate answer, he assisted them, lest they should be discouraged. The place in which religious worship was held was spacious, but in a state of decay, in consequence of which, a new one had been commenced. The new dwelling-house lately completed is built of stone, and is a strong, substantial building. The fountain is by far the strongest we have seen, either in Great or Little Namaqualand, and its streams are led over a considerable piece of ground, which has been cultivated for gardens. Around the place, and in its vicinity, there is plenty of grass, and the people are possessed of numerous herds of cattle, on which they chiefly subsist. Two solid masses of iron were brought to the institution, by one of the old Namaquas; the least of the pieces might be reckoned at six or eight hundred weight; the other almost twice as heavy. The Namaquas cut off such pieces as they need with chisels, and it being perfectly malleable, they work it up according to their proficiency in the smith's business, of which most of them are remarkably fond.

"The next morning, I spoke to the congregation of the glad tidings of salvation by Jesus Christ, and baptized the daughter of brother Kitchingman. In the afternoon, we commemorated the sufferings of our dying Lord with the church, and in the evening brother Kitchingman spoke of the joy experienced by Barnabas on witnessing the grace of God in the city of Antioch."

On the 11th of May, Mr. Shaw resumed his travels, with the design of visiting some of the African tribes on the north-east of Bethany:—"At eight o'clock in the morning," says he, "all was in readiness; but, in consequence of there being no public roads, and in many parts of the country the mountains being impassable, we were constrained to leave our wagons behind. We would gladly have made our tour on horses; but as Bethany could not supply us with those animals, we conformed to the custom of the country, and mounted our horned cattle. About twelve Namaquas accompanied us; some as guides through the wilderness; some as marksmen, to procure us provisions; some as drivers of the bullocks which carried our luggage, and others merely from an inclination to traverse the desert, and visit the adjacent tribes. Each of us had a kross or blanket, of skin, which served for a saddle by day, and a covering by night: thus mounted, our caravan proceeded in an easterly direction, intent on crossing the upper regions of the mountainous range, which we already beheld. A short distance from the institution we passed innumerable beds of stone, as exactly suited for building as if cut by the tools of masonry. Some of them were about the size of common bricks, others of Batavian flags, and many resembled deals of various measurement, on which account they are distinguished by the name of plank-stones. Having crossed the ridge of mountains, we descended into a valley, where three or four miserable huts were standing, and a few solitary inhabitants came to salute us. Disturbances having taken place some time ago among the Great Namaquas, they had fled for refuge to this retired situation; but though they had lost most of their cattle in these skirmishes, they appeared very cheerful. Before sunset we reached another horde, who were so much alarmed at our approach, that many of them fled to the mountains; but on seeing some of their acquaintances amongst our party, they took courage, and returned. On the coming up of the cows from the field, we were furnished with plenty of milk; and shortly afterward a couple of sheep were sent for our consumption. The people were then called upon to come and hear of 'Jesus and the resurrection.' On going to converse with some of them, after service, they rose up in great haste, and fled from us. Inquiring into

the cause of their fear, we found they had but just returned from an expedition, in which one of their party had been killed with a poisoned arrow, and another wounded. And, as they did not know who we were, or whither we were going, they feared to hold any conversation with us.

"The next day, we travelled in the bed of the river Kakoorip. On each hand was a vast assemblage of rocks, thrown together without any appearance of regularity: the pending summits of the mountains here and there were awfully grand, and seemed to threaten us with destruction. The footsteps of lions which had gone down the river before us, were almost every where discoverable. Some of our hunting party having loitered behind, we sat down about noon to wait their arrival. The warmth of the day overcame our feeble resolutions, and we involuntarily fell asleep. On awaking from our slumbers, we were all affected with a pain in the head, which was caused by lying too long exposed to the sun. The hunting party, on coming up to us, brought with them part of an antelope, which they had taken from a lion's lair: the animal had feasted himself, the preceding night, with the fore-quarters, and the remainder was left amongst the bushes for a future meal. This booty, being carefully packed upon one of our oxen, was carried to our place of halting; and as our hunters procured nothing on the succeeding day, this supply was truly providential.

"The 13th was the sabbath, but we did not enjoy it as a day of rest; on the contrary, whilst our friends in England were entering the courts of the Lord's house, and drawing water from the wells of salvation, we were necessitated to wander in a solitary way, in order to reach some cooling stream. A little before noon we saw the footsteps of domestic animals, from which we were assured we could not be very far from some of the native hordes; and pushing forward for about an hour, we caught sight of a few Namaqua huts, and halted under a tree till the deputy chief made his appearance. Having shaken hands with us, he sat down by our people, and conversed with them: most of the men belonging to the place had gone out on a hunting excursion, so that only women and children came to visit us. The chief, being told that we were hungry, immediately rose up, and running to his house, brought us the best it afforded, viz. two or three bowls of sour milk, of which, though not given in the cleanest vessels, we were very willing to partake. Having spoken to them of salvation by Jesus Christ, we proceeded on our way, and before sunset reached the village of 'Tsaugaminap.

"Here we made inquiry after provisions, and offered various articles in exchange for a sheep or a goat, but for some time could procure nothing; for, as the chief

happened to be absent, the natives said they knew not what method to adopt respecting us. Our people, as well as ourselves, being very faint, we were ready to murmur at the conduct of these Namaquas; but, at length, two goats, and as many sheep, together with plenty of sweet milk, were sent to our encampment. Many attended our religious service, and paid great attention, whilst brother Kitchingman spoke to them in a way suited to their capacities. Several of the young natives, indeed, attempted to sing with us; and our own people were afterwards fully employed in talking with them of the things of God.

"On the 16th, the Namaquas at this place having lent us fresh oxen to proceed towards the head chief, we were ready to depart at an early hour. Previous to our mounting, the young people of the village came to salute us, and brought with them several bamboos of milk, which they cheerfully presented to us. We now travelled in a more northerly direction; and at ten o'clock in the forenoon, we came to the village of Tsaummap; but he also was gone from home on a visit. Soon after our arrival, divine service was held under a shady tree, in the bed of a periodical river; but many of the natives were afraid to attend. On walking amongst the huts, after dinner, we found a party of men gaming for beads—the first instance of the kind that I had ever witnessed amongst the tribes of Namaquas.

"Early the next morning, a fat ox was brought under the tree where we were sitting, and offered for our acceptance. In consequence of this unexpected present, we were compelled to remain another day in the village. I presented a Dutch tinder-box and various small presents to the person who had so generously given us the bullock; and as he was exceedingly desirous of having a shirt, I took off my own and put upon him. With this he was mightily pleased, and had many admirers. On putting my watch to the ear of one of the natives, he declared it to be a living creature; and another said he was afraid of being bitten by it. This was truly a day of feasting to our people: as, from morning to night, their fires were employed in cooking. Divine service was held three times during the day; and in the evening the blessings of the gospel were set before them under the emblem of a plentiful feast, of which they were invited to partake, 'without money and without price.'

"On the 18th, towards evening, we arrived at a small horde, and found that many of the natives, on our approach, had fled from their dwellings, and hid themselves in the bushes. The chief came to salute us, but appeared to be much afraid, and trembled at our presence. One of our interpreters was sent amongst them, who having conversed familiarly with them,

their fears subsided. The night being very cold, they lent us a couple of mats, to shelter us from the wind, and attended our evening worship.

"The next morning, we met the chief, Tsaugammap, returning to his place. He had an assagay in his hand, and was attended by two of his people. About three o'clock in the afternoon, we found the place where our guide had intended to halt, but the inhabitants had removed to another part of the country. Having rode so long in the sun, we were much fatigued, and had to sit awhile under the shady trees by the side of the Liver river. This happened to be dry, but the Namaquas, being parched with thirst, began to scratch with their hands, and dig with their sticks in the bed, by which means water was soon obtained; and when that which first sprang up had been drunk, by waiting a short time, the holes filled again. Thus I apprehend the Israelites were supplied at Beor. 'Then Israel sang this song; Spring up, O well, sing ye unto it.' The princes digged the well, by the direction of the lawgiver, with their staves.

"Refreshed by those cooling draughts, we hastened forward, and came in the evening to the horde of Kennammap, Koebip. This chief, with some of his people, paid us a visit at Lily Fountain last year. I was immediately recognized by them; and all of us were received with many salutations. More people attended our worship here than at any other place, since our leaving Bethany; and the next morning, long before daylight, we heard the distant murmurs of prayer and praise.

"After morning service, on the 28th, a chief of the Godownse Namaquas came to speak with us, when the following conversation took place:—

"'Have you ever heard God's word?'—'I have heard teil of it before; now I have heard it, but understand not.'

"'Where do you live?'—'Far off' (*pointing to the north*).

"'How long were you in coming here?'—'I came during the last light' (the moon).

"'What is your name?'—'Oaimap.'

"'Do you think that you shall ever sit in your own land to hear the word of God, as we have been doing this morning?'—'It is now a long time since we saw the hat-wearers, but we should be afraid.'

"'Who were the hat-wearers of whom you speak?'—'Some were farmers, others were bastards; they came to do us evil (to steal the cattle), in the doing of which, many of the poor Namaquas fell before their pieces.'

"'What do the people think of the word of God?'—'We are a wild people. We have been hunted by the hat-wearers; and we do not know what to say or think of it.'

"He was then told that the hat-wearers whom he mentioned were dead, and that our chief (meaning his excellency the governor) had enacted a law, which would prevent such wicked men from coming amongst them any more. Some small articles were then given him, with which he was much delighted, and he said he should take and show them to his countrymen, and speak of what he had heard and seen. We were glad at meeting with this chief, considering that he might be an instrument in preparing the way amongst the unknown tribes beyond us, for the reception of Europeans.

"On our way towards the residence of the head chief, we were met by 'Tsaummap, who changed his course, and rode with us in company. The day being very hot, the sand deep, and the wind high, we were almost suffocated by clouds of dust. Our company had increased by this time to about thirty, and we rode our oxen a great part of the way at full gallop. Early in the afternoon, we reached the village of Gammapp, who is acknowledged head of all the other chiefs. He came and shook hands with us, and appeared pleased at our arrival. So many of the natives came to give us their hands, that we became weary of their compliments, and retired to seek a shade, some distance from the village; we could not, however, be hid, as they followed us to our intended place of retirement.

"About seven in the evening, we sounded our trumpet (a horn which we took with us from place to place) for the purpose of collecting the natives for public worship. The chiefs came and sat on the ground nearest us, and the men, women and children crowded behind them, till a large concourse of people were collected: but, though the company increased during the whole service, the greatest possible order prevailed; a fine full moon lighted up our patriarchal temple, and a becoming attention on the part of the hearers was every where manifested. The taste of the females for vocal music is such, that they readily joined us in that part of our worship: and any person at a distance might have supposed our concluding hymn had been sung by an English assembly. After we had concluded, the chiefs drew near, and seated themselves by us upon the ground. Gammapp said he had given up wearing powder and fat in his hair, in order that he might obtain a hat; upon which I gave him my own, and brother Kitchingman presented him with a night-cap. He said there was no one greater than himself but God, and the governor; and it was strange that he could not have clothes to make him respectable. Having ordered two sheep and plenty of milk to be given to us and our attendants, he wished to enter into conversation, but on being informed that

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we were quite fatigued, and must now lie down to rest, he said, 'To-morrow being the great day (the sabbath), we shall all be ready to converse with you.'

"The next day, the wind rose so exceedingly high, that our victuals, clothes, and every thing in our possession, were almost buried in sand. Mr. Kitchingman spoke in the forenoon, after which the chiefs came to converse with us, when the following questions were asked:—

"'Are you desirous of receiving the gospel?'—Gammapp said, 'We have gone astray ever since the time of Adam and Eve: we wait every day for the word; and I, as the first, shall say yes.'—Nannimap said, 'Gammapp, being the head chief, will first have a teacher; but I shall come to him, and will afterwards have one for myself.'—'Tsaummap said, 'I am hasty to have a teacher; I am afraid it will be long before one will come, for my soul is smothering in sin.'

"'Should teachers come to you,' we asked, 'will you be agreeable to settle with them?'—'Yes; where the word of God is, there must be a fixed place; we are a great nation, and must seek fountains; we ought, before this time, to have had the word, but we have been wandering in darkness.'

"'Will you take care of your teacher, and protect him in case of danger?'—'Yes; that is necessary, and shall be done.'

"'Will you (after having found a place to settle on) erect a church at your own expense?'—'Yes; that is right, but we are very ignorant in these matters.'

"'Will you abide by your teachers, and endeavor to keep your people together, that they may be instructed?'—Gammapp said, 'Yes, I will take care that none of them go away to feast themselves alone.' (The hind part of every ox which is killed belongs to the chief; but his people, it appears, sometimes attempt to deceive him, by going a short distance from the horde, and killing privately. Gammapp's promise was, that he would keep a strict eye upon them, and prevent them from leaving the settlement.) They were then informed, that we should make it our business to procure them teachers as soon as possible; when 'Tsaummap said, he was very anxious to have the Great Word, and regretted that we spoke of leaving them. Mr. Schmelen preached in the afternoon, but was forced to be very short, on account of the clouds of sand which whirled around us in every direction. This sand-wind, as it may be termed, commenced early in the morning, and blew the whole day; the atmosphere was so much darkened thereby, that we could scarcely discover the huts by which we were surrounded. We were frequently under the

necessity of turning our backs to the wind, and covering our faces, to preserve our eyes from the driving particles with which the air was filled. In the evening we were visited by the chiefs, to each of whom a small present was given. They again expressed their fears that it would be long before teachers would be sent them. I told them that the wind which blew so high was probably wafting the ship in which their teacher was coming towards the African shores, and that it might not be so long as they expected, before he arrived.

"The following night, long after we had lain down to rest, we heard some of the natives attempting to worship the living and true God. Some were lifting up their voices in songs of praise, whilst others were trying, in broken accents, to call upon him 'whose name shall endure forever, and in whom all nations shall be blessed.'"

On the 23d, after morning worship, Mr. Shaw and his companions bade adieu to the poor heathen at this place; and after visiting the Great Fish river, on the 25th, they entered upon an uninhabited wilderness.

"Here," says Mr. Shaw, "we halted about three o'clock in the afternoon, and suffered our cattle to graze about an hour. Then resuming our journey, we rode quickly forward till midnight, when a fire was made amongst the grass, and some mutton thrown into the ashes to roast.

"Betwixt twelve and one we were again in motion; but about two, the air became so cold, that we alighted, and drove our cattle: and not long after, having mounted again, we were so completely bewildered, that we entirely lost our intended course. We wished to halt till daylight should point out our way, but our guide was unwilling, on account of our great distance from water. He said, though he could not tell exactly where we were, yet he would certainly proceed in a direction by which we should cross the mountains, and arrive, sooner or later, in the fields of Bethany. We continued, therefore, to follow him till sunrise; but when the shades of night were dispersed, new difficulties were discovered. The face of the country before us was covered with large stones, and the high ridges of shattered rocks, confusedly thrown together, seemed completely to block up our way. The whole day was spent in crossing this rocky, broken and miserable country; nor could we lose time to make one single halt, for the purpose of refreshing our oxen. This, indeed, was such a day of trial, as we had never before experienced. Scorched by a burning sun,—torn by the scratching bushes,—jolted by our unruly bullocks,—parched by a burning wind,—faint for want of sustenance,—and tormented with indescribable thirst,—we began to feel impatient, and somewhat

dejected. Having travelled nearly thirty hours, with but little intermission, our cattle were weary, our people lame, and all of us ready to give up. Our tongues became parched with thirst, our voices harsh, and we began to speak with some difficulty. But whilst we were mournfully musing on our critical situation, and considering what methods were proper to be adopted, one of our people proclaimed the joyful news of water. Having refreshed ourselves at the well so providentially discovered, our hope of reaching Bethany revived, and we proceeded with fresh courage. When the sun had forsaken our horizon, the air became cool; our cattle, finding themselves in the fields they had so frequently roamed, became more willing to proceed; and about eight in the evening, we reached the house of brother Schmelen, abundantly thankful to him, who had 'preserved us in all the way wherein we had gone, and among all the people through whom we had passed.'"

On his return to Khamies Berg, where he arrived in safety, after an absence of exactly fourteen weeks, Mr. Shaw transmitted to the committee the following brief account of the Great Namaquas; which is too interesting to require any apology for its insertion:—

"The Great Namaquas are, doubtless, of the same origin with the Bushmen on the borders of the colony, and of the Little Namaquas within its boundary. They differ much from the Caffres and Bechuans on the east, as also from their nearest neighbors, the Damaras on the west.

"The figure of the Namaquas is by no means without attractions. They are generally taller than the Hottentots within the Colony, and are erect and well-proportioned. Their color is of a yellowish brown, though this is only apparent from their hands and faces, the rest of their bodies being discolored by grease and dirt.

"Their disposition is mild and fearful, and, towards those who treat them with humanity, they are perfectly harmless. Honesty is portrayed in their countenance, and they are by no means void of affection for their families and connection. They will share the last morsel in their possession with one who is hungry, and reflections are cast upon any, who, to use their own expressions, '*eat, drink or smoke alone.*' We not only travelled amongst them in perfect safety, but they liberally supplied all our wants, and were ready to render us every possible assistance. During the time that the Dutch had possession of the Colony, plundering parties were frequently sent out amongst these tribes, who not only took away their cattle, but committed the greatest barbarities. The Namaquas, as might be expected, sought revenge, and some of the plunderers met with the fate they justly deserved,

whilst others were constrained to flee for their lives. Notwithstanding the cruelties, however, which they have experienced from Christian savages, missionaries may travel amongst them without danger.

"Their huts, like those of the Little Namaquas, are perfect hemispheres, formed of the boughs of trees, and covered with matting; but the sedges of which their mats are made being of an inferior kind, their hovels have but a mean appearance. Some of them may properly be called rich, as they possess immense numbers of horned cattle, besides goats and sheep.

"We were frequently surprised at the return of their cows and oxen from the fields: clouds of dust, seen floating in the air on every side of the village, were continuing to approach each other, till the cattle which raised them were all brought together into one fold, where they remained for the night. They delight much in their cattle, and, like the Caffres, they turn the horns of their favorite ones in every direction which fancy suggests to them as ornamental.

"Their chief subsistence is animal food and milk: they have no bread nor vegetables, but there are roots that grow spontaneously in the field, which they gather and eat. They likewise use a sort of grass-seed, much resembling our English rye-grass, but of a heavier body. This after being cleansed, is mixed with milk, and makes a good substitute for oatmeal. They do not, however, gather it themselves, but steal it from the nests of the laborious ants. The milk is sometimes drunk sweet as taken from the cows, but it is more generally put into vessels to coagulate, in which state it is supposed to be more nutritious.

"Their dress is similar to that of the surrounding tribes. Many of the males wear a belt about the waist, to which is hung in front a case made of jackal's skin: others have a covering of soft leather, and the more wealthy have, in addition, a sort of wheel suspended at the end of an ornamented girdle. The wheel is formed of thick leather, and set with beads of copper or iron. Their crosses or cloaks are composed of the skins of sheep, jackals or wild cats, and also serve for their nightly covering. Sandals are almost in general use; and are either made of a bullock's hide, or the prepared skins of wild animals. The females wear a little apron, ten or twelve inches in breadth, and as many in length, formed of skin, and ornamented with various tassels, reaching to the knee. Some of them make caps of skin for their heads, and others cover them with the cured maws of sheep or calves.

"They have ornaments of ivory, copper and iron rings on their legs and arms, and are much attached to beads, with which their wrists and necks, and sometimes their waists, are decorated. A red powder

mingled with fat, and profusely laid on the head, forms, in their estimation, a rich pomatum. The females use various sorts of paint, with which they daub their cheeks. And here their difference of taste is displayed; some using red, others brown, and some a jet black, being a composition of charcoal and fat blended together.

"Each tribe or clan is governed by a chief, who attends to the forms handed down from generation to generation. The chief receives the hinder part of every bullock which is slaughtered; this he distributes amongst the males of his village, all of whom are called his soldiers. He also collects a sufficiency of milk by the door of his hut, to deal out amongst the poor and the needy. On the death of his wife, every male who has arrived at years of maturity, gives him a cow, which, after a certain number of years, is again returned. A part of every animal taken in hunting is required by the chief, and though it should be in a state of putrefaction before it can be brought to him, he nevertheless demands his right.

"The Great Namaquas carry with them their ancient weapons, the bow and arrows. The latter are preserved in a case or quiver, and are deeply poisoned. The assagay, which is a sort of spear fixed to the end of a tapering shaft, is in general use; in throwing this weapon they are remarkably expert; but they are alarmed at fire-arms, and will, if possible, make their escape from them.

"Their petty wars generally originate respecting their cattle, but they are seldom of a serious nature. Their engagements may generally be compared to the sham-fights of children; yet, if Bushmen or others have stolen their cattle, a commando is despatched to retake them, in doing which, death is sometimes the consequence.

"In many things they are exceedingly superstitious, and their sorcerers exercise various tricks amongst them, to which most of them give credence. When a person is sick, the sorcerer is sent for, who examines the place where the pain is seated, and privately letting a small bit of wood fall upon it, he declares it has come out of the sick man's flesh. Sometimes he cuts off the first joint of the little finger of his patient, pretending that the sickness will go out with the blood: of this we had numerous proofs, in persons whom we saw, who had lost the first, and some the second joint of their little fingers. On such occasions, the sorcerer demands the fattest sheep in the flock, which is killed and feasted upon. Sometimes incisions are made in the part affected; at other times red hot iron is laid upon it, to scorch and blister it, and sometimes they cover it with a plaster of fat.

"In one of their villages, the rising of a very stormy

wind was attributed to our having changed our linen and clothes, and the calm which commenced the following day they attributed to the same circumstance. Brother Schmelen having put on another waistcoat, they supposed the wind to have settled in consequence of the change. They do not like to be numbered, as they think it to be a token that death will soon take them away. On seeing the mist arise out of the sea, they believe that strangers are coming amongst them, and hold themselves in readiness. They are much afraid of an eclipse, as also of the meteor vulgarly called the falling star; they consider it a token of sickness amongst their cattle, and will drive them to another part, and heg of the star to spare them.

"In their pastoral way of life they have not much work to require their attention; yet many of them have servants of the Damara nation to watch their cattle by day, and to bring them to the fold in the evening. Some of the Damaras are also employed amongst them as smiths, who make rings for their arms, assagays for their defence, and ornaments of copper for their ears, &c.

"Some of the Namaquas make hamboos to contain their milk, and a few have small gardens for the purpose of raising tobacco, which they exchange with their neighbors. The women make mats for their houses, milk the cows, clean the grass-seed for food, and pound the hark with which their hair is powdered. When a hunting party is formed, the whole horde go out together, and, forming themselves into a large circle, they surround the place where it is expected that the animal will be found. The circle is then contracted, and all of them draw nearer to the object of their pursuit; on the rising up of the game, each is ready for the attack, and a shower of assagays suddenly deprives him of life.

"Some of them are kind to the sick, but the aged and infirm are often treated with cruelty. When a party are about to emigrate to some other part of the country, a small enclosure is made of hushes; and here, those who are unable to travel (perhaps an aged father and mother) are shut up; a sheep is generally left for their subsistence, which being consumed, they either die of hunger, or are devoured by the wild beasts.

"At their funerals they practise no ceremonies. As soon as a person has ceased to breathe, his friends press the body, in order that the corpse may lie more compact. A small round hole is then scratched in the ground, and the corpse is placed in it, in a sitting posture; after which a pile of stones, to the height of four or five feet, is heaped upon it, to prevent any wild animals from taking it away. They are generally much alarmed at the thought of death, and when

a family has lost one of its members, the house in which they dwell is speedily removed to another situation.

"They seem to have but little traffic; yet, from the many iron bodkins which we saw amongst them, it is certain that they have some intercourse with the nations on the east. On inquiring from whom they had obtained those articles, they answered, 'From the people where the sun comes up.' It is evident that the natives cross the continent from east to west, and I doubt not but missionaries will find that course, and be able to unite, by a chain of various links, the missions to the Bechuanas with those of the Great Namaquas."

In consequence of the arrival of Messrs. Broadbent, Hodgson and Kay, with their wives, at the Cape of Good Hope, in the spring of 1821, it was resolved to extend the missions in Southern Africa. Mr. Archbell, accompanied by the Hottentot assistant, Jacob Links, was accordingly sent among the Great Namaquas; Messrs. Kay and Broadbent engaged to carry the glad tidings of salvation to the Bechuana country; and Mr. Hodgson remained at the Cape; where permission had, at length, been obtained, for communicating religious instruction to the long-neglected slave population of that place. Mr. William Shaw, in the mean time, had accompanied a party of settlers to a station called Salem, in Albany, about a hundred miles distant from Algoa bay; where so extensive a field of usefulness appeared to open before him, that the committee deemed it expedient to send out Mr. Threlfall to his assistance.

In attempting to establish a mission among the Great Namaquas, Mr. Archbell appears to have endured great hardships, and, in the first instance, to have exposed himself to imminent danger, in consequence of the wars then subsisting between this tribe and the Bushmen. Mr. Schmelen, indeed, earnestly remonstrated on the subject, and expressed the most lively apprehensions for the safety of Mrs. Archbell and her children. Our missionary, however, resolved to press forward where the providence of God had opened a door of usefulness; the partner of his affections declined remaining in Bethany whilst her husband proceeded to the post of danger; and Jacob, the Hottentot assistant, cheerfully observed, "Where Mynheer goes, I am not afraid to follow."

On their arrival at Bush Fountain, Tsaummap, one of the chiefs already mentioned, appeared decidedly friendly to the establishment of a mission among his people, but hinted that it would not be advisable, for some time, to venture to the Fish river; and though many of the natives, at first, conjectured that Mr. Archbell had some sinister views in desiring to effect a peace

between them and their enemies, and some of them actually formed the design of taking away his life, he was not only mercifully preserved from their malice, but in less than a week, he found himself surrounded both by Namaquas and Bushmen, all of whom appeared truly desirous to bear the word of God. He had, also, the happiness to find, in some instances, that the tidings of salvation were duly appreciated by those who sat beneath the joyful sound. In proof of this, he observes, "I, one day, asked an old woman what she thought of the Bible? 'Think of the *great word*!' said she, 'I think it the *greatest word* in the world!'" Tsaummap, the chieftain, has said, more than once, 'Should any body take away all I possess, and leave me to lie upon a dunghill, it would give me no such pain as that which would rend my heart, should the gospel be taken from me.' A Namaqua chief from the coast also appeared much interested whilst hearing that Jesus Christ had died for sinners, and that he rose again that they might receive the benefits of his death, by faith in him. 'This news,' said he, 'we have hitherto been ignorant of; but now we hear it, and I and my people will take up our abode with you. These stories are far better than *our stories*!'" Encouragements such as these served to warm and cheer the heart of Mr. Archbell, at a time when, in writing to the committee, he observes, "The clothes I used to wear whilst I was with you, hang now upon me like rags; and it is no small trial to hear our two small children crying for something to eat, when we have often nothing to give them but dried flesh, which, whenever I partake of it myself, makes me ill during the whole of the next day."

Mr. William Shaw had, for some time, felt extremely anxious to attempt the commencement of a mission among the Caffres; and on the 3d of August, 1822, he set out, in company with two other missionaries and an interpreter, to pay a visit to king Geika; whom he found, after a journey of four days, at an old village near the river Chumie.

"He was seated on the ground," says Mr. Shaw, "surrounded by a number of his *hemraaden*, or council; but he rose to shake hands with us, bade us unsaddle our horses, and then seated himself again, leaning on the breast of a man who sat on his left, and who was ornamented with a chain round his neck, from which was suspended a seal. The king and his counsellors were all armed with the usual weapons. We sat down in front of Geika, and, by the advice of Tzatzoe, our interpreter, waited a short time before we put any questions to him. During this time, he was engaged in conversation with the chiefs around him, and I had an opportunity of attentively surveying his person. He is a tall, well-proportioned, and good-looking man.

He wore round his head a band studded with white and black beads, so disposed as to form the shape of half-diamonds, or triangles. Like all his male subjects, he had no other covering than his *kross*, or cloak, which consisted of a tiger's skin, and was thrown carelessly over his shoulders. As to ornaments, his right arm was almost covered with metal rings, as were his two thumbs, and the third finger of each hand, with brass rings, given him at various times by visitors.

"Our conversation commenced by our informing him who we were, and what was our object in visiting his country; and by telling him that we had taken great pains to find him, as we deemed it improper to travel in the country without his permission. He said, he was very glad to see missionaries in his district; his people needed instruction; and he was especially pleased that we had come to him, before we had travelled much in the country. We asked if he would now give us leave to travel in his dominions. He, in return, asked, if we wished to form a missionary establishment in the country; 'Because,' said he, 'if you do, I must have an assembly of the captains and council before I can give permission. It is a very important thing, and if I were to give leave without consulting them, they would, perhaps, be displeased, and trouble you very much.'"

After some further conversation, Mr. Shaw presented him with a few bunches of beads, copper for rings, a pocket-knife, and a tinder-box; to which a handkerchief was superadded, by his own request. It was then agreed that an assembly of the captains should be convened on the morrow; but on leaving his kraal, the missionaries were much surprised to receive a message from the king, stating that it would be unnecessary for them to return on the following day, as he should, that night, leave the place, and proceed to another residence.

Mr. Shaw and his companions now retired to the missionary institution at Chumie, much chagrined at having received no answer to their application; and the next day, when two of Geika's people came thither, bringing a cow and an elephant's tusk for sale, they expressed their astonishment at the king's extraordinary conduct, and stated their determination of quitting his country without seeing him again.

"The next morning," says Mr. Shaw, "as we were saddling our horses, with the view of proceeding homewards, a man arrived with a message from Geika, saying he wished us to go and see him again before we left the country. We, therefore, rode over; and, on our arrival, we were informed by some of the women, that Geika was asleep. Having waited a considerable time (during which two of his sons, and a number of chiefs, all armed, arrived), the king made his appearance. We shook

hands, and he then commenced his discourse by saying that the women had told him he had behaved very ill to us. 'They tell me so,' said he, 'so I hope you will forgive me, as I have now made my confession.' We replied, we had certainly thought that his conduct in sending such a message after us was very unfriendly; but we were glad he had sent for us again, and we hoped he would now not let us depart without an answer to the question we proposed the last time we saw him. A good deal of conversation then took place respecting a chief named Congo, and the Caffres under his authority; as we informed him, that we wished to live in that part of Caffraria where Congo resides, which is the coast part. After a considerable time had been taken up in a conversation, in which Geika displayed great jealousy respecting the influence of the other chiefs, he gave us his full permission to visit Congo; and, if we found him willing, then he thought there would be no difficulty in our way in commencing a mission. We thanked him, and took leave; but as we were then about eighty miles from Congo's residence, and our horses were in a bad condition, we deemed it advisable to postpone that journey for the present. After bidding adieu, therefore, to the missionaries at Chumie, who had treated us in the most friendly and affectionate manner, we returned to Salem; where we found our families in safety, health and peace."

Towards the latter end of July, 1823, Mr. W. Shaw took a second journey into Caffraria, in order to make an arrangement with some of the chiefs, and to select a spot for the establishment of a missionary station. On this occasion, he travelled from the residence of the government missionaries, in the neighborhood of king Geika, toward the coast, where a large district of the country is under the immediate jurisdiction of the king or chieftain named Pato.

"This man," says Mr. Shaw, "is the son and heir of old Congo, who was killed, some years ago, in a war with the Colonists. The eldest son of Congo, who bears his name, was, for several years, regent of this country, during the minority of his younger brother, Pato, who, being the son of old Congo's Tombookie wife, is, by the established law of succession, heir to his father's authority; and, having recently come of age, he has assumed his power; as a proof of which, we observed hung up in his cattle kraal, an elephant's tail, which is the ensign of royalty in Caffraria."

On the arrival of our missionary, Pato assembled all his brothers, including the late regent, and a number of his inferior captains and counsellors, to deliberate on the proposed introduction of religious instruction. To this they all acceded with evident pleasure, and gave the best proof of their friendly disposition, by granting for the new station a place situate between

the immediate residence of Pato and that of his elder brother Congo. The spot thus granted was considered by Mr. Shaw's companions as very desirable, not only from its proximity to the habitations of the king and the principal headman, but as possessing an abundance of grass, and an ample supply of water, together with the pleasing circumstances of its being surrounded by interesting scenery, and within ten miles of the river Kalumna, where there is a profusion of fish.

Having thus far succeeded in the accomplishment of his wishes, Mr. Shaw returned safely to Graham's Town, in Albany, at the beginning of August, after a journey in which he observes, both his life and health were mercifully preserved, "while travelling, on horseback, among barbarous and savage men, and wild beasts, by day, and sleeping on the ground, in the open air, at night. He now felt extremely anxious to commence his labors of love among the perishing heathen, to whom he had so providentially obtained access; but he was unavoidably detained, in the first instance, by the confinement of Mrs. Shaw; and afterwards, when all his arrangements were completed, and the principal part of his luggage was already placed in a wagon for removal, a heavy fall of rain commenced, and continued for about ten days, with scarcely any intermission. Travelling was, of course, rendered totally impracticable, as all the rivers swelled to a surprising height, and, overflowing their banks, committed dreadful havoc in the circumjacent country.

Mr. Kay, who was now in charge of the Albany mission, observes, in reference to these rains, that many large and strong houses, both brick and stone, had been totally levelled to the ground.

"The rivers all around," says he, "rose so rapidly, and to such a terrific height, that many lives were endangered, and some actually lost. The streamlets from the mountains, also, accumulated, and suddenly became torrents, and these, descending in irresistible floods of water into the valleys beneath,—along the ranges of which the poor settlers had erected their turf habitations, never dreaming of the possibility of sudden inundation in a land so thirsty, and even scorched, during the greater part of the year,—they swept away, in many instances, both produce and property, without the possibility of saving any thing."

The rain having, at length, subsided, Mr. Shaw and his family set out from Albany, accompanied by a pious local preacher and his wife; and, on the 14th, they succeeded in crossing the Great Fish river; though, for several weeks past, all the fords had been totally impassable for wagons, and the stream was still so deep and rapid that the passage was performed with great difficulty, and one of the men narrowly escaped a watery grave.

Previously to their quitting the missionary station at Chumie, where they remained about ten days, they received intelligence, that a commando had entered the coast part of Caffraria, and had proceeded to Pato's district, to make reprisals, for some cattle which had been recently stolen by the Caffres, and which had been traced in that direction.

"I deemed it proper, therefore," says Mr. Shaw, "to send a messenger to Pato, to ascertain whether he were still friendly, and desirous of our taking up our residence with him. In a few days, the messenger returned with Pato's earnest entreaty that we would proceed immediately; and, at the same time, he sent seven men, to protect and assist us in our journey to his residence. As every thing, therefore, was more promising than we had anticipated, we set out from Chumie on the 1st of December, and on the 5th, we reached our place of destination.

"On our arrival," continues Mr. Shaw, "we were received by Pato, and his brothers Congo and Kama, with a great number of their people, as though we had been making a triumphal entry:—all was bustle;—and, as is usual, where many wild, uncultivated people are assembled together, all was noise and clamor;—every thing about us appeared wonderful, and excited the greatest astonishment:—our wagons, our wives, our children,—all were examined with attention, and appeared to give rise to much conversation. Our wagons were drawn up under the shade of one of those beautiful yellow-wood trees that grow along the side of the river:—here we unyoked the oxen, pitched our tent, and praised God for having brought us hither in safety.

"The next day, Pato and his brothers assembled a number of their council and inferior captains; when a variety of subjects connected with my intentions were discussed, and all appeared well pleased. They said some flattering things, in the true Indian style, which I should not repeat, but merely to convey an idea of some parts of their character. Among other things, the chiefs said, I should henceforth be their father; and they would make of me, as the interpreter rendered it, 'a bush of defence from wind and rain;' meaning that I should be their defence in an evil day. These expressions, no doubt, resulted from sincere and honest feelings; but they could not avoid tingeing them with the adulation usually employed in addressing a chief or headman."

Mr. Shaw and his colleague, Mr. Shepstone, now applied themselves sedulously to the improvement of the spot assigned for their missionary station, and to which they gave the appellation of Wesleyville, in honor of the venerable founder of their society. Two strong matted and plastered houses, of four rooms

each, were accordingly erected for the accommodation of their own families, and a village was laid out on a regular plan; so that the natives might, in future, live together in decent cottages, instead of the miserable huts to which they had hitherto been accustomed. A room, forty feet by fifteen, was also erected, for the purpose of serving both as a school and a chapel; and the Caffres, both males and females, were found willing to perform any work in their power, on condition of receiving as their wages five strings of beads per day.

After a short time, a considerable number of the natives became regular attendants on the celebration of divine worship, which, for the present, was held in the open air, or, when the weather was excessively hot, beneath the shade of some large spreading trees. On these occasions, the brother chiefs, Pato, Congo and Kama, were very seldom absent; and the latter not only appeared to listen with fixed attention to the word of instruction, but also avowed that he was in the habit of praying to the great God, that he might be led into the way of truth. The Christian sabbath was, also, now observed and revered by many of the inhabitants of Wesleyville and its immediate vicinity; and if Mr. Shaw could not, as yet, adduce instances of genuine conversion as the result of his labors, he had, at least, the satisfaction of seeing a considerable improvement in the general conduct and manners of the people by whom he was surrounded, and of hearing them frequently and seriously discuss among themselves the important subjects to which, as an ambassador of Christ, he, from time to time, directed their attention.

Among the visitors who occasionally came from a considerable distance, to see the new houses, and the white men at Wesleyville, was a shrewd and intelligent Caffre, who, one day, proposed a question to Mr. Shaw, which is calculated to tinge the cheek of every Christian with shame, and, at the same time, to point out both the necessity and duty of enlarged exertions on behalf of the perishing heathen. After listening attentively to the statements of Mr. Shaw, respecting the fall of man, the direful consequences of sin, and the only way of salvation, he said, with much energy of expression, "If all you say be true, our forefathers are, most likely, in that place of torment to which you allude; for they lived exactly as we do. Now what is the reason that God did not send missionaries here a long time ago, that our ancestors might have heard the great word?" To this question our missionary could only reply by saying, that God had given his gospel to the white men first, and in his word had commanded them to preach it to all nations; but for many hundred years, this command had been neglected

and disobeyed. The countenance of the inquiring Caffre, however, beamed with pleasure and satisfaction, when Mr. Shaw informed him, that of late many pious men had felt extremely anxious to fulfil the divine injunction, by sending out the glad tidings of the gospel to all the nations and tribes of the earth.

About this time a mission was regularly commenced among the Bechuanas at Maguasse, about three degrees east of the junction of the Craddock, and one day's journey north of the Great or Orange river. Mr. Kay, as we have already stated, was originally designed to labor with Mr. Broadbent, in this part of South Africa; but the latter gentleman being unfortunately seized with an illness, which confined him for a considerable time at Graaf Reinet, his colleague proceeded to join Mr. W. Shaw at Albany, until he should receive further directions from the committee; and Mr. Hodgson set out from Cape Town to supply his lack of service among the Bechuanas. Having joined Mr. Broadbent, who was now in a state of tolerable convalescence, they lost no time in proceeding to their new and important station, though the country had been recently ravaged by a horde of barbarian invaders, who had spread terror and dismay wherever they went, but were, at length, arrested in their progress, and completely vanquished by the fire-arms of the Griquas.

"In respect to situation," say our missionaries, in a joint letter, dated July 1, 1823, "we are where we wish. Our houses stand near a small fountain; and the cattle, we are informed, will always have a supply of water from two small rivers near us, and abundance of grass from an extensive plain, by which the Maguasse mountains are surrounded. The air, also, is most salubrious, and the soil is evidently capable of improvement by cultivation. Sibbunal, the chief with whom we are residing, is of considerable consequence among the surrounding tribes, and, from the attentions shown by the small parties who have occasionally visited him, he appears to be much respected. Though a heathen, he is shrewd and sensible;—rules his people with authority;—possesses an abundance of cattle;—and evinces the greatest friendship towards us, and the utmost confidence in us, upon all occasions. The population around us, as far as we have seen and heard, is very considerable, and many villages may be visited on horseback. We are, thanks be to God, in the Bechuana country, amongst those whose language is spoken by many tribes, and where a door is opened to a wide field of usefulness for missionary exertions among an interesting people, who will, when the gospel prevails amongst them, greatly excite the interest of the religious world. At present, they are absolute heathens; and though some of them admit

the existence of both a good and an evil being, superior to themselves, yet they candidly acknowledge that they know nothing relative to the soul, or a future state of existence, nor have we seen the smallest vestige of religious worship among them."

The station at Khamies Berg, among the Little Namaquas, continued, in the mean time, to prosper abundantly under the smile of him whose "blessing maketh rich, and addeth no sorrow therewith." A Hottentot kraal, composed of miserable beings sunk in poverty and sloth, had, in the course of a few years, been transformed into a cheerful and industrious Christian village, in which all the necessaries and many of the comforts of life were enjoyed by the inhabitants. Mr. Barnabas Shaw, by whose instrumentality this blessed change was, in a great measure, effected, had for some time been absent on missionary business at Cape Town: but in the month of October in this year (1823) he returned to the people among whom he had so long and assiduously labored; and in the course of his journey he received the most decisive testimony to the usefulness of his labors, not only in respect to the people among whom he had promulgated the truths of the gospel, but in regard to other benighted heathens, of whom he had never previously heard.

"On the 16th of October," says Mr. Shaw, "we halted at a place called Rim-hoogte, where, in consequence of the excessive heat, we remained till sunset. In the course of the day, an old Mozambique slave came up to our wagon, and asked for a Dutch hymn-book. On inquiring if he could read, he took a small school-book out of his leathern bag, and read, 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' On my asking by whom he had been taught, he said, 'My master, some time ago, hired one of your Namaquas, to take care of the sheep. When he came amongst us, we knew nothing of God or prayer; but he commenced singing hymns and praying with us every evening. He then read out of the book, and told us of Jesus Christ. The words which he uttered were so good, that I longed to read them myself. He was willing to teach me, and gave me some books; but the hymn-book is so old and shattered, that I can scarcely use it, and am, therefore, anxious to obtain another. Our teacher has now gone away from us to the station; yet we continue to sing and pray with our fellow slaves every evening; and whilst I am watching the sheep, during the day, I endeavor to improve myself. Others of the slaves have, also, begun to pray, and are anxious to be instructed.'

"How various," says Mr. Shaw, "are the instru-

ments employed in spreading the savor of divine truth ! One of our poor Namaquas leaves Lily Fountain, and commences a journey of at least one hundred and sixty miles, in order to become shepherd to a farmer by the Elephant river. Surrounded, in his new situation, by a number of slaves, almost as ignorant of God as the beasts which perish, he commences praying with them and for them. He then begins to instruct them in divine things, according to his ability ; and the result of his labor evinces that he spoke to their edification and comfort."

On arriving at the end of his journey, and meeting once more with the objects of his pastoral care, our pious missionary was deeply affected with gratitude to God, for the striking change which had taken place since first he arrived at Khamies Berg, as the herald of salvation. "Instead of a barren wilderness," says he, "presenting nothing but sterility, as far as the eye could reach, here are now extensive fields waving with corn, and ripening apace for the teeming harvest. Instead of a parched desert, destitute of verdure to relieve the languid eye, here are gardens, containing vegetables in abundance, and trees richly laden with fruit. Instead of a lonesome kraal, which had never heard 'the sound of the church-going bell,' these rocks and dales now smile when the sabbath appears, and a godly company join together in calling on the name of the Lord.

"Last evening," he adds, "I was much delighted, when, at a distance, sitting on a rock, I heard the sounds of devotion in the village. Instead of the tom-tom and the pot-dance, the nocturnal amusements of the heathen Namaquas, the whole institution was enlivened with songs of praise to him who died for sinners. The party of singers went from house to house, requiring the head of each family to engage in prayer. It was pleasing to see the nightly fires brighten up as the singers approached ;—the ascending flame seemed to bid them welcome ;—and the readiness with which they were joined in their devotions fully confirmed it. Several of the females sang what might be termed extemporary seconds ; and, notwithstanding their ignorance of music as a science, the combination of sounds produced a delightful harmony. What I witnessed on this occasion, together with the recollection that ninety-three of the natives had been baptized and admitted into society since the commencement of the institution, seemed a sufficient reward for all the toil of past years."

On the 1st of December, Mr. Edwards left Khamies Berg, accompanied by a Christian Namaqua interpreter and reader, in order to establish a mission among the Corannas, who inhabit the banks of the Orange river, and frequently remove from place to place, as

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fancy or convenience happens to induce them ;—and, after a long and toilsome journey, he arrived, on the 29th of March, 1824, at a place called Moos, where he determined to build a mission house, with the hope of fixing a part, at least, of these wandering tribes, and of collecting them about the institution. He observes that the people are entirely ignorant of useful arts, and very inferior, in point of civilization, to the Bechuanas ; and adds, that many of them, from the filthy practice of wearing upon their heads a powder made of dried cow-dung, are a complete nuisance. A deep conviction, however, of the value of their immortal souls, and a tender sympathy for their wretched and perishing condition, determined him to take up his abode with them, for the purpose of leading them into the way of eternal life.

Of the success which may have attended the exertions of Mr. Edwards at this new station, no accounts have, as yet, been communicated. We must, therefore, revert to the promulgation of the gospel in Caffraria.

At Wesleyville, Mr. W. Shaw had not only the pleasure of instructing many of the natives, both children and adults, in the schools which he established, and of explaining, in his ministerial capacity, the way of salvation by Jesus Christ ; but, after some time, he was enabled to transmit to the committee some highly interesting particulars relative to the conversion and peaceful departure of a Caffre, who died towards the close of the year 1824, and who may be considered as the first fruit of this promising mission.

Hobo, the individual here alluded to, was the grandson of a Gonaqua chief, and, at the time of his death, appeared to be about thirty-five years of age. "During a period of peace," says Mr. Shaw, "about twenty years ago, he, as well as many other Caffres, engaged in the service of the boors, by which means, being young, he acquired a kind of broken Dutch ; but it does not appear that, while among the Colonists, he learned any thing respecting his Creator. On leaving the service of the boors, he returned to Caffraria, where he followed the customs and depraved practices of his countrymen. The Caffres are a hardy race, and frequently take such liberties with themselves, as would inevitably destroy the lives of Europeans : it is not unfrequent to see them, while in a state of the most profuse perspiration, plunge into a pool of water, with impunity, merely for the purpose of cooling themselves. They also often lie down under a bush, and sleep, during the heaviest rain ; and if their cross, or cloak, happen to get wet, they thoughtlessly roll it up till night, and then sleep in it. Hobo, in consequence of the last-named kind of imprudence, brought

upon himself a disease of the lungs, which proved a constant trouble to him, and at length terminated his mortal life. A short time after our mission commenced here, he came to the place, with the view of obtaining some medicine from us, for all the Caffres have a high opinion of the power and efficacy of the Englishmen's medicine. On leaving the village, and imprudently attempting to ascend a path up a craggy and steep hill, his progress was suddenly arrested by the bursting of a blood-vessel in the lungs. A large quantity of blood issued from his mouth, and the Caffres around him immediately fled, as they invariably do, at the sight of affliction, especially where the unhappy sufferer happens, from weakness, to faint and fall. One of them, however, came and apprized us of the circumstance, and with some difficulty we prevailed on some of the workmen to remove him to a small hut belonging to us. Here he was taken care of, and, in a few days, was able to come out and hear the gospel. About this time, I reminded him that he ought to take up his residence at the station, and that his detention on the spot was, no doubt, a special warning and call from God, to take up his abode in that place, where he might 'hear words whereby he should be saved.' He said he was constrained to think so; and, a few days afterwards, his interesting family came to the station, with some milch cows for their subsistence. From this time to the period of his death, Hobo was a constant attendant on the means of grace, never being absent but when his severe afflictions prevented his attendance.

"It would appear that a work of grace was begun in his heart, some time before I knew of it; for although I was, on several occasions, much gratified by his remarks on religious subjects, yet I was not aware until about six weeks before his death, that he was seeking the Lord with earnestness. On my then seeing him, I was fully convinced that he understood and felt much more than he knew how to express intelligibly. I cannot introduce here the particulars of the conversation which we all had with him, at various times; but from the whole, we were satisfied that he was a humble penitent, that God 'led him by a way which he knew not,' and that he was admitted to a state of acceptance with God, through our Lord Jesus Christ. On one occasion, especially, I remember, that finding he could not express in his broken Dutch, with satisfaction to himself, what he felt, he suddenly began to enlarge in the Caffre language, with evident emotion, and desired the interpreter to inform me, among other expressions, that he was 'now become a child, and God was his Father.' He was always glad when any of us called to see him, because he evidently relished our conversation respecting divine things;

and, in particular, he seemed to regard our praying with him, and singing hymns in his hut, as a great privilege. It was gratifying to see how much his heart appeared dead to the things of this world: he would not allow the natives who visited him to speak about worldly affairs; and on one occasion, when some were talking respecting beads and cattle, he said, 'What have I to do with beads and cattle? My heart has forsaken them. I think alone of God.' He used frequently to speak to the people on the necessity of their attending to that 'great word,' spoken by the missionaries; and there is no doubt but that his exhortations had some effect. He reproved his friends for weeping on his account. I was once present when his eldest son, a fine youth of about thirteen years of age, cried and sobbed in a most affecting manner; but it was still more affecting to hear the dying father say, 'Do not weep for me; I am going to heaven, to the blessed country.' He charged his wife and children not to leave the station at his death, but to remain and attend to the word preached by the missionaries; he also enjoined his wife, as she lived at 'God's place,' not to conform to the Caffre custom at his death, of separating herself from society, and living on the mountains, or in the jungle for a month; which injunction was strictly regarded. Perceiving his end to be near, I deemed it right to dispense with the usual probation, and resolved at once to initiate this converted heathen, by the sacred rite of baptism, into the church militant, previously to his joining that 'innumerable company who have washed their robes in the blood of the Lamb,' and who compose the church triumphant in heaven. Never shall I forget the solemn season, all the circumstances of which were peculiarly interesting. We were assembled in a smoky hut, with about a dozen Caffres, for the purpose of administering, for the first time on this station, a rite instituted by the divine Saviour, to a poor, dying Caffre; who, with tears in his eyes, confessed, in simple language, his faith in our Lord Jesus Christ. Not many days after his baptism, he died, and was buried after the manner of the English, in the burial-ground belonging to the station; and many tears were shed by a considerable number of natives who stood by the grave, and heard the exhortation that was addressed to them on the importance of being prepared to die. Some of the last words the deceased said to me were, 'I thank God that he sent the missionaries, to teach me the way to heaven.' If no other effect should be produced by this mission than the salvation of Hobo, it will, in my opinion, be an abundant reward for all the money expended, and all the time and labor that have been bestowed upon it."

In the beginning of March, 1825, an inferior chief,

named Galeba, in the neighborhood of Wesleyville, experienced a remarkable preservation, which was the means of introducing him to Mr. Shaw, and, it is hoped, proved instrumental in leading him to an acquaintance with that God whose watchful and wonder-working providence delivered him from destruction. Having, in one of his hunting excursions, fallen in with a very large elephant, he ventured to attack him single-handed; but, after throwing several spears, he was pursued by the infuriated animal, and his feet being entangled in some brushwood, he fell, apparently an easy prey to his vindictive enemy. At this perilous crisis, he dexterously crawled under the belly of the elephant, and whilst the huge beast was bending his knees, for the purpose of crushing his assailant, the man slipped aside, and thus avoided instantaneous death. He now lay close to the animal's body, but near his hinder legs, to avoid being seized by his trunk, which was frequently turned in that direction, but happily had been disabled by one of the hunter's spears. At length, by a sudden stroke of the elephant's hind leg, the chief's arm and two or three of his ribs were broken; but he finally bounded away from the animal, which gazed after him, without attempting to follow. Galeba's people, on hearing of the circumstance, proceeded to the spot, and succeeded in killing the elephant.

A short time afterwards, the chief, whose arm had been unskillfully set by some of his countrymen, applied to our missionary for medicine and surgical assistance; and, on that occasion, Mr. Shaw reminded him that the wonderful escape which he had experienced was a convincing proof of the existence of a God, whose providential care watches over all his creatures. "Yes," he replied, "I am now convinced that there is a God, and that if he had not interfered on my behalf, I must inevitably have been destroyed." He was then instructed in the duty of serving that adorable Being by whom his life had been so signally preserved; and the serious attention with which he listened to the word of exhortation seemed to encourage the hope that the word which vibrated on his ear, also found a passage to his heart.

The mission at Wesleyville having been strengthened by the arrival of Mr. Whitworth, it was resolved by that gentleman and Mr. Shaw, to plant, if possible, the standard of the cross in some of the districts further up the coast; and, accordingly, on the 31st of March, they commenced a journey towards the Tambookie country, in company with a number of their native bearers, for the purpose of ascertaining the dispositions of the different Caffre and Tambookie chiefs, with regard to receiving missionaries for their respective tribes.

Our travellers set out on this interesting tour about two o'clock in the afternoon, expecting to arrive at the

residence of a chieftain named Dooshani, at sunset. It seems, however, that they had completely mistaken the length of what they considered as their first stage; for after travelling till the approach of night, they found they were still at a considerable distance; and, as their people were unwilling to proceed in the dark, they were under the necessity of taking up their residence with an old man named Jaga, the master of a kraal belonging to Dooshani. Here they were received with much kindness, a native hut being swept out and prepared for their accommodation. Mr. Shaw addressed the people, about thirty in number; and though this was the only discourse which many of them had ever heard, relative to the living and true God, they not only listened with the utmost seriousness and attention, but at the close of the service, they retired into the bushes to supplicate the mercy of him whose word had, for the first time, sounded in their ears.

At this place they were detained by the rain, till the afternoon of the 2d of April, when they resumed their journey, after ascertaining that Dooshani was not at his usual residence, but at a place contiguous to the abode of his father, Islambie. After crossing the Buffalo river, they reached some deserted huts, and took possession of the best of them. The owner and his wife having seen them approach from another place at a distance, immediately went to them, with a supply of pumpkins, sugar-canes and milk, and some lighted wood to kindle a fire. "After taking some tea," says Mr. Whitworth, "we held our evening devotions, to which our host and his wife appeared very attentive; and when we had concluded, we observed one of our interpreters explaining, in the most emphatic manner, the nature of our religion, and earnestly exhorting them to begin to pray to that 'great captain,' of whom they had just heard."

The next day, about noon, our missionaries arrived at the temporary residence of Dooshani, and on riding to his cattle kraal, perceived an elephant's tail hung up, as the symbol of his rank. They were, soon afterwards, introduced to the chief; and, after expressing a wish to spend some time in conversation with him, they were conducted to a hut, which seemed to be appropriated to the use of strangers, but open on all sides to the weather.

"Here," says Mr. Whitworth, "after the common and troublesome formalities of an African meeting,—having pacified the frightened children,—entertained the inquisitive women,—and distributed small presents to the men,—we told Dooshani that we wished to explain the purport of our visit. He said, that since he had been at the school (referring to a visit he had made to Wesleyville, a few months preceding), he

had seen it was a very good thing to have teachers among them; and, therefore, he would call for his principal captains, in order to consult with them. This caused an interval, when a basket of thick milk was set before us, of which we partook freely; and soon afterward, there came some boiled meat in an earthen pot, but without knife, fork, plate, bread, or any vegetable. Before we had finished our repast, we noticed, at a little distance, a court of justice, which was held over a woman charged with having bewitched her daughter. The case was this: a young woman was sick; the old women who usually attend on these occasions, to dance and use their enchantments, having tried their skill in vain, declared the patient to be bewitched. A man, who was said to know all things, charged the mother with the crime. The court sat in the open air, and Dooshani in the midst. The accused woman sat at a distance, and was interrogated and examined on the charge by a person appointed. She appeared eloquent in her self-defence, and asked how it could be supposed that she, a mother, would bewitch her own daughter. The result of the trial, however, we did not learn.

"The next morning, about nine o'clock, I preached to Dooshani's counsellors and others, on the creation, fall and redemption of man; and, though one of the old men said it would ruin them to attend to these things, as their children would neglect the cattle, the council met after the sermon, under the shade of a tree; and, after a deliberation of about four hours, they came in due form to our hut, with Dooshani at their head. Having seated themselves around us, the chief said, 'The country is before you; you must choose a place where you will sit down; our manners are so different from yours, that we cannot choose for you; but you must choose, and fix where you please.' We replied, two things must be distinctly understood: first, whether they would receive, protect and be kind to the missionaries; and secondly, where Dooshani himself would positively settle; as the missionaries would prefer living with the captains. He replied, that if a teacher came, he would be kind and protect him, and he would positively live on his old place. The matter being so far settled, we left Dooshani's place, and rode two hours about twelve miles east, over a fine country, in order to reach Islambic's in time for evening preaching; a messenger having been sent before by Dooshani, to explain the whole matter to his father.

"We found the old man sitting at the door of his hut, nearly blind, being supposed to be eighty years of age. He is said to be a tyrant over his people, and our interpreters were evidently afraid to talk with him. After the common introduction, we sat on the ground

in perfect silence, till a man showed us a hut. Mr. Shaw sent Kotongo to say that his son (a familiar mode of address) asked for sweet milk; we also sent word that we wished to preach God's word in his house. Permission was immediately granted, and the house was soon filled. A Caffre hymn being given out, it was observed that Islambic sung aloud, after which he heard the important truth that the Son of man is come to seek and to save that which is lost. After the service we gave him our presents and told him our errand. Whatever might be the old man's feelings, or motives, we know not; but joy glistened on his furrowed cheeks, and he replied, that the great news which he had now heard was too great for Caffres, who were so blind, deaf and stupid, that we could never make them understand. When we replied, that it was God's work to give them a heart to understand, and ours to use the means, and that as he had put it into our hearts to bring them the great word, we had no doubt but that he would give them his Holy Spirit to make even Caffres understand it; he answered, 'The land is all before you; choose for yourselves where you will live. I am old, but my children are young, and they shall all learn of you.' Then, with joy glistening in his eyes, he said, 'Geika has a school, Enno has a school, Oato has a school, and now Islambic and Dooshani will have a school—this is very great! Thus finished the business of this interesting day.

"The following day, we proceeded to Hoosha's kraal, on the Quataka, where we arrived at six o'clock. After we had refreshed ourselves with tea, we were surrounded with the people, who had returned from a dance. A circumstance occurred which gave Yosap, one of our interpreters, an opportunity of explaining the ten commandments, which he did with much zeal. At the close, he told them that we were not captains, like other travellers who had visited them, but teachers, and that we preached God's word wherever we went.

On the 5th, our travellers proceeded to the Kayl, which they passed about nine o'clock in the morning; and, before six in the evening, they arrived at the kraal of Kamakasha; in the vicinity of which they saw about forty acres of fine corn fields, in a continued range. "The round hut allotted to us," says Mr. Whitworth, "was nine feet in diameter, and the height in the centre five feet, but it was exposed to the wind and weather on all sides. We held service in the master's house, which was large and better than usual. It held about fifty persons, while we explained the things of God. One man said that he, his friends, and their wives and children, would come to Wesleyville, that they might learn these things; and the

master said, he would visit the place. Yosep was teaching him how to pray. 'If you want an ox,' said he, 'you know how to ask your captain for it; so, if you want any thing of God, you must ask it of him in the same way.'

"In two hours and a half, the next morning, we reached Hinga's place, beautifully situated at the head of the Goowa, and about twelve miles from the place we had left. The village contains thirty houses, but there are several others within about a mile. Hinga was at a distance, but a messenger was instantly despatched to inform him of our arrival. As the chief was away, no man presumed to speak to us; but while sitting under the shade of a tree, adding some new words to our vocabulary, a basket of milk was brought to cool our thirst. Asking if we should pay for it, we were answered, 'No, this is a great man's place.' Shortly after, seven of Hinga's wives came, who saluted us as chiefs. They then sat a few minutes at our side in silence; but on hearing that the great man was coming, they all retired. Hinga appeared, shook hands cheerfully, sat a few minutes, and then walked away. At a short distance, under another tree, was assembled a court of justice, consisting of forty persons.

"In the afternoon, a messenger came to say that an ox was ready for our use. Our men immediately slaughtered it, and a company of Tambookies present begged the entrails, which, to our astonishment, they devoured in about five minutes. Having waited six hours, we received a message from Hinga, saying, that he was angry with his people for not having provided us with a house sooner, and he had been too much engaged to attend to us, but that a house was now ready.

"At sunset, a man proclaimed aloud the transactions of the day, which seems to be the usual custom, ending with 'Our captain is a great captain! When the white men came to see him, he received them kindly, and gave them an ox to eat.' We took an opportunity of preaching to a large company of Tambookies in the afternoon, and at our evening service, Hinga was very attentive. We afterwards made him the usual presents, and explained the object of our visit; but he said he could not answer till he had consulted his great men.

"On the 7th, we received a message from Hinga, that as he was now busy making up the last instalment of cattle for his Tambookie wife, and would have to assemble his council to consult on the purport of our visit, he wished us to stay with him a few days. A violent storm of thunder and rain having set in, our people manifested some discontent, and the night proved very comfórtless; as the rain beat into our

hut at every point, a stream of water ran over the ground, and we could not keep ourselves dry.

"The next day, however, we were glad to hear that Hinga had assembled his chief men. In the afternoon, they waited on us in due form, when we stated in full the object of our visit, to which Hinga replied, 'The word is a great word, and a good word, and I love it, and I am sure it will be a good thing for my people.' After some conversation among themselves, he said, with evident signs of approbation, as Geika, Oato, and Islambie had received missionaries, he would consult them, and then send us a final answer. This was evidently meant to be a mark of respect to them, and a tacit reproof for their not having consulted him.

"Having left Hinga's place early in the morning of the 9th, we proceeded through a remarkably dense population, there being often six or eight large kraals or villages in the course of a mile. The next fifteen miles were over a fine flat grassy country, but without inhabitants, and apparently with little water. We then entered the Tambookie country, after a ride of forty miles north, and reached the abode of Vossani, who being from home, a messenger was despatched to inform him of our arrival.

"The next morning the sun shone upon our first sabbath in the Tambookie nation; and a sermon was delivered to the natives in the morning, on 'the Son of man is come to seek and to save that which is lost.' Most were attentive, and seemed interested; but some men at a distance danced, sung, and threw themselves into singular attitudes. At one o'clock, we were informed that Vossani had arrived; and at two, we were introduced into his presence. The house, if we may give it that name, was full of people, so that they excluded the little light which otherwise would have entered at the door. We sat on the floor, and remained in silence for a time, when an old man, who seemed to be the chief counsellor, inquired who we were, whence we came, what news we had to communicate, and what was the object of our visit. After receiving an answer to each of his questions, he proceeded: 'Is this the news that you will teach? And what songs will you sing? Is the great word you teach a new or an old one? Was it given to you or your fathers? How did you derive it from them? How did God give it to them? Have your great men sent you? Have your fathers sent you? It is a great word, and we will receive it, when the other great captains have received it.' We answered, 'All the other great captains have received it, as Geika, Enno and Oato, or wish to receive it so soon as teachers can be sent to them, as Dooshani, Islambie and Hinga: and now we are come to see if you will receive a

teacher, and give him a place to live among you, that he may build a house and a school, and teach you and your children the word of God.' After a short silence they promised an answer in the evening. During this interval, we were struck with a singular apparatus and method of smoking, the effect of which, our interpreters told us, was to enchain us, that we might not injure them. One end of a hollow stick was fixed nearly at the top of an ox-horn; on the other end was placed a pipe full of daka. On the floor stood a trough, hollowed out of a tree, five feet long, by the side of which was another hollow stick, of the same length. Then began the operation of smoking, by filling the horn with water, placing it to the mouth, and with great efforts drawing the smoke down the stick, through the water, into the mouth, retaining the smoke in an unaccountable manner; they again filled the mouth with water, and spirted both with great violence through the long hollow stick into the trough, which made a singular noise, as if they intended to frighten away the evil influence which we might exert upon them. This they continued to perform in rotation. O! how little did they know, that instead of injuring them, we were the messengers of peace and salvation to their benighted land!

"At four o'clock, we again assembled the people for worship; and at sunset Vossani and his principal chiefs visited us in our hut, and said, they were sure that what they had heard must be the great word of God, and, therefore, if a missionary came, they would give him a place to sit on among them, and they would hear his word. We gave them reason to hope that they might receive a teacher before they could sow and reap, the next year.

"We felt thankful to God that he had enabled us to preach the Saviour of men through Caffraria, and to the first tribe of the Tambookie nation; and we ventured to indulge a hope that the time would soon arrive when all these nations which now sit in darkness shall see a great light, and when the glory of the Lord will shine upon them."

In consequence of the representations made by the brethren on their return from this interesting excursion, it was determined that one, at least, of the fine openings which had been presented to their notice, should be occupied as soon as possible; and at a district meeting held in Albany, in the month of May, 1825, Mr. Kay was appointed to this service. To him, therefore, we are indebted for the following particulars:—

"We arrived at Wesleyville," says this missionary, "on the 26th of June, and found brother Shaw and his family well and happy, amidst their black society. After spending a day here, to rest our horses, and transact various business, we proceeded to visit the

chief, Islambe, accompanied by brother W. Shaw. We arrived at the old chief's residence early in the afternoon of the 2d of July, and having unsaddled our horses at a short distance from his hut, we continued to stand aloof for some time, expecting that he would send a message of inquiry. We were at first told, that he was out in the fields, tending his cattle; but we soon discovered that this was a mistake. Observing, however, that he neither came nor sent to us, we went up to him, and, after saluting him, took our seats on the ground by his side. Seeing this, he appeared much pleased, and shook hands with each of us; at the same time sharing amongst us a piece of boiled meat, which his servants had just brought in for his use.

"We had not sat long, before he requested to know what news we had brought; and, after making a few preliminary remarks, it was stated, that having obtained the sanction of his excellency the governor, we were desirous of establishing a mission in some part of his territories; and that, with this view, we were come to know his mind fully upon the subject, and also to learn what part of his country would be most suitable and convenient, both for him, his people, and us. To this he replied, 'Your intentions are good; and I am thankful to hear of them. But my country is not good enough for you; and, what is still worse, my people are too bad to learn. What teacher would come amongst them?' Here the interpreter informed him that I was ready, and anxious to come, in order that I might tell them of the things of God, which would tend to their improvement and salvation. 'Where,' exclaimed he, 'does that man (God) live?' This question is one which the Caffres frequently ask; and in such a way as at once to show the awfully ignorant state of their minds.

"The next afternoon, which happened to be the sabbath, the chief sent to us, saying, we might hold service in his hut, and that the people were then at liberty, the council having broken up. We immediately went; and, upon entering, found a goodly company of men, women and children. Brother Shaw commenced by giving out a hymn, which the interpreters sang; and all continued very attentive, while I related to them the news of salvation.

"The service being ended, we availed ourselves of the opportunity, while all the inferior chiefs were present, to ask Islambe, whether he had come to any decision relative to our proposals. He evaded the question for some time; but subsequently told us, that he had merely done this to hear what we should say; adding, 'The thing is determined, and you have nothing to do but to select a place; for the land is before you.' Here he expressed some degree of fear

that we were only 'mocking him;' and that as soon as we left him, we should forget the subject. We assured him of our sincerity, however, in the strongest terms; and he appeared to be fully satisfied. Then leaning forward upon his staff, with his eyes fixed on the ground, he expressed himself as follows: 'I see strange things to-day! I am old, and unable to help or defend myself; but to-day, I get a great captain: to-day, I have got an ear: he shall be to me also for eyes! To-day, I see that I have friends in the world! I have been an earth-worm; but to-day, I creep out of the hole!' Addressing himself to those around him, he continued, 'Like wolves and wild dogs, we have been hid in dark places; but to-day, we are called men, and see the light!'

"One of his chief counsellors now arose, and harangued the company with great fluency, and with still greater energy; congratulating all present upon the day which now dawned upon them and their children; at the same time observing, that he hoped we were not 'mocking them.' I again assured them, that this was far from being our intention: on the contrary, we merely waited to hear all they had to say respecting this matter, after which, I should return home, and immediately prepare to come amongst them. Hearing this, he proceeded in a strain of language expressive of more gratitude than we could possibly have expected from a heathen. He concluded his speech by charging the old chief to protect, and take care that no harm befell me or my family; adding, 'The name of Islambio is great, but his character is bad among all the nations; who, however, shall now see what he is.'

"On the 7th, we were conducted, by Dooshani and his brother Kye, the sons of Islambio, to the rivulet Umkaugisa, the banks of which had been mentioned by his father, as an eligible spot for our purpose. The land is high and rich; the water is good, and evidently permanent, being a collection of springs, whose different streams find a channel in the centre of a fine valley, down which the main stream runs through a rocky bed; hence it can never be liable to that absorption to which the rivulets in this country are generally subject, from having sandy beds. It discharges itself into the Buffalo, which constitutes one of the principal rivers in Caffraria.

"Two days afterward, we returned to Wesleyville, and held a special district meeting, in which it was agreed that our new station (its site being contiguous to one of the highest peaks in the country) should be called Mount Coke, in memory of that great and indefatigable missionary, the late Rev. Dr. Coke. O! that we may all be influenced with like burning zeal for the glory of God, and the salvation of souls."

These cheering indications of success in Caffraria were followed by others in different departments of the South African missions. Disappointments and disastrous events have occasionally occurred, but, regarded as a whole, this extensive field of missionary effort has been watered with the dews of heaven, and frequently gladdened the hearts of the self-denying and intrepid cultivators of so unpromising a soil.

The extension of the spheres of labor, and the multiplication of mission stations, render it necessary to divide this mission into different departments, in order to give a correct view of its progress. We may, therefore, in pursuing the narrative, notice the departments or districts of *Cape Town*, *Little Namaqualand*, the *Bechuana* (or *Boschuana*) *country*, *Albany* or *Graham's Town*, and *Caffraria*.

The mission at *CAPE TOWN* is rendered important from its being the residence of the government; and from the connexion of the station with the missions in the interior. The chief intelligence received recently from this part is dated September 2, 1830. "At this station," says Mr. B. Shaw, "we have had considerable numbers of the military, who have adorned their profession, and have been a blessing to the different regiments to which they were attached. But the military are not stationary; the fifty-fifth regiment is now gone to India, in which we had many excellent members. We trust that they will be useful wherever they go.

"In consequence of the small attendance at our day-school for the heathen, it was with much reluctance given up; yet we have not abandoned the hope of recommencing it, when a suitable person can be found to take the charge of it. The religious services for the heathen are very thinly attended, which is a circumstance we much regret, but over which we have no control. We hope for better days. A sabbath school has recently been commenced, which is well attended by children and adults of different classes, and promises to be a blessing to many. Some of the members of our society are active and persevering in this labor of love. Our new chapel, we trust, will be ready for opening about the latter end of November.

"*Simon's Town*.—By means of the persevering exertion of brother Snowdall, and the liberality of most of the respectable persons of the place, a neat and commodious chapel has been erected. It does credit to all who were concerned therein, and the conspicuous situation in which it is placed may remind the weather-beaten mariner, on entering the bay, that a house of prayer is open for his reception, where he may 'serve the Lord with gladness, and come before his presence with a song.' The attendance on the public services, particularly of the free people of color,

is good, and their improvement in knowledge and morality is encouraging. Twenty-one of the adult heathens have been admitted to Christian baptism, whose conduct is as becometh the gospel of Christ. The Sunday school is regularly attended, and the work, upon the whole, is in a pleasing state of progression.

"*Wynberg*.—This village is eight miles from Cape Town, on the direct road to Simon's Bay. A small chapel has been erected here, in which we preach every sabbath morning; the one in Dutch, the other in English. From the regular preaching of the word of life in this place, we trust a people will be raised up to glorify God.

"*Parpendorp* is about a mile and a half from Cape Town, where several people reside, who are chiefly fishers, lime-burners, &c. They appear to hear the word with joy.

"*Cape-Downs*; about ten miles from Cape Town. Here we have preached for some months. The inhabitants are much scattered, but the preaching of the gospel brings them together, and they appear thankful for the opportunity of hearing words whereby they may be saved.

"*Kalk Bay* is about sixteen miles from the cape, and seven or eight from Simon's Town.—A chief of the Bundelzwart's tribe, from the Orange river, has lately been here to see his excellency the governor. Africaner, it appears, is carrying destruction through the Great Namaqua and Damara countries. He is a son of the old Africaner, who was converted some years ago. When the London Missionary Society withdrew the missionary, the people soon commenced their old habits. The governor gave the chief ammunition, &c., to defend himself and people against the plunderer. The chief spoke to us at different times respecting a teacher, and said he believed they should never have any lasting peace till they obtained one. He said he had been in darkness long enough, and when he could once make sure his dwelling-place, his first business should be to try to get the word of God into his country.

"*Mountains near Simon's Town*.—The people who reside on those mountains are chiefly free heathen. Many of them attend the chapel at Simon's Town, regularly, but several, who are aged and infirm, cannot ascend the rugged path from the chapel to their dwellings. These gladly receive instruction on the tops of the mountains.

"*Convicts* who work on the highway.—At different places small companies are to be found, and the superintendent of police has given us full liberty to instruct them when we have opportunity. From the great seriousness and deep attention of those outcasts of society, we hope that good is doing amongst them."

On the 26th of October, 1829, the foundation of a new chapel was laid at Cape Town, and was opened on Sunday, February 13th, 1831.

Of the mission in *LITTLE NAMAQUALAND*, the committee say, in 1826,—“At Khamies Berg, a large part of the tribe of the Little Namaqua Hottentots have been reduced from migrating habits to the cultivation of the ground, to the practice of useful arts, and, above all, have wholly renounced superstition and idolatry. Buildings, fields and gardens have taken the place of the former Hottentot kraal, and the chapel and the school are regularly attended by the Christianized adults and their children. From almost the first commencement of the mission, the most satisfactory instances of true conversion to God have taken place, and they still occur. One converted Hottentot family alone has furnished three native teachers of decided piety and suitable knowledge of the truth, and others have acquired such a maturity of religious experience as to be useful to their fellows.”

About this period, a most distressing event occurred, which was for a considerable time involved in mystery, whilst it deeply affected all who were engaged in these missions, or were interested in the welfare of the missionaries themselves. This was the murder of the missionary Mr. Threlfall, and of his two companions, Jacob Links, a native preacher, of whom an account is given in a former part of this history, and Jonas Jager, a native exhorter. They had left Khamies Berg for the Fish river, about the end of June, 1825. “Sometime in August,” says Mr. B. Shaw, “I received from brother Threlfall the following note, bearing the date of July 4th.

“Korase, Monday, July 4th.

“We arrived here safely yesterday morning, and preached twice to a congregation of about twenty adults. Tasted a little animal food, the first since we left you. We expect to set off again this evening, or to-morrow morning. We travel slowly. We have heard some alarming accounts of the state of the natives and country beyond the Orange river. They say Gammap and another chief are dead; that the people of the Warm Bath are dying of hunger. Some Bastards who live by the mouth of the Great river passed here yesterday. They said all they could to discourage Jacob and Joannes; but these two brave fellows, to use a phrase of Ambrose's, had their courage and confidence *steeled*,* and declared themselves fearless through grace, and that they were not only willing to suffer, but to die in the cause of

* Brother Threlfall and myself had been reading some of the works of St. Ambrose just before he set off, in which the expression was found.

their Lord Jesus. I am sure they had more courage than I had, for my heart fainted within me; but seeing their strength of faith, I got the better of my fears. They are companions to my liking, and often do my soul good, and put me to the blush for the weakness of my faith. They appear to be going on this journey with something of the same feelings the apostles of Christ had after their baptism from above. I am happy in my soul, and feel penitent for my sins before God. We have come so far in peace. We often think of you and our other friends of your society. Love to all.

Yours truly,

‘WILLIAM THRELFALL.’

‘The Rev. B. Shaw, Lily Fountain.’

“July 19th, he wrote a few lines at the Warm Bath, where they had remained some time to rest their oxen, and had also purchased others. He says, Tsaumap (whom they found at the Warm Bath) had given them much information respecting the tribes to the northward. That the old chief was very poor, having been robbed of all his cattle, not by Africaner’s people, as had been reported, but by some of the disaffected people of Bethany. He adds, that it will be impossible for them to be at Lily Fountain by October 1st, on account of the drought, &c., but that we shall be able to settle the accounts, &c., without him, and charges us not to be uneasy respecting them. That they were designing to proceed the next day. The above note I received August 23d.

“October 16th.—I received a letter from brother Wimmer of Steinkopf, saying that he had heard the awful news that brother Threlfall and his companions were murdered. Of this we took no notice, because reports of this kind are frequently circulated.

“November 13th.—Some of the people of Warm Bath arrived, all of whom declared it as their firm opinion, that our brethren were killed, and that brother Schmelen would never return from the journey on which he had gone, viz. to the river Koesip. They brought with them several receipts written by brother Threlfall, bearing the dates of August 6th and 8th, for articles for which brother Threlfall had received oxen, &c. On the back of one of the receipts was the following note:—

“‘Being rather unkindly handled by this people, in their not finding, or permitting us to have a guide, we returned here yesterday, after having been to the north four days’ journey, and losing one of the oxen. I feel great need of your prayers, and my patience is much tried. These people are very unfeeling and deceitful, but, thank God, we are all in good health, though we doubt of success. Our cattle are so poor, that they cannot, I think, bring us home; but we shall

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yet try to go farther, and then it is not unlikely but I may send Joannes and a native to you to send oxen to fetch us away. Don’t be uneasy about us; we all feel often much comforted in our souls, and the Lord gives us patience. We are obliged to beg hard to buy meat. My best love to all, particularly to Mrs. Shaw and the children, and Mr. and Mrs. Haddy.

‘Peace be with you.’

‘WILLIAM THRELFALL.’

‘Warm Bath, August 6, 1825.’

‘To the Rev. B. Shaw.’

“This is the last note we received from brother Threlfall.”

On May 17th, the reports of the murder of Mr. Threlfall and his companions were confirmed by the following information given in the South African Commercial Advertiser, of that date:—

“Mr. Schmelen, missionary of the London Missionary Society, has arrived in Cape Town from Great Namaqualand, and has brought the melancholy intelligence of the murder of Mr. Threlfall, Wesleyan missionary. Mr. Threlfall, it appears, left Khamies Berg, Little Namaqualand, about August last, accompanied by two men, belonging to that missionary station, on an intended journey of discovery to the Damaras’ country, with the view of selecting a suitable spot near the coast for the establishment of a missionary station. When he arrived at Kammanoup, in Great Namaqualand, the chief strongly advised him to return; but he determined upon going forward, and prosecuting his intended journey. After having obtained some necessary articles, and hired a guide and several men to accompany him, he proceeded forward. A few days after they left Kammanoup, they arrived at a Bushman kraal, where Mr. Threlfall, and the two men who accompanied him from Khamies Berg, were murdered by their treacherous guide and his companions. One of the men was shot whilst asleep, and the other shortly afterwards. Mr. Threlfall fled to a bush, but was pursued and wounded by a musket shot, when a Bushman, instigated by the villanous guide, pierced him near the heart with his assegay, and killed him. A Bushman, who was at the kraal on the night the murder was committed, fled, and gave the information to the people belonging to Mr. Schmelen’s station. The guide was afterwards seen wearing the clothes of Mr. Threlfall.”

In July, Mr. Snowdall, the missionary at Cape Town, was informed by the head fiscal, that two of the murderers of Mr. Threlfall and his companions, having been seized by the chief Africaner, were in prison at Clan William, and had confessed the horrid deed.

The murderers, having been condemned by the British authorities, were sentenced to be delivered over

to the chief of the Bundel Zwarts tribe for execution. The following extracts from the journal of Mr. Edwards, of Khamies Berg, detail the particulars of the execution of these unhappy men, and at the same time present an admirable exemplification of the most exalted Christian charity, in the conduct of the sisters of Jacob Links, towards the wretched assassin of their brother:—

"1827, August 2d.—About mid-day, six of our people departed from Lily Fountain for the express purpose of going to the Warm Bath, in order to have an interview with the chief of the Bundel Zwarts, and, at the same time, to make him acquainted with the wish of the colonial government relative to the execution of the murderer of the late Mr. Threlfall. The chief above-mentioned had sent the murderer to the colony. Hence the government very judiciously wished him to fix the time when, and the spot where, the criminal should suffer death, and proposed that it should take place near the frontiers of the colony.

"14th.—The six men who were sent to the Warm Bath returned to Lily Fountain, after having had an interview with the chief. They brought the satisfactory information, that the measures of the governor relative to the execution of the murderer met with his most decided approbation; and he requested our people to inform government that he would meet the authorities on the 26th of August at Silver Fonteyn, for the purpose of executing the prisoner. I sent off a letter immediately to the landdrost, informing him of the return of our people, and the result of their journey.

"23d.—Received a note from the field cornet, in which he informed me that the landdrost would be at Lily Fountain with the murderer to-morrow.

"24th.—J. Reyneveld, Esq., accompanied by Mr. Marquard, Mr. Schoonberg, secretary, and two field cornets, arrived at our station, bringing information that the prisoner would be here this evening.

"In the evening the prisoner arrived at Lily Fountain, guarded by several armed men. I need not say, or attempt to describe, what my feelings were when I fixed my eyes upon the ruffian who had laid violent hands upon our late dear brother Threlfall and his excellent companions. He is a wretched looking man, and appears capable of committing any crime. The arrival of this man excited considerable interest among our Namaquas, and all were anxious to get a sight of him.

"25th.—The prisoner was allowed to sit in the sun, which gave our people a good opportunity of conversing with him. Several of Jacob's friends, and especially his sisters, spoke to him respecting the salvation of his soul, and the necessity of repentance before he left the world. Martha said, 'Although you have murdered my brother, nevertheless I am sorry for you,

because you are indifferent respecting the salvation of your soul.' Others there were among our people who said, if he were not in the hands of the gentleman, they would kill him immediately. He appeared quite hardened whilst at Lily Fountain, notwithstanding all our efforts to produce conviction in his mind.

"27th.—This forenoon we arrived at Silver Fonteyn, the place where the chief promised to meet the landdrost, &c. To our surprise, we were informed that the chief had not yet come. I accompanied the party thus far, thinking I might be of service to the prisoner and the farmers and Bastard Hottentots, who were ordered to be present on the occasion. In the afternoon, messengers were sent off to the Great river, to inform the Bundel Zwarts chief, that the government authorities were waiting for him at the appointed place.

"September 2d.—This forenoon the Pella chief, with several of his men, arrived, and during the day the Bundel Zwarts chief also, to the great joy of all present; for by this time it began to be a question whether he would come or not.

"3d.—The chief, being fully acquainted with the desire of the government, relative to the execution of the criminal, appeared quite satisfied, and highly to approve of it. The prisoner, prior to the arrival of the chief, expressed a strong desire to have a little conversation with him, which was granted when he came. Something passed between them relative to the murder, and the chief was heard to say, he told falsehoods; that he was known to be an old murderer, and that he must now suffer.

"About eight o'clock this morning, the men were drawn up in order. The grave of the murderer was prepared, and the criminal himself placed near it. Six men were ordered by the chief to prepare for firing the fatal shot. The wretched man now seeing and feeling that there was no possibility that he could escape punishment, gave himself to prayer, calling upon God in his native tongue to have mercy upon his soul; and thus, whilst in the act of praying, the fatal shot was fired, and his soul was launched out of time into eternity, there to appear before God.

"It should be distinctly noticed, that *this* man was the *guide* who formed the diabolical plot for murdering Mr. Threlfall; and who, *with his own hand*, threw the stone which struck him on the side of his head, by which he fell, to rise no more."

Some time after the execution had taken place, an interesting document came into the hands of Mr. B. Shaw, who transmitted it to the committee at home, as strongly marking the intrepid zeal and ardent benevolence of Threlfall and his companions. It was a certificate given to the chief of the "Warm Bath," to prevent his being accused of being concerned in any

injuries they might experience, in proceeding on their journey, contrary to his advice. We subjoin a copy of the certificate itself, as demonstrative of the character of the invaluable men who signed it.

“ Warm Bath, July 19th, 1835.

“ To whom it may concern.

“ We, William Threlfall, Jacob Links and Joannes Jagger, do, by this writing, make it known that, if we never return from the Fish river, or the nations and tribes to the north of it, that no unpleasant reflections ought to be cast on the captain and tribe called the Bondle Zwaarts, because they have permitted us to pass through their country, into the dangers before us; from which, they say, we shall never escape with our lives. They have faithfully warned us; but being disposed to proceed, in what we all think our duty to God and fellow men, should we never return, we acquit them from all guilt in our misfortunes.

WILLIAM THRELFALL,
JACOB LINKS,

His ✕ mark. JOANNES JAGGER.”

In 1829, Mr. B. Shaw, who had been on a visit to England, returned to Africa, and was received with that cordiality of affection that might be expected, from a people to whom he had been so eminently owned of God during his former residence among them. The committee, referring to the institution or settlement at *Lily Fountain*, on the Khamiesberg, the principal scene of Mr. B. Shaw's early labors as a missionary, say,—

“ Here religion and civilization have proceeded together. A considerable society has been formed of natives professing attachment to the gospel, many of whom give evidence of a real change of heart. Schools have been instituted, and the children are improving in reading and knowledge; and in the course of the past year, nineteen adults have been baptized on this station.”

Towards the close of 1830, Mr. B. Shaw revisited these interesting scenes of his former toils and encouraging success. Being accompanied by J. Evans, Esq. of Clan William, the singular and delightful occurrence took place, of a missionary meeting, of which converted Hottentots were the principal speakers, exhibiting in their addresses the happy effects of true religion upon the most uncultivated of the human race. The account of this extraordinary assembly we are enabled to present to the reader from information furnished by Mr. Shaw.

“ I have just returned from *Lily Fountain*, with Mr. Evans, who accompanied me,” says Mr. Shaw.

“ The following is the substance of speeches made at *Lily Fountain* by the natives, at their first missionary anniversary, November 2d, 1830, and at which we were present; J. Evans, Esq., of Clan William, took the chair. In the course of the meeting, addresses were delivered by the native Hottentots with considerable animation, and the annexed translation may be depended upon as correct :—

“ Jacobus Bukas rose up and said,—“ My beloved brothers and sisters, we must understand that we have come together to-day for a great purpose: we are come together to help in spreading the gospel amongst a people who have never heard of Jesus. I thank God that I am a witness of the power of the gospel. I feel it to be the word of God. Brothers, I was formerly blind, but now I see. I was formerly polluted and sinful. I was worse than a contagious dog. I knew not that I had a soul. I knew not that there is a God in heaven. I am now thankful that the gospel has taught me that God is the great Creator of all things; that it has taught me to know that man is a great being, that he is possessed of an immortal soul, and that Jesus “ loved us, and gave himself for us.” I am now anxious for my children. I want them to be brought up under the sound of the gospel. I want all my friends to be acquainted with it, that they may be brought to true repentance and faith in the Saviour of sinners. Brothers, I stand here to-day with the same desires and designs as I had at the meeting of last year. I am ready to help, according to my ability, to send the gospel to every part of the world. On the last sabbath, we heard from our old teacher (Barnabas Shaw), ‘ that all flesh is grass, that the grass withereth and the flower thereof fadeth away; but the word of the Lord endureth forever.’ We ought, therefore, to do something now. I am thankful that I ever came to *Lily Fountain*. Here I first heard that word which abideth forever. I trust all my children will learn to know it also. Day and night the gospel is preached to us. Many of us profess to believe it: but, as the apostle James says, let us “ show our faith by our works.”

“ Jan William said,—“ Yes, brethren and sisters, by means of this society we have obtained the gospel; it is, therefore, our duty to do something for others. I feel as willing to help to-day, as I did the last year. It is our duty to help; and though we may not be able to do much, we must do what we can. Brothers and sisters, I feel thankful that we sit in life; through the word we have come to life; by his grace we live. God has given his grace to us; we have it in our hands; we have it in this house which has been built, this house of God. Here we can worship, here we can pray, here we may receive the everlasting gospel.

Brothers, I am thankful to the Lord, who brought our teachers over the sea; that is a great and mighty water; but they came safe, and here we see them to-day. Brothers, let us examine ourselves. We have the great word, the word of salvation, which always remains the same. Other things change, but the word of God abideth forever. Let us pray that we may all receive it. Yes, he who never prayed before, let him begin to-day: he who never knew any thing, let him begin to know to-day: he who never believed, let him believe to-day: he who never thought, let him begin to think to-day.'

"William Sneuwe said,—'Yes, my friends, it is the work of Jesus that we are here to-day. In former days, we knew nothing of these things. We had never seen or heard the missionaries; but now we both see and hear. There they are; they have left their fathers and mothers, their sisters and brothers; they have left their country and friends, to preach this word to us. They came over the sea; they had seen the sea before; they knew there was no path in the sea that a wagon could go on; they knew that there were mountains in the sea; they knew the great waves would roll around them: yet they came, and Jesus took care of them that they might preach the gospel to us. They came on account of our souls. When old Mynheer (B. Shaw) first arrived, I was ill, but knew not that I was a sinner, and that my soul was sick; but Jesus, by his word and Spirit, led me to know myself. Brothers, let us call upon him; let us pray in faith; let us give him our hearts. When I go and knock at the door of a friend, he opens to me; if we knock, the Lord will open to us. His word is truth. Brothers and sisters, I see no refuge but in Jesus. He is the friend of sinners. The Lord gives us rain and fruitful seasons. How great is the goodness of God! We plough our fields and sow our seed, of which we knew nothing before we had the gospel; but now we know these things also. Above all, we hear of Jesus Christ, and though the ground of our hearts may be dry and unfruitful, yet when they drink in the rain of the gospel, they shall live and become green. I thank God for hope: I have good hope: of this I was formerly ignorant; I had no hope. Faith in Christ Jesus, and the influence of the Spirit of God, are as hands to help us. God has given us those hands, and they are given that we may help others. He that believes the gospel says Amen, and is diligent in all things. How long have we had the gospel? There sits the same old teacher who came to us first; the Lord has brought him back again. If you would receive the word, you must change your course. When a man is going on a wrong path, another calls to him, "Come here! Come here!"—Thus the Lord

called us by his gospel. Thus he is still calling: "Come unto me, all ye that labor and are heavy laden, I will give you rest." Brethren, we must turn about, we must change our course, and come to him. We hear and know that there are yet many in darkness. We know what that darkness is; we have felt it ourselves. We hope, therefore, that this word may go to the Damaras, &c., that they may hear and come to Jesus.'

"Jan Jacobs,—'Yes, my beloved brothers and sisters, when I was in my old state, I neither knew any thing of God, nor that I had a soul. I now feel thankful for the gospel: by this, the way has been opened to us, so that I know I have a soul to be saved or lost; I wish others to know this also. Though I am very poor, and cannot do much, and many here are like me, yet we can all pray, and thus help a little. In former days, we were active in our old sports, and they cost us something, and profited nothing. Let us now be zealous in that which is profitable to all things.'

"Jantje Samsam,—'Beloved brothers and sisters, I am thankful to God that I know I have a soul; the word of God has taught me this, and I wish to be more grateful to the society which sent it. The society has been very powerful to send the gospel so far: I hope God will help, and it shall yet be more powerful. What do we see to-day? I never thought of seeing a chairman from a far country sitting here amongst us; but God is almighty, and Jesus the Son of Mary shall yet do greater things. I love him,—I love Jesus: yes, as sure as I am standing here, I know I love him. Jesus loved us; he died for us on the cross; he shed his blood for us; he helps us in all our difficulties; he has helped me. We see great things to-day. Who amongst us ever thought of seeing such a church as this on Lily Fountain? Who ever thought of seeing our old teacher again? Here he is, now sitting amongst us. Who ever thought of seeing so many teachers here? Yet all our teachers preach the same gospel: yes, though there are many teachers, the word is the same—the prayer is the same—the school is the same.'

"There were so many persons to speak in the morning that the meeting was adjourned till the afternoon. In the evening, brother Edwards was engaged in receiving subscriptions: the little children were running with their pence, while their parents and others offered sheep, goats, grain, &c. Having known this people in their heathenish state more than fourteen years ago, I have had a fair opportunity of seeing the mighty change produced amongst them by the preaching of the everlasting gospel. Their beautiful fields of corn, which are now ripening for the harvest, speak

a language which all may understand. They say, 'Godliness is profitable to all things. Behold, here he maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields, and plant vineyards,' &c. The trees of several years' growth, which are now adorned in their summer dress, and many of them laden with the choicest fruit, point to the words of the prophet,—'The wilderness and solitary place shall be glad for them.' The new chapel lately finished by brother Edwards, which I doubt not will stand when this generation shall have passed away, reminds the observer of that promise,—'They that trust in the Lord shall be as mount Zion, which cannot be moved, but abideth forever.' The different groups of Namaquas bending their course towards the house of prayer on the morning of the sabbath, and frequently singing the praises of God, while they ascend the holy hill, reminds one of the following delightful prophetic description: 'And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; therefore they shall come and sing in the height of Zion.' The peace and good-will which prevail at this institution, and reign among all classes of people, is to me an evident accomplishment of the highly figurative prophecy of Isaiah,—'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid,' &c. The support which several have experienced on quitting this vale of tears, and the confidence which they have manifested in the promises of the gospel, are an excitement to pray—'Let me die the death of the righteous,' &c. A poor widow, with whose husband I was formerly well acquainted, informed me that, shortly before her partner died, he got up, and, by the help of his staff, he walked into the midst of his hut: he then called his children around him, and most affectionately warned and exhorted them. Before he concluded, he said, 'The staff of Christ is in my hand; on this I rest: no man can ever take it from me.' Soon after this, he breathed his last, leaving a blessed testimony behind of the power of the gospel.

"And now you will join with me in the beautiful language of the sweet singer of Israel, and say,—'Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory! Amen, and Amen!'"

The commencement of a mission among the BOSCHUANAS (or Boschuanas) has been already noticed. (See p. 144.) The station had been formed on the Maquasse mountains. Another station had also been fixed upon at Moos, among the Corannas; the former

by Messrs. Hodgson and Broadbent, the latter by Mr. Edwards. Unhappily, both these stations were broken up through the invasion and expulsion of the chief Sibbonel (or Siffonel) and his people, by an incursion of barbarous tribes from the interior. The mission among the Boshuanas was not, however, finally deserted; for the intrepid missionaries, Messrs. Hodgson and Archbell, resolved to attempt the reestablishment of the mission, and finally succeeded, after encountering great and numerous difficulties. The following is an extract from their joint letter, dated Vaal river, June 6th, 1826:—

"Since our last, we have removed our residence upon the Great river, and now inhabit a mud-wall cottage, in which we intend residing during the cold season. Sifonello and his people are within a walk of us. On the 24th of April, we were visited by the brother of Militsani, the chief of the Batauws, attended by ten of his people, which visit, we considered, was designed as further evidence of his disposition to friendship with us. As the Batauws remain in the neighborhood of Maquasse, Sifonello is yet afraid to venture there, and when he will do so we know not. He is, however, wearied of removing from place to place with the Corannas. He has this morning expressed his wish to settle with us a little nearer the Colony, and unhesitatingly stated his readiness to accompany us to Maquasse, provided the Batauws removed to a greater distance from that station, or our force was increased so as to deter that tribe from making any attack. We expect the Batauws will return to their own country; but otherwise should consider that another brother, with the people he will require as servants, would be sufficient to enable us to occupy that station prudently, and to guard against contingencies, should one of us be required to take a journey to Griqua, or to the Colony, for corn, &c. We have no reason to fear as to the sincerity of the Batauw chief, in the friendship he has formed with us; and should not hesitate to take up our residence with him, were it not desirable to remain with the Borolongs, as a people now disposed to peace, and to receive the influences of the gospel. Moreover, perhaps at present it is not prudent to penetrate much farther into the interior than Maquasse; for, though the country is at peace, much caution is necessary. We continue firm in the persuasion of its being our duty not to abandon this country; and as our hopes brighten, and we have long had no fear of ultimate success, we trust the committee will attend to our urgent request, made in the fear of the God of missions, and send us immediately a brother to share in our toil, to participate in our hopes, and to place us in a situation more speedily to effect the object of our

mission. The small elementary book, in the Sichuan language, which brother Archbell has taken the opportunity of forwarding to the committee, and which we have just completed with the types and press brought with us, will show that difficulties have been conquered in the language, and afford the hope that it will soon be used for all the purposes of religious instruction. Of this we have no doubt; and, until circumstances will allow of the mission being carried on with greater effect, the book shall be used in the open air, with as many children as we can collect together."

Of the importance of a mission among the Boschuanas some idea may be formed by the extent to which their language or its dialects are spoken. The following remarks of Mr. Archbell on this subject, recently received, deserve attention, as being written by one intimately acquainted with the language itself, and with many of the tribes by whom it is spoken:—

"The population of the Buchuana (or Boschuan) country is but little known or inadequately considered. It far exceeds any calculation that has yet been made of it, and it is the most dense of any I have yet seen in Africa, the parts recently depopulated by Militani excepted. It remains no longer a matter of doubt but that the same people extend, in their various tribes, through the whole continent, from east to west. They are known to commence in the east about Delagoa bay, and to extend southward and westward to the colony of the Cape, until, driven inward by the successive encroachments of the Colonists and numerous clans of Bastards and Corannas resident on its borders, they incline to the north, and are found on the western shores, about the 23° of southern latitude, under the denomination of *Damaras*. The name is of Sichuana origin, with a Namaqua prefix and English termination. Their language, a slight knowledge of which I acquired in Great Namaqualand, is a dialect of the Sichuana, and will, I think, be found nearly the same as that spoken by the Buchuanas of *Plaat Berg*. The construction of their houses, their manners and customs, together with their color and stature, are exactly like those we attribute to the Buchuanas; and, in short, such a sameness in so many coincident cannot exist in two distinct nations.

"We have also indubitable evidence, that the tribes of the same nation are to be found bordering on the Portuguese settlements at Mozambique. Some years ago, a vessel, that had been trading for slaves along that coast, put in at Table bay, and, with many others, became a wreck. Many of the slaves were, however, saved, and in 1823, one of them, a female, was hired by Mr. Hodgson to accompany Mrs. Hodgson to the Buchuana country. She had not been long amongst the Buchuanas, before she recognized her

own language, though she had not used it for fourteen years. She recognized also the corn, millet, form of the houses, and other particulars, fully demonstrating that she had been stolen from amongst the Buchuanas, and also that her original country is not far from Mozambique. When Mr. Threlfall, our late missionary, returned from Delagoa bay, he brought along with him two boys, that had been taken prisoners by the Portuguese, in their wars with the interior tribes. On their arrival at Cape Town, it was soon discovered that their origin was Buchuana. They conversed freely with brother Hodgson's people, who had come from Maquassi, and though their places of residence were at least four hundred miles distant from each other, it was sufficiently evident that they were brethren; so that, in a meeting of the missionaries assembled in Cape Town at that time, it was strongly urged, as they could speak a little English, that one of the boys should be taken to Maquassi as an interpreter to the Buchuanas. Though there are many dialects of the Sichuana, the difference is exceeding small, so that a person acquainted with one dialect will easily converse with the people of any of the tribes.

"When duly considered, it is matter of very great regret, that the language of the Caffres should have run to so great a distance from its source. That their language was originally Sichuana is unquestionable; but how it became a distinct one is not so easy to determine. The only rational method of accounting for it is what I have for some time past thought to be the true one. The Caffre language appears to have arisen out of a combination of the Hottentot and Sichuana languages. If we strip one half of the Caffre nouns of their Hottentot appendages, the remaining parts are pure Sichuana. It is certain that the country now inhabited by the Caffres was once wholly in the possession of the Hottentots, as the name of almost every place and river sufficiently testifies; and this proves to a demonstration, that the Hottentots have long ago been assimilated to their more numerous neighbors, the Caffres. If the Buchuanas had expelled the Hottentots, they would have retained their language in its purity, and have given an appropriate name to every place, which is their custom at this day. They did not, however, I presume, expel them, but marry among them; and as polygamy is carried on to a much greater extent amongst the Caffres and Buchuanas, than amongst any other nation on the face of the earth, the two would very soon become one. Their language, in this case, would become what we find it to be, whilst, at the same time, the characteristic tallness and robustness of the Caffres is accounted for. It is also remarkable that the Caffres' language prevails only in

the country originally possessed by the Hottentots. Not a Caffre is to be found in any other part of Africa, except a tribe which, about a dozen years ago, fled from Chaka, and is now settled between *Plaat Berg* and *Delagoo bay*; and a second tribe, which fled to the north, and is settled between *Delagoo bay* and *Mozambicqui*. The limit of Caffre influence is, therefore, determined to be confined principally to the coast as far as *Delagoo bay*, which is the utmost extent of it. The extent of the *Buchuaanas* to the north is as yet buried in oblivion, as we have not yet met with one man who did not speak *Sichuaana*. Men, as ambassadors, have been received from heathen tribes within the tropics, and from near the ocean, on both sides of the continent, and they have all spoken the same language, *Sichuaana*."

The mission having assumed the appearance of stability and prosperity, it was separated into two stations, *Plaat Berg* and *Bootschnaap*; the former under the care of Mr. Archbell, assisted by a pious artisan, and the latter under the direction of Mr. Hodgson and an assistant.

In 1830, the missionaries transmitted the following reports to the committee from their respective stations:—

Plaat Berg.—"The number and attention of our *Boschuana* congregations have frequently cheered my heart, and led me to anticipate better days. As yet we have no chapel in which to assemble them, and hence our houses are exceedingly crowded on the sabbath. We have frequently more standing outside than we have admitted into the house, but who, nevertheless, hear the word with joy. Such, in general, is their attention, that it is evident they have serious thoughts on this great subject."

"On my late journey to the *Zulas*," says Mr. Archbell, "the people I had with me told the savages and their king that 'the news of God is good news,' and 'that the missionaries are men of God, every one must be convinced who knows them. They talk to us about heaven, and God, and his Son Jesus Christ, and what is done for us to make us happy; and if we do not love and obey God we shall be miserable forever. These men are men of truth; they cannot lie.' Thus even among the *Boschuans* there are those who do not omit to make mention of the name of the Lord."

School.—"The school is in a prosperous state. A new school-room or chapel is nearly completed; and some additions to our number are daily making. The children are learning to read their own language, but, as may be expected, cannot be furnished with suitable lessons. Printing all we want, and what is wanted at *Bootschnaap*, would take up a great deal of my time. We have also a few scholars who are learning to read the Dutch, and who succeed well.

"Under the direction of Mrs. A. and Mrs. Sifton, is a day-school for females who are desirous of learning to sew. In this useful art many have already made encouraging progress; and the introduction of wearing apparel would of course greatly tend to facilitate it.

"During last year, we have got several hymns into use among the people, whom we frequently hear singing them in their private houses; and the rapidity with which the songs of Zion supplant the melancholy *Lora* and the whistling reed, is truly surprising."

Bootschnaap.—"State of the Mission."—"Our congregation continues as when I last wrote, from one hundred and fifty to two hundred persons on the sabbath, and from eighty to one hundred in the week; we have one hundred and six children in the school as regular attendants, seven of whom read the Bible, fourteen the New Testament, four Scripture extracts, fifteen short reading lessons, and the remainder are advancing from the different cards; while twenty-four learn to write, fourteen on paper, and the others on slates. We have nineteen in society, besides two who meet with us on trial."

We have already stated (see p. 140) that, in 1820, Mr. William Shaw had accompanied a party of settlers, who were proceeding to *Algoa bay*. This he did as their minister, under the sanction of the missionary committee. The settlement was first commenced at *Salem*, in the district of *Albany*; but being within sixteen miles of *Graham's Town*, that place became the chief residence of the settlers in that district of the Colony. Besides the settlers, Mr. William Shaw was indefatigable in his attention to the heathen population, and formed plans, which he was enabled afterwards to carry into effect, of extending the mission into *Caffraria* itself.

Of the importance of the *Albany* mission he thus speaks, not long after its establishment:—

"*Albany* is of importance, because of the destitute state of the settlers, Dutch and English; but also because missionaries in *Albany* may have regular access to more than *three thousand* of the heathen who are connected with no missionary station whatever. Above all, *Albany* is at the very gates of *Caffreland*; and a mission in *Albany* cannot fail, sooner or later, to extend itself into that important field."

In July, 1822, he thus speaks of the state of the mission:—

"Our English congregation at *Graham's Town* continues to be large and attentive, considering how incommensurate the place is in which we preach. We expect very soon to occupy our new chapel at this place, which we have every reason to believe will be well filled. We shall certainly not have it in our power to accommodate the numerous applicants for pews.

As it respects the Hottentot congregation at Graham's Town, it is as full of promise as those on any of our stations in South Africa. It has continued to improve in number and regularity for some time past, although my opportunities of attending to it have necessarily been few and interrupted. I have, at length, the satisfaction of reporting to you that I have formed a society among them; the present number of its members is ten; it might have been much greater, but the same reason which induced me to delay forming the society among them, has led me to be very careful whom I admit into it, now that it is formed. I have, however, great confidence in those already received, that they will be steady to their profession. They speak in a most gratifying manner of their views and feelings in reference to the great affairs of eternity. You would be highly pleased could you hear the sweet harmony with which this congregation of heathens sing hymns of praise to the Saviour, and see the eager attention with which they hear the word.

"I consider that the heathen in this place, with those of Somerset, to all of whom, through the kind indulgence of their masters and commanders, we have free access, are sufficient to give employ to one missionary; and I am sure no missionary will labor long among them without his reward."

Mr. W. Shaw having requested assistance, an efficient fellow-laborer was sent in Mr. S. Kay. The mission was afterwards reinforced by Mr. Young and others, the extending character of the mission rendering additional aid increasingly necessary. In 1826, the committee say,—

"From this mission, established but a few years, the following stations have arisen:—*Graham's Town*, where there is a chapel, with about six hundred hearers; a congregation and small society of Hottentots; an English and a Hottentot school. *Salem*, a smaller station, with a chapel also, and a school. *Wesley Mount*, where there is a chapel, a society and a school. At *Port Francis*, *Salem Hills* and *Clumber*, societies also have been formed, and chapels are about to be erected. *Somerset*, a promising new station, has been lately visited, and gives access to many of the heathen, as well as to the Colonists. These the committee regard as highly gratifying prospects; for the increased influence of pure religion among the Colonists must furnish, to a large extent, suitable agents for the conducting of schools and missions among the neighboring tribes of pagan Africans."

The prosperity of the work of God at Graham's Town is interestingly described in the following extracts from Mr. Davis's letters. On the 23d July, 1827, he writes,—

"The Lord is still gracious to our Zion, in making known his salvation among the children of men. Several, within the last six weeks, have found peace with God, through believing, and are walking in the comforts of the Holy Ghost. The power of divine grace has been displayed in Graham's Town, in awakening and bringing to God several, who, in times past, were a proverb for wickedness, and a reproach among men; but who have, for some time, given proofs of their sincerity and piety towards God. One among the number, an old gray-headed man, who had scarcely ever heard of Jesus, or knew that he had a soul to save, having spent the greatest part of his life in the navy, and who fought in the same action with Covey, whose life is recorded in a tract, and who, to use his own words, 'was as wicked as Covey himself,' was brought under the ministry of the word, felt its power, believed through grace, and was 'turned from darkness to light, and from the power of Satan unto God.' Being thus saved from sin, he was zealous to bring his family to the house of God, and in exhorting them to flee from the wrath to come: the Lord blessed his efforts, and he soon had the satisfaction of seeing his eldest son and his son's wife in earnest for the salvation of their souls. Both these are now rejoicing in God their Saviour. The wife of the old man, having lost a leg, scarcely ever left the house. This was a grief to his mind, particularly as she could not get to chapel. His desire for her spiritual and eternal welfare rose above difficulties, and his zeal to bring her to God led him to have a small wooden carriage, or cart, made, in which he has ever since drawn her to a place of worship. The preaching of the gospel has been to her the savor of life unto life, and she now praises God for the evidence of his favor; and, in the sixty-third year of her age, is 'giving diligence to be found of God without spot and blameless.' I have never seen her absent from the house of God, from the first day until now. Are not these brands plucked from the fire? Another, a noted profligate and cock-fighter, has been awakened to a deep sense of his sins, and brought to repentance. Having sorrowed after a godly sort for some time, the Lord was graciously pleased to reveal his Son in him, and to give him to feel that, to such as believe, he is precious. Soon after he was awakened, he gave up the company of evil-doers, and joined the company of the pious, with whom he is united, and with whom he now walks to the house of God: his walk and conversation adorn the gospel; he is indeed a wonder to many. Others, noted for profligacy, are turning to the Lord. The means of grace are well attended; gospel ordinances are prized; and the pleasure of the Lord is prospering among us."

On October 31st, 1828, he thus notices the sudden, but peaceful death of the aged woman spoken of in the preceding extract :—

“Last night, during divine service, Mrs. Martha Walker, aged sixty-one, exchanged this mortal for a glorious immortality. She came to the chapel in apparent good health, and bowed her knee to God, for his blessing upon the service about to be performed. Soon after the singing of the first hymn had commenced, she was heard to sigh; but during the prayer before the sermon, she was distinctly heard joining in the petitions offered up to God, and ejaculating, ‘Come, Lord Jesus.’ At the close of the prayer, it was supposed that she had fainted; but, alas! the silver cord was loosed, the golden bowl was broken, and life had fled away. Her end was, indeed, sudden, but it was safe; for she knew the Lord to be her salvation, and rejoiced in his favor. About two years ago, it pleased the Lord to convert her aged partner, and to bring him into a state of salvation by Jesus Christ. Soon after this, he became greatly concerned for the spiritual welfare of his wife, and wished much to bring her to the house of God, but was for some time at a loss how to do so, as she had lost a leg, and the use of one side, and could not therefore walk. His zeal, however, surmounted the difficulty: he had a wooden carriage made; and in this he drew her to the chapel, where she stately heard the word of life. The Lord was pleased to give him the desire of his heart, in turning his partner ‘from darkness to light, and from the power of Satan unto God;’ and under the preaching of the gospel she was awakened, and convinced of sin. Her convictions were deep and powerful; she saw herself a lost sinner; and for several weeks her sorrow was so great, that sometimes it bordered on despair; but after some weeks of sorrow, it pleased the Lord to reveal himself to her as a God of pardoning love; and from this period she walked in the light of God’s countenance, and was an ornament to her Christian profession.”

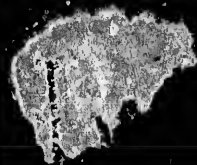
The increase of piety, in the societies of the Albany mission, discovered itself in an increasingly ardent desire to extend the gospel in every possible direction, and in their accounting themselves debtors to the wise and to the unwise, the civilized and the savage, the bond and the free. Many individuals contributed liberally, according to their power, to support the missions, and, if possible, enlarge the spheres of missionary operation. Mr. Shrewsbury, who, after the persecution he had endured in Barbadoes, had been appointed to this station, writes,—

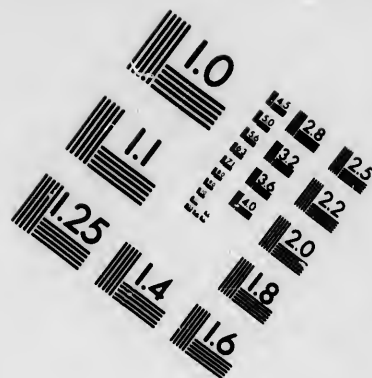
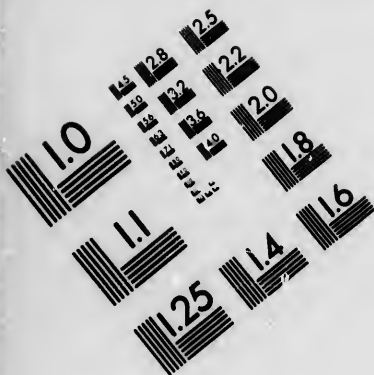
“Whether God command for his service a tabernacle only, or a splendid temple, whatever may be requisite for expenditure is sure to be supplied, while he giveth

to his devoted people a willing mind to offer their all to him. When the apostle Paul went forth, almost the solitary apostle of the Gentiles, the churches of Christ supported him in that great work; and were our hundreds increased to thousands, our churches would proportionably augment their exertions to support us. Of this we have a proof in our societies in Albany, especially at Graham’s Town; and as an example of Christian liberality displayed by a people who are neighbors to a vast heathen population, I desire to record their works as worthy of imitation. Besides giving their usual annual contributions, many of them consecrate their income to the Lord by the following double distribution of their substance :—

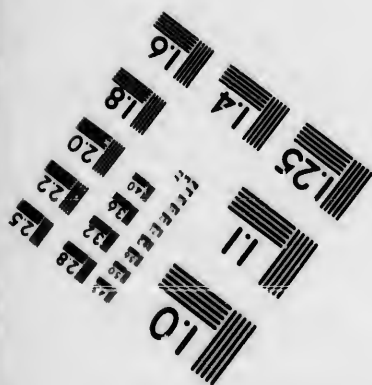
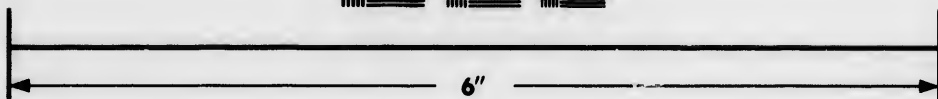
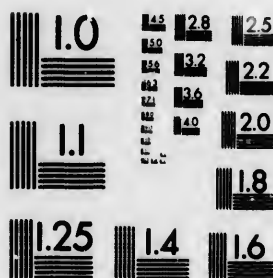
“1. Every morning and evening, at the close of family worship, they give something towards the great cause, though it be only a farthing; the rule being at each time to lay by all that they can spare. From a conscientious care daily to give, they find themselves compelled to a daily economy, which turns out to their own advantage and gain.

“2. Their second branch of distribution consists of extraordinary gifts; such as on an unusual degree of success in business; the return of a birth-day in the family; the restoration of any member from sickness; or the happy death of any one of the household, or any other domestic mercy, or sanctified affliction. In this way our dear friends learn to connect every event in life with that greatest object of a Christian’s desire—the conversion of the world, the salvation of the whole human race, through him who was offered on the cross once for all. And thus they appear to be ever breathing forth the holy and fervent language of the royal psalmist,—‘Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever, and let the whole earth be filled with his glory.’ I must acknowledge that I know of no plan in operation equal in efficiency to this. As missionary societies have daily demands on their funds, by the former method their resources are daily replenished; while the occasional offerings of a more extraordinary kind, are furnishing those societies with the means of making extraordinary efforts when called thereto; at the same time, the whole being transacted within the family circle, it is performed without ostentation or show; and is as pure an offering as was the morning and evening lamb, laid upon the altar, in the wilderness, by those who were sustained by the manna, the daily bread which God sent unto them from heaven. Were such a universal and entire consecration of property to the Redeemer’s cause made throughout every Christian society, or church, in Europe and America, the funds of missionary societies would be immediately





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doubled, and every year increased to whatever amount the circumstances of the world might require."

In 1830, the stations in Albany, including Graham's Town, Somerset, Salem and Port Frances, had three hundred and fifteen members in society, and four hundred and thirty-one scholars in the schools.

From the stations in Albany, successful efforts were made to extend the mission into CAFFRARIA. Of the persons engaged in this delightful but arduous enterprise, Messrs. W. Shaw and S. Kay were amongst the most active and persevering. The recent return of Mr. Kay to this country enables us to lay before the reader a brief outline of the occupation of the Caffre stations, written by himself:—

"The substantial improvement which has been effected in some parts of this country, and the loud calls for missionary labors in all, render it a field of paramount importance. The sable sons of Ham compose the great mass of its inhabitants; to whom the affecting declaration of the prophet may be applied in its literal and strictest sense:—'Darkness hath covered the earth, and gross darkness the hearts of the people.' Many years' residence amongst them, and a careful observance of the manners, customs, laws, government and degraded state of the different tribes, constrain me to conclude, in the language of an inspired apostle, that 'there is none righteous, no not one,' &c. The rights of private property are trampled upon with impunity; and blood is shed with the utmost indifference. The evil spirit which broods and kindles in the barbarian's dark hut, often bursts forth in flames which carry desolation and death into the surrounding hamlets. The claims of age, sex and circumstances are alike unheeded and unheard.

"I one day met with an emaciated old native, the father of a large family, whose person bore the marks of dreadful violence, and whose tale of woe was truly heart-rending. One of his sons had offended some of his comrades, and therefore the latter determined on ruining the whole family. To effect this most completely, they conspired together, and by night fell upon the aged parents' herd, the milk of which constituted their sole dependence. Tears, entreaties and remonstrances were of no avail; and when the old man attempted, by his own feeble force, to rescue his property, the merciless marauders turned upon him, and wounded him in such a manner as to render his recovery doubtful. No redress could be obtained, because one of the chiefs was accessory to the whole affair; and the sufferings thus added to the infirmities of age, instead of exciting sympathy and commiseration, only served as the subject of sport and amusement. Such are the debasing and inhumanizing effects of paganism! One of the chieftains having, on another

occasion, cast an envious eye upon the herds of his neighbor, immediately determined, without further ceremony, to seize and make them all his own. His clans were forthwith mustered, his horses mounted; and no one paused so much as for a moment, to ask, 'Shall we kill as well as steal?' Hence blood, as well as rapine, marked their steps; and the slain were left strewn upon the plain in considerable numbers. A pious friend of mine rode through the field a day or two afterwards; when, shocking to relate, the dogs were voraciously feeding upon the dead.

"But some may ask, 'Will these things ever be brought to an end?' Yea, verily; for the mouth of the Lord hath spoken it; and 'to them which sat in the region and shadow of death light is sprung up.' In the years 1819—20, about five thousand British settlers were placed in the very borders of Caffraria, and located in a tract of country immediately adjoining that occupied by the frontier tribes. Amongst these were many who had Bibles in their hands, and a few who had the fear of God before their eyes. The pious part of the emigrants (chiefly Wesleyan Methodists) were laudably anxious to carry with them the standard of the cross; and, therefore, availed themselves of an overture of government, whereby a regular ministry, together with all the ordinances of the gospel, were permanently secured unto them. This measure was immediately followed up by our missionary committee, in the appointment of other missionaries to the same quarter; by which means religion has been established in one of the most important divisions of the Colony; the settlement itself effectually preserved from the baneful influence of infidel principles, and a Christian church raised up, in which true piety and vital godliness flourish. It is indeed a city set upon a hill. No less than seven chapels have been erected by the united and zealous efforts of our societies and congregations in Albany; and another is at present in progress at Graham's Town, where the old one has, for some time past, been too strait for the people. Schools likewise have been established in almost every part of the district; and from the most recent calculation, it appears that no less than *one eighth of its entire population* is at present under a course of regular instruction, in our Sunday schools principally.

"When first we turned our attention to the benighted Caffre, then separated from us only by the colonial boundary line, manifold obstacles seemed to say, 'He is altogether inaccessible.' Acquaintance and friends gravely advised us not to risk our lives by venturing into his territories; whilst some of his oldest neighbors pertinaciously contended that our project was altogether chimerical, and that our labor would

most assuredly be vain, as it was the unanimous opinion of all men, that the Caffre was not only barbarous and ignorant, but absolutely incapable of understanding any of the sublime mysteries of religion. Ours, however, was the *duty*; and to this we attended, leaving the event with God, in whose hand are the issues of life and death; nor were we disappointed. Our path was made plain before us; a people were prepared for, and rejoiced to receive us; and never shall I forget the unanimous decision of the chiefs at Wesleyville (established in 1823), soon after brother Shaw had commenced his work there: 'Long,' said they, 'very long, have we been at war with the Colony, and with our white neighbors; but now have we got a teacher amongst us, and it therefore becomes our duty, henceforward, to be at peace.' On this very ground, they there and then determined on guarding and watching every avenue leading out of their territories into the Colony, in order to prevent, to the utmost of their power, the continuance of that predatory system which had been so long and so banefully carried on against the Colonists. Not only, therefore, has a neat little village been raised up amongst them, a good congregation collected, and both sabbath and week-day schools been established, but the rights of private property have been publicly recognized, the principles of honesty and industry exemplified, and the blessedness of true religion rendered indubitably manifest in exemplary lives and happy deaths. One of the trio of chiefs belonging to Kongo's tribe has himself been baptized; and, in the very face of his polygamous countrymen, is at this moment a distinguished proof of the power of the gospel, by which he has been enabled to set himself against one of the most abominable customs of the land, and to exhibit an example highly worthy of imitation.

"In the latter end of 1825, we made another advance upon the enemy's ground. Our attention was then directed to the tribe of Islambie, who, on our first visiting him, very significantly remarked, in his own figurative style, 'We have long been as wolves and wild dogs, hid in holes; but the *umfundis* (teacher) shall now be our *bush* (confidence or rallying point); and, with him in our midst, we may venture out of our hiding places, to see the light of day.' This, however, he spake with reference to their political, rather than to their moral, situation. When commencing the Mount Coke station, I had repeatedly occasion to solicit the aid and protection of this old chief, who at all times evinced a readiness to assist and facilitate my views to the utmost of his power. That these heathen chieftains should respect us, take our part, and stand on our side, although convinced that the gospel which we preach is decidedly inimical to their pagan prac-

tices, and opposed to the continuance of those things which they call great and good, and upon which alone they ground their hopes of happiness and pleasure, can scarcely be otherwise regarded than as one of the moral miracles of our age. It is the 'Lord's doing, and marvellous in our eyes.'

"In all matters that are likely to affect the great mass of the people, the Caffre chiefs are frequently influenced by each other's plans, in their mode of public procedure. Hints, their king, had often declared, that the section of country in which he himself resided should be open to the labors of Christian missionaries, as soon as his old neighbor Islambie had had time and opportunity to ascertain *what kind of men* they were. Thus, therefore, our Mount Coke station prepared the way for a third, and that at the very seat of government. Butterworth, which is upwards of eighty miles beyond Mount Coke, and about half that distance from the sea, was commenced in 1827, and is surrounded by a dense population. Here, also, as in other places, the Lord hath caused us to triumph; and the powers of darkness have been made to tremble. The standard of the cross has been erected, and the people have flowed unto it. A congregation has been gathered together out of the wilderness, a little church raised up, a place of ordinances erected, and a few have been truly 'turned from darkness to light, and from the power of Satan unto God.' It is not, however, in these things only, that we have cause of rejoicing. The 'strong-holds' of Satan are manifestly tottering, the despotism of the chieftains has evidently been checked, and their bloody wars have again and again been prevented by the influence of Christian missions. 'Our king,' said one of Hints's warriors, 'does not now devour (ruin) one man, where he devoured ten before the *abafundis* (teachers) settled amongst us.' A most sanguinary war would, in all probability, have been waged between Hints and the Amatemboo chief in the beginning of last year, had not the gospel been in the land. 'But,' said one of these belligerents, 'the missionaries are in the way.'

"Since the beginning of 1830, no less than three other stations, still more distant from the Colony, have been commenced, in places even yet more dark; and amidst thousands of immortal souls, who are literally 'perishing for lack of knowledge.' One of these is Morley, which is at least ninety or ninety-five miles eastward of Butterworth; another is amongst the Temboo tribe, considerably farther inland; and the third is near the residence of the Amaponda chief, Fakoo, fifty or sixty miles higher up the coast than even Morley itself. The last-mentioned station was first commenced in 1829, but soon afterwards interrupted

by the incursions of hostile tribes from the interior. These, however, having retired, we were enabled to recommence our labors amongst the same tribe, which is in a great measure composed of the descendants of a poor European female, who was shipwrecked upon their coast many years ago, and whose son, Dapa, is their ruler and chief."

The circumstances attendant on the formation of Wesleyville and Mount Coke have already been detailed. (See pp. 143 and 150.) It may not, therefore, be deemed uninteresting to enter into some details respecting the other Caffre stations, especially as to their establishment and progress.

The design of forming a mission station at or near the residence of the chief Hintsá required great patience and perseverance, Hintsá refusing to sanction the mission without the unanimous expression of a desire for its establishment by his counsellors and chiefs. Mr. W. Shaw accompanied Mr. Shrewsbury to Hintsá's place, and had the pleasure of seeing the business amicably arranged previous to his return to Wesleyville. "I have now," says Mr. W. Shaw to the committee, "the great satisfaction of reporting to you, that, through the good hand of God upon me, I have been spared to return again to my own station, having had the pleasure of seeing matters so far arranged with Hintsá, as to warrant brother Shrewsbury in beginning to build his temporary dwelling-house, and in commencing the operations of his mission. 'To the only wise God be honor and glory forever and ever. Amen.'

"The spot selected as the site of the mission village is well adapted for building upon. There is a good supply of excellent water and grass. The neighborhood is populous, and the mission premises will be within a mile of the residence of the chief.

"In the immediate vicinity of the spot selected are a number of villages, formed by Africans of several distinct nations, who, in consequence of wars and commotions in the interior, have been scattered and driven from their native countries, and have sought refuge in the country of Hintsá, who has treated them kindly, and allowed them to settle among his people. They are known among the Caffres under the general name of *Amafengoo*; they are, however, of many different nations (some of them from the neighborhood of the Portuguese settlements on the east coast), but all speak the Caffre language, with various degrees of difference as to the pronunciation. The numbers of this people in the vicinity of this new station, will render them an interesting and important part of brother Shrewsbury's charge. Perhaps I may venture to express an opinion, that these wars and commotions, which have produced so much misery in a large

section of South-eastern Africa, will tend, under the care of Divine Providence, to the furtherance of the gospel.

"From the discussions with Hintsá, it appeared, that he was personally desirous of the establishment of the mission, and that the difficulties he had raised were not designed by him to thwart our object, but to procure from the other chieftains and counsellors a formal consent to this innovation in the established order of things (in allowing white men to live among them for the purpose of preaching the word of God), and thereby to shield himself from responsibility, should it hereafter at any time become a question.

"The final establishment of this mission, especially after the formality and notoriety which have attended the discussions with the various chieftains thereon, in addition to the circumstance of Hintsá's being acknowledged the most powerful chief of the country, and that his tribe inhabits the country bordering on that occupied by the various powerful tribes, known under the general denomination of *Tambookies*, leads me to remark, that while, previously to this event, our field of labor was by no means contracted, it is now greatly enlarged. Not only has a new mission been commenced, but thereby a large extent of populous country, where 'Christ is not named,' lies open to our labors. The example of Hintsá, in receiving missionaries, is sure to be very influential on the chiefs of the tribes around him, and it is likely that the only difficulties of any moment, in attempting a still further extension of the missions in these parts, will be our want of more laborers. Do plead with the Christian public for us, or rather for the perishing thousands and tens of thousands, in the Caffre and *Tambookie* countries, and send us more help as soon as possible. Even in the delays and hinderances which have occurred relative to the establishment of this mission, I can, on review, distinctly see the hand of God; and I think that I perceive, in all the circumstances, many evidences of the prevalency of those prayers which thousands in Britain are incessantly offering on our behalf, and on behalf of the heathen, to the God of missions. To brother Shrewsbury's anxiety, however, for the speedy commencement of the mission, I must bear testimony. Had he not, in the true spirit of missionary enterprise, offered to take his family to that advanced post, even before the *palaver* with the chiefs was brought to a close, it is likely that the delay would have been still greater; but by going with his family, the question was brought to an issue, and our discussions with Hintsá rendered more simple and decisive; and when a favorable turn was given to the *palavers*, he was then on the spot ready to commence the work immediately. May the Lord abundantly bless his labors.

"The station is a little more than one hundred miles from Mount Coke, and it is called *Butterworth*, in commemoration of the late and deeply lamented treasurer of our missionary society."

The formal recognition of the mission by the chief Hints is thus communicated in a letter dated *Butterworth, Caffreland, September 30th, 1827* :—

"The heart of the chief Hints, and of his counsellors, has been favorably disposed towards us, so that our mission to his people has been recognized and sanctioned in the most distinct, formal and public manner. Not long after I wrote to you last, Hints came to our station, accompanied by about forty of his principal men; when a long discussion took place, as to the nature of the work in which we were engaged, and the objects we had in view in coming to his land. On that day, they were by no means friendly in their manner; the great chief especially appearing to be very shy and distrustful. This was an eventful and trying hour. We presented, in strong and animated language, the importance of our work,—the shortness of the life of man, and its uncertainty,—the length of time that had already elapsed in waiting for his decision; and concluded with assuring him that other heathen nations were perishing for lack of knowledge, and were at the same time crying out for teachers; that therefore, if he bade us remove, it should be a final removal, and we would go where we could enter on our labors at once, without consuming our lives in fruitlessly waiting for their slow and doubtful measures. God was pleased to set these remarks home upon their consciences in that very hour. Darkness soon came on, and the assembly broke up; but they had not proceeded far on their way home, when Hints sent back one of his own brothers, to assure us that 'he was not in his heart unfriendly towards us.' The next day, he and his counsellors visited us again: without renewing the discussion, they asked for a present, which, according to the Caffre custom, was in effect a public sanction to our mission, and equivalent to saying,—'The affair is ended; tarry and pursue your plans according to your pleasure.' We were exceedingly thankful for such a conclusion, and considered the business as ended; but God moved the heart of this chief to do more than this: he inclined him to pass a law which is to us of more importance than the toleration act to England. To set this in a clear light, a few things must be premised.

"Amongst other Caffre customs much resembling those of the ancient Israelites, the following universally obtains:—The whole nation is divided into tribes, and those tribes into houses or families. Not only is every tribe quite distinct from the rest, but the distinction of every house or family is kept up with

the greatest care, even after the death of the chief from whom the house receives its name. Hence, the house of Hints's deceased father, Kouta, is still universally known as existing, together with its offices and revenue. Now, Hints has adopted us into the house of his father, and has even made the mission the head of his father's family. This interesting event took place in the following manner:—A few days after the above-mentioned discussion, he sent one of his brothers, and a distinct company of his counsellors, mostly old men, with the following remarkable message:—'Hints sends to you these men, that you may know them (these were his father's counsellors). They are now your friends; for to-day Hints adopts you into the same family, and makes the mission the head of that house. If any one does you wrong, apply to them for redress; if in any thing you need help, ask from them assistance.' And, as a confirmation of the whole (pointing to a fat ox they had brought), 'There is a cake of bread from the house of Kouta.' This important decision we received on Thursday, August 9th.

"The population of Hints's people is, at the very lowest calculation, eighteen thousand souls. Amongst these we may now itinerate and preach without let or hinderance; at the same time, the effect of this great chief's formal recognition of us will be so extensive, that no future missionary will find any obstacle to entering on his labors as soon as he comes to this country; and not only so, but it will serve as an example, and have a powerful influence on the Mambookie and other chiefs, that lie far beyond us. The law which has been passed in our favor is, like all such public acts of the land, unchangeable: neither the chief, nor his great men, nor any other power, can divest us of the rank we all hold in the nation, nor of the privileges we are entitled to enjoy. Amongst these privileges, the following may be mentioned:—We have a right to be formally told of every important occurrence that in any way affects the peace and welfare of the country; and also, in every great assembly of the counsellors, to propose any Christian practice to be adopted as law; and to urge it by all the reasons we can advance in its favor. You will at once see what a bearing this will have on morality, in all its branches, and how growing will be the influence of the mission in all the great concerns of the nation. It is true, it will be necessary to make a prudent and cautious use of the influence that has been so wondrously granted to us; but I trust that God will give the wisdom that may be needful, so that we shall avoid interfering with politics, or with such national customs as will not hinder the spread of the gospel. I trust that we shall always remember, notwithstanding what may be called our Caffre rights, that we are missionaries, and not politicians; and that

we are not sent to make the Caffres Englishmen, but to be instrumental in making them Christians or saints.

"On the first sabbath in this month, we began a monthly public collection, when we had beads, &c., value five shillings and fourpence halfpenny. This, I believe, is the first public collection that has been made in Caffreland; and every individual gave something to it. During the quarter, we have begun our chapel; and, after explaining at what expense missionaries are sent out and supported, it was proposed, that, as they had no other way of contributing, Monday should be a day for free contributions in labor, until the chapel be finished. This has been continued for the last seven weeks, and the average number of contributors has been from fourteen to sixteen. Surely, God doth give us his blessing."

The introduction of missionaries into the district governed by Hintsu was soon followed by a mission to the chief Dapa, who is thus brought to the notice of the committee by Mr. Shrewsbury, and a loud appeal made in his behalf to the Christian and patriotic feelings of the society; and at the same time pressing a still further extension of the mission to the tribe of Fako, in which both Mr. Shrewsbury and Mr. W. Shaw earnestly united. The first notice of Dapa is by Mr. Shrewsbury, in a letter dated July 12th, 1827:—

"About a day's journey from Butterworth, there is now residing a Caffre, with a numerous family, who is descended from one of the unhappy sufferers of the Grosvenor East Indiaman, wrecked about fifty years ago, near Port Natal. This female consented to marry a Caffre chief, by whom she had a son, who now succeeds his father; and, from reverence to his mother's memory, he is strongly attached to Englishmen. Him I shall see as soon as I can spare a day or two from my station."

This was succeeded by the following particulars given by him in a letter of September 30th, 1827:—

"Being extremely anxious to see the chief of whom I made mention in my last, who is said to be descended from a female wrecked in an East Indiaman, I undertook a journey to this place about six weeks ago. He is not a Caffre, but a Mambookie chief, residing about one hundred and twenty miles from Butterworth, in a direct line toward Port Natal. The journey was to me very interesting. Part of the road lay close to the sea-shore; and when I saw the natives gathering muscles from the rocks, I could not help thinking of the Indiaman and its unfortunate crew. Dapa, the chief, is nearly seventy years of age. His mother died at a very advanced age, twelve or fourteen years ago. She had three sons, and one daughter, of whom Dapa and his sister alone remain. The chief's fea-

tures are European, but his color is nearly black. On being introduced to him as his mother's countryman, he took hold of me with both hands, and was almost frantic with joy. But his ignorance was so great, that I could not learn his mother's English name, nor the name of the vessel in which she was wrecked, nor any of the circumstances connected with that catastrophe. All he knew was, that she was white, that she was an English woman, that she had been shipwrecked, that she had been married to his father, according to the custom of that country, and would never afterwards leave it, and that she died, and was buried in such a place. Of the Christian religion, he seems never to have heard a word. But his anxiety to have a Christian missionary exceeds any thing I ever saw. I preached on the sabbath from 'God hath made of one blood all the nations of men to dwell on the face of the earth,' and afterwards had a long conversation with the chief and his son, who will succeed him, on the subject of missions. I asked them if they would, as a people, keep the sabbath holy, if a missionary came. They replied, 'O let him make haste and come, and we will do every thing he shall tell us to do. The country is all before him; where he will, he may dwell.' Here, my respected brethren, is a clear call to a Mambookie tribe, a population of about seven thousand souls. Polygamy is neither so common, nor carried on to so great an extent, as in Caffreland. The people are poorer, but much more teachable; consequently, amongst them, I think, the fruits of missionary labors would more immediately appear. As I returned home, one and another of Dapa's captains said, 'And cannot I also have a teacher? Come and live with me.' Three days' journey on horseback, and in the same line along the coast beyond Dapa, lies Fako, a Mambookie chief, more powerful than even Hintsu; having under him at least twenty thousand souls. And he lies connected with a vast population still beyond him. To Fako I should have extended my journey, had it been practicable; but he has sent a message to say that I need not fear to visit him, so that I hope, before another year is past, to see that chief. And from him I shall endeavor to stretch another three days' journey, which will bring me to the English colony at Port Natal. If a missionary be sent for Fako, at the same time one is sent for Dapa, I have no doubt but he would be received with great gladness. It is true, it may appear desirable to increase laborers on our present stations; yet it is, I think, more desirable and more important, first, to take in all the extent of country we can, to make old-fashioned circuits, and itinerate extensively, in imitation of those venerable preachers whose circuits included a whole country. We can divide and work

within smaller circuits afterwards. I do beseech the committee to send us out help to this extended and extending field of labor. Send us men who can forego the comforts of civilized life; since the more we advance into the interior, the greater are the sacrifices of this kind that will be demanded. O that I had money to procure missionaries! I know you can always find men, if you have only funds. But 'silver and gold have I none.' Body and soul is all that I can give towards helping on this glorious work of God."

Mr. W. Shaw, October 9, 1827, writes,—“ I entirely concur with Mr. Shrewsbury's opinion, of the propriety of commencing another new mission on this coast; and I earnestly beseech the committee, with as little delay as possible, to afford us the requisite help, for the commencement of a mission with the chief Dapa, where the circumstances and disposition of the people are such as to warrant the expectation of speedy success in the work of the Lord. If you can also, at the same time, send out men for the great Mambookie chief Fako, there is little, if any, ground to doubt, that he will gladly allow them to settle in his country, and instruct his people. Thus the chain of stations from Albany to Port Natal would be complete, affording the important convenience of communication by sea to the two extremities of the line of country which we should then occupy. In this whole extent, there are no large uninhabited tracts. It is almost everywhere full of inhabitants, and, within its limits, fifty preachers might be fully employed in the great work of preaching the gospel to the heathen. I doubt whether the attention of the committee was ever directed to a field of the same extent, requiring labor of so exclusively a missionary character, and, at the same time, opposing less difficulties, or presenting greater promises of success, than that to which it is now earnestly requested. I hope that your pecuniary resources will enable you to occupy this field yet more extensively. I assure you, that each of us already sacrifices many of the comforts and conveniences of life, by our residence in this country; but we are not thereby prevented from appreciating the necessity of rigid economy; and you may rely upon it, that, while you are incurring increased expenses, by commencing new missions, we shall seize every opportunity of reducing the expenditure on the older stations, so far as may be compatible with the prosperity of the work. Much, however, cannot be expected, as yet, to be effected in this way; as, from the rapidity with which the work has spread, all our stations in this district are comparatively of recent establishment. I deem it requisite to observe, that there is good reason to believe that Dapa is not, as we at first supposed, a de-

scendant of any of the people wrecked in the Grosvenor Indiaman. Brother Shrewsbury states that Dapa appears to be about seventy years of age; whereas, by a reference to the narrative of the wreck of the Grosvenor, I find that lamentable event took place only forty-five years ago. The Dutch governor, Vander Graaf, sent a party of colonists, in the year 1790, to that part of the coast where the Grosvenor was wrecked, in order to bring away any of the unfortunate sufferers who might still be alive. An account of this expedition was afterwards published, from a journal kept by M. Jacob Van Reenen of the Cape, who had proceeded in charge of the party. They saw the place where the Grosvenor had been stranded, but did not succeed in discovering any of her crew. On their way, however, when proceeding through the tribe of Mambookies or Hambonas, they visited a village of mulattoes, descended from *three European women*, who were *still alive*, and who stated that they had been wrecked on that coast long before. They, however, refused to accompany Van Reenen's party to the Cape. I have no doubt but Dapa is a son of one of these females; but although he and his relatives are probably not the descendants of the Grosvenor's people, yet they are the posterity of some equally unfortunate Europeans, and have a very peculiar claim upon our notice.

“How mysterious are the ways of God! A vessel wrecked, probably seventy or eighty years ago, on a barbarous coast, thus becomes the means of preparing a high-way in the wilderness for the messengers of salvation. A mission to these interesting people will probably soon obtain a sure establishment, and lead to the most pleasing results. Surely the time for the efficient visitation of this part of Africa is come. Even here, shall Ethiopia soon stretch out her hands to God.”

The mission to Dapa's tribe being decided upon, by the brethren of the Albany district, Messrs. W. Shaw and Shrewsbury were appointed to accompany Mr. Shepstone and an assistant to the station, to make final arrangements with Dapa and other chiefs, as to the place of residence. But, difficulties having arisen from the contentions of the different chiefs, as to the site of the mission establishment, Mr. W. Shaw and his friends were obliged to select a site; which, being nearly in the centre of the districts occupied by the contending chiefs, the business was, at length, amicably settled. Of their arguments in defence of their respective claims, we may judge from the relation of Mr. Shepstone, who says,—

“The anxiety of Dapa and his people is greater than ever to receive a messenger of peace. In fact, a contention has arisen between Dapa and one of his

principal men, relative to the *place* where the missionary shall reside, each one urging his special claim to the honor and privilege of having the mission premises close beside his own kraal. Dapa's great captain urges, 'Your mother was married to my brother; she returned to my care in her old age, and by my kraal she was buried; and as the mission will spring out of her ashes, here must the missionary dwell. His house must be by her grave.' These arguments he further strengthens by appealing to the fact, that *he was the first man who found Dapa's mother* when wrecked on the coast. Dapa replies, 'The institution must be mine; I first called for the missionary, and he comes at my request,' and adds, that he is the acknowledged chief of the tribe. 'But,' rejoins the other, 'we are the counsellors of your father; and though you are descended from the *great woman*, and are the chief, and an old man, you are, nevertheless, *our child*.'

Mr. W. Shaw thus describes the final arrangements, and place of residence:—1829, May 23d,—

'All arrived safely, and without further accident, at the place. Although not more than three hours' ride on horseback from Cwanguba, yet, with the wagons, from the nature of the road, and other hindrances, we had been from the 19th journeying hither. On walking round, we could not help admiring the providence which, by a singular train of circumstances, had led us to so fine a situation for the site of this station. The place is situated on a high ridge of land, on the east of the Umtata river, from which it is distant about five miles, and about sixteen miles from the sea. The prospect is most extensive; it is only terminated to the north-east, at the distance of about fifty miles, by a fine range of singular, conical mountains, which form part of the country of the Amapondo; while to the north, the eye looks over a vast extent of fine level country, skirted to the westward by an immense range of mountains of every form and shape, and forming the boundary of the Tambookie country. The village will stand within a few hundred yards of the edge of a timber forest, which, commencing here, extends for miles along the high land; it is intersected, however, in many places, by patches of grass land, and the whole has the appearance of an extensive and well-designed plantation. An opening through this ridge of forest to the eastward presents to the eye a delightful view of the sea. This place also possesses the more substantial advantages of a very rich soil and abundance of excellent water. Ten or twelve strong springs rise within a short distance of the spot selected, which, together, form the source of the Umdumbe river. These springs will enable those who reside here to irrigate extensive

tracts of fine land, thus rendering it easy for a considerable population to find the means of subsistence, from the cultivation of the ground. I have not seen in any other part of South Africa a place better adapted for the site of a village or town; and as the three chiefs, Qanda, Dapa and Cetani, now appear to agree in its being a proper place for the mission village, I have no doubt but the neighborhood will soon be thickly populated. Cetani's kraal is already near the place. Qanda has promised to remove, so as to be within a short distance; indeed, some of his people are already selecting spots for their kraals. Bajela tells us, that Dapa and his clan will inhabit a tract which he pointed out to us: and he thinks it most likely that Dapa himself will reside at the mission village, leaving the kraal to the care of his sons. Cetani came, with a number of his people, and requested to know where the cattle kraal was to be placed, as they would immediately commence the work, and complete it as quick as possible. This proof of his anxiety to see the mission actually commenced was very gratifying to us; indeed, all the perplexity attending the commencement of this station has entirely arisen from the wish of each of the principal chiefs to have the mission exclusively connected with his own clan, while we were desirous of its benefiting them all. Through the secret influence of him who hath the hearts of all men in keeping, we have, in the end, been enabled to prevail upon them to unite for their common good, and have thus greatly extended the field of this mission.

'This new station is now, therefore, commenced under the most pleasing prospects; and, agreeably to the unanimous decision of our last district meeting, it is to be called *Morley*, as a mark of our respect for the senior secretary of our missions, the Rev. George Morley; under whose auspices, as superintendent of the Leeds circuit, the first regular missionary society in our connection was organized, and from which have arisen results of great magnitude.'

The tranquillity of the station was, unfortunately, soon disturbed by the violent and destructive inroads of the powerful and ferocious chief Chaka, and, after his death, by the savage and predatory attacks of other chiefs, and some of his own ambitious warriors. The dreadful havoc of war at length drove Mr. Shepstone and his family from Morley, and obliged Dapa to seek safety in flight. Mr. W. Shaw, on November 3, 1829, writes,—

'Last night I received an express from Messrs. Shepstone and Shrewsbury, with the melancholy tidings that between the 23d and 28th ult. the Fitceni chief Qeto, emboldened by the success of his late enterprises, had caused his people to make a sudden

irruption into the Mambookie country (by a circuitous route, avoiding passing through Faku's tribe), and succeeded in burning and plundering a great number of kraals of the tribes in the immediate vicinity of Morley. Mr. Shepstone, with his family and the assistant, &c., remained on the station until the enemy were within five or six miles, and until they saw several kraals in flames, when, having packed their goods in two wagons, they moved off, and had not been molested when Mr. Shepstone wrote, on the 28th ult. Having succeeded in getting the wagons to the heights on this side of the Umtata, and among the Tambookies, where it was supposed the Fiteani would not dare to venture themselves, he had resolved on abiding with the wagons at that place, until he could bear from me."

By a gracious interposition of Providence, Mr. Shepstone and his family were preserved amidst universal bloodshed and destruction; and, after remaining some time in the neighborhood, and suffering great privations, he was enabled to resume the mission. "We returned to this people," says Mr. Shepstone, in a letter dated Morley, January 23d, 1830, "on the 23d of April last. Our hope that the way was opening for our return to this tribe, has been pleasingly realized. I cannot inform you that we are exactly on the same ground we previously occupied; yet we are not far from it, only the river and its banks separating us.

"This has been thought the most eligible spot for the station, as all that part of this tribe which were with us on the other side of the river, are now settled in this neighborhood. Our present situation is very good; we have plenty of building conveniences, besides grass, wood and water, for all our purposes; and from the height of the situation, there is every reason to believe it will be healthy. But, what is still more, we are in the midst of a dense population, equalled by no part I have yet seen in Caffraria (the neighborhood of Faku's excepted), to all of whom we have access; and the chiefs are very friendly; so that, as soon as we have surmounted the first difficulties of building, &c., we have a fine field for itinerating. Our congregations are large and attentive; and, having had a large Caffre hut built, which serves us for a temporary place of worship, we are enabled to have all our services regularly.

"On a Sunday morning, before sunrise, the people of the station assemble and hold their prayer-meeting; at nine, A. M., is the time for our Sunday school, which we have just commenced, and which, we hope, will form the basis of a day-school; at eleven, we have divine service; at two, our school recommences; at half past three, our service commences again; and in the evening, the natives again hold a prayer-meeting, while we have a service in English, for the benefit of

the mission families; and thus are our sabbaths brought to a close. On Monday evening, we catechize the congregation on what they have heard the preceding sabbath; by which means we are enabled to know what effect our preaching has had on their minds; if any have received wrong views, we endeavor to set them right; and if any truth has made a more than ordinary impression on the minds of any, we have an opportunity of enlarging upon and enforcing it. On Tuesday evening, our little class meets; which, 'by the good hand of God upon us,' now amounts to eight members of society and two candidates for baptism. Wednesday evening, we have a prayer-meeting; Thursday, preaching; and Friday, prayer-meeting; and during the day all are busily employed in the temporal concerns of the station. The mission-house is getting on, so that we hope to be in it in the space of two or three months; which is to us a thing very desirable.

"Since the Lord suffered us to be driven from this people, we have great cause to be thankful that, of those who have journeyed with us, he has given us some who have, I believe, turned unto the Lord with all their hearts. On Sunday, the 6th inst., I baptized five adults and four children: one of them is the person mentioned by brother Shrewsbury, in one of his letters, who was about to accompany me to this station from Butterworth, as my interpreter, with his wife. He has had a heavy conflict with his own evil nature, but God has enabled him to overcome; so that he, as well as his wife, are now enjoying the 'love of God shed abroad in their hearts by the Holy Ghost given unto them;' and have, with their three children, been dedicated to God in baptism. The other three adults are all young men, though two of them are married. They, also, have passed from death unto life; so that we have one family in this place which were entirely heathen, now entirely Christian, and 'walking in all the ordinances of the Lord blameless;' and a part of three others. O that the 'little leaven may leaven the whole lump.'"

The mission being reëstablished, the exertions of the missionary and his associates were attended with the most favorable prospects of success, as will be seen by the accompanying communication from him, which at once exhibits the dangers to which they are exposed, and the gracious support and prosperity with which their labors were attended: dated April 4th, 1830:—

"With regard to this people generally, it would seem that God has, for the last three years, been preparing them for the gospel by the scourge of famine and war. Their sufferings have been many and very severe; death has assailed them in various forms; the mother has rambled from home in search of roots,

weakness has seized her joints, she has sunk beneath the weight of her little charge, and risen no more; the little innocent has been seen still hanging to his mother's breast, weeping and sobbing; but, alas! the arms could no more protect, the eye which had so long looked with anxious pity on her tender offspring had ceased to roll, the breast no more heaved with anguish, the immortal soul had fled, and left the little babe an inhabitant of a world of misery, but to misery peculiar to the country where the precepts of the gospel have not taught to pity. Nor is this a solitary instance; the cases of distress have been innumerable; for those who had some little dependence, and could remain at home, have nevertheless been subject to the nightly visits of the wolves, whose attacks have been so destructive amongst the children and youth, as to form an anomaly in the history of that animal; for, within a few months, not fewer than forty instances came to my own knowledge, wherein this beast had made most dreadful havoc.

"To show clearly the preference of the wolf for human flesh, it will be necessary to notice, that when the Mambookies build their houses, which are in form like bee-hives, and tolerably large (often eighteen or twenty feet in diameter), the floor is raised at the higher or back part of the house, until within three or four feet of the front, where it suddenly terminates, leaving an area from thence to the wall, in which every night the calves are tied, to protect them from the storm or wild beasts.

"Now, it would be natural to suppose, that, should the wolf enter, he would seize the first object for his prey, especially as the natives always lie with the fire at their feet. But, notwithstanding this, the constant practice of this animal has been, in every instance, to pass by the calves in the area, and even by the fire, and to take the children from under the mother's kaross, and that in such a gentle and cautious manner, that the poor parent has been unconscious of her loss, until the cries of her little innocent have reached her from without, when a close prisoner in the jaws of the monster. To give all the instances I could adduce, would tire your patience; I will, therefore, only give two, with which we have been more immediately concerned, and which, while they show how much they want who want the gospel, will also show that the tender mercies of the wicked are cruel.

"The first I shall mention is that of Dapa's great-grandson, about ten years of age. The wolf had previously seized a younger brother, and torn away a part of his face. Another night he came into the house and took a second, and carried him completely off, of whom nothing more than a small fragment was found. On his third visit, he seized the lad first mentioned by

the left shoulder. The little fellow, awakened by this grasp, struck him with his hand; the wolf let go his hold, and, grasping him on the opposite side, broke his collar bone. The poor boy still fought with his left hand; and his antagonist, letting go his hold a second time, seized him by the fleshy part of the thigh, and ran off with his prey; nor was it till he had carried him a quarter of a mile, that he could be made to drop him, when, biting away the precious mouthful, he left the little sufferer with his thigh half severed; but, fortunately, the bone was not broken. In this state he was brought to us for help, and by daily attention he is perfectly restored.

"The second instance is of a little girl, about eight years of age, who was reclining on the ground in the cool of the day, when four of these monsters rushed upon the place. One of them seized the little creature by the head, a second by the shoulder, and the other two by the thighs. The people of the kraal, with all possible speed, flew to her help, and succeeded in releasing her, but apparently too late. They tried for a few days to help her with their medicines; but, finding all hope fail, and as, from the heat and flies, she had now become loathsome, they gave her her choice, either to be put to death by the youths of the place, or go to the woods to die or be further devoured as may happen! The little girl chose the woods. In this forlorn condition, she determined to cast herself on the mercy of this institution; and, although she had never been on the station, she believed, from what she had heard, that, could she reach the place, she should receive that protection and help, which he who claimed the endearing appellation of father had longer refused to give, and which she had no right any where else to expect amongst her own nation. With this resolution she set out, and, although she had to travel several miles, through deep glens, succeeded in reaching the station, an awful picture of deformity and suffering, all but in a state of nudity, covered with large wounds to the number of fourteen, amongst the most ghastly of which was that of the head and face, where the wolf, having endeavored to grasp the whole head, had torn the mouth open to the ear, and stripped the head of the upper part of its covering, and made a ghastly wound of eight inches. Through the mercy of God, she is quite recovered, and scarcely at all deformed; but refuses ever to return to those who forced her to the woods to die. I am happy to add, that, a few days since, as I was walking a little distance from the house, I heard some one as in fervent prayer; and as I could discover it was the voice of a child, I made towards it, and found, in a little secluded spot amongst the weeds, my little patient, who was earnestly pouring out her soul to the God of her mercies,

where she thought no eye saw or ear heard her but God.

"This boldness in the wolf, as also his passing by every other sort of prey for a human body, must, I think, be attributed in the first place to the horrible custom of leaving their dead unburied; and, in the second place, to the frequent wars in this part of Caffraria, by which these monsters have been fed to the full; and the late Chaka scarcely deserves a better appellation than that of caterer to the wolfish tribe. Since his death, these animals, instead of feeding, as in his day, on bodies plentifully provided for them, are (with a few exceptions) obliged to take them while alive. I am, however, happy to be able to add, that within the last two or three months, there has scarcely an instance of the wolf's ravages been heard of; there is no more war, and they sleep quietly in their houses; as to food, God has given them this year such an abundance as they have scarcely ever had; and what is most remarkable is, that I have not found a man who does not acknowledge these blessings to be from God.

"I cannot refrain from relating another circumstance of a similar nature, which came to my knowledge on my way from the district meeting. We had outspanned our oxen for the night amongst the people of Magwa, formerly a Tambooki, but since Vossanie's death, a Caffre chief of considerable influence, and with whom I had encamped for four months when driven by the Ficani last year. In the course of the evening, an Amapakati, or chief man, came to the wagon; and, on my asking him of their welfare, he said, 'We were again threatened with famine, and no rain and no help; we then said, Let us try what we were told when the missionary was here: who can tell but Teko (God) may hear? We all prayed to him in the best way we could, and continued to pray, and there came abundant rains, which have continued ever since. *We have had no rain-makers.* And such crops as we are about to reap we have seldom seen!' Brother Haddy was with me at the time, and added, that, some time after he had left the encampment, some of his people, being in that neighborhood, found this same people carefully abstaining from work on the sabbath. I will here add, that, while I was with them, they were anxious for a missionary, but now they are left destitute in the dark. We could not but regret that such a people should be without a teacher; nor should I have felt I had done my duty to them, to God, and to the committee, had I suffered these circumstances to pass unnoticed.

"With regard to our affairs on the station, we are still enabled to praise God. Since I last wrote, our congregations have much increased in number. We

have seldom so few as one hundred and fifty; and sometimes two hundred are present, though our augmentation is more in the youth and children than in the older part of the population. These have no objection that their children should learn to read and to fear God; but for themselves to give up all their old darling sins in which, as they say, they have been accustomed to live without restraint, from their childhood, is a hard saying; who can bear it? Still they are so far convinced of the first principles of religion, as no more to contend, and all acknowledge that he must be stupid who does not see the hand of God in their present blessings.

"In our congregations we have been often much blessed with the Spirit's influence; many have wept with anguish of spirit, and have begun from the time of such awakenings to seek the Lord; others resolve and re-resolve, and remain the same. Two lads, of whom I have before written, have been candidates for baptism more than a year: but as they had not been circumcised, and as I had never heard of an instance wherein this rite had been rejected on religious grounds, I feared for their steadfastness when that period should arrive, and hence delayed baptizing them merely on that consideration. At length their friends assailed them on all sides, but to no purpose: all inducements were laid before them, all objections were thrown in their way, but they remained firm. Having heard what was their intention, I called for them, and examined them on the same ground: and finding they continued in the same mind, I deemed it best to baptize them without delay, feeling confident that so long as their friends saw there was hope, they would not cease to try their utmost. On the following Sunday, I preached from Rom. ii. 29, and baptized them both before the congregation. O may they be steadfast until death!

"As to the other members of our little class, they are going on steadily, and I hope prosperously, in the ways of God. Of several of our candidates for baptism, we have encouraging hope; but we are still desirous of seeing greater things than these. Yet when we reflect that much of our time at the commencement of a station is necessarily spent in preparatory work; and when the number of our stations is compared with the extent of country already occupied by our missions along this coast, viz. from the Beka to the Zimvubu rivers, three hundred miles, we may with great propriety adopt the language of the disciples on a different subject, and say, 'What are they amongst so many?'"

The intention of establishing a mission with the tribe of Vossanie in Temboo-land was carried into effect during the year 1830. The recognition of the

mission by Vossanie, is particularized by Mr. Kay in the following extracts from his journal:—

June 1st.—“Having been requested by the chairman to visit Tamboo-land, in order to assist brother Haddy in the selection of a suitable spot on which to commence our mission in that country, I left Butterworth yesterday, accompanied by one of the natives as my guide. His services, however, were of little use; for, not having been accustomed to ride, and his horse being far from good, he halted on the road, and I was obliged to proceed alone. Being totally ignorant of the path, and an entire stranger in the country, I had not travelled many miles before I became altogether bewildered. At this moment, a poor Tambookie made his appearance from amongst the hills. He had been to the wagons of one of the English traders, with a basket of milk for sale; and was now on his return homewards. I gladly hailed, and offered him a reward to conduct me into the right road. On receiving my promise of a few beads, and a small quantity as the earnest thereof, he instantly started off at full speed; and, with his little basket in one hand, and a staff in the other, he merrily ran before my horse for about an hour, frequently urging me to make haste, as the sun was near setting. I felt truly grateful to my sable friend for this act of kindness; for, had he refused his assistance, I must in all probability have spent the night in the desert.

“The anticipated war between Hintsá and Vossanie, the Amatemboo chief, having induced the latter to retire into the mountains, to the northward, many parts of the country, which his people formerly occupied, are now altogether desolate. The spirit of hostility unhappily obliged them to leave their gardens and cornfields to the winds, just at the moment when their luxuriant crops were ripening for harvest. While riding over those beautiful and cultivated plots, and silently contemplating the cause of their abandonment, I could scarcely refrain from shedding tears. None but those who live amongst, and have daily intercourse with, the heathen, can fully conceive of the appalling depths of wretchedness, temporal as well as spiritual, in which they are sunk. The one half of this distressing story has not yet been told. The gulfs of paganism in which millions are at this very moment struggling, are awfully dark indeed; we cannot but stand aghast, while looking into them. O, how loudly does the condition of these perishing multitudes call for the mild reign of peace, under which, ‘the wolf shall dwell with the lamb; the leopard lie down with the kid; and the calf, and the young lion, and the falling together.’ Then shall they ‘not hurt, nor destroy, in all my holy mountain, saith the Lord of hosts.’

“While riding past Hintsá’s residence, a large

company of young girls came running out from the different huts, crying ‘Basela, basela,’—a present. Shocking to relate, numbers of these poor children no sooner attain the age of ten or twelve years, than they are forcibly drawn to the chief’s hamlet, and there kept for the basest of purposes.

“A considerable number of Caffres assembled around us at brother Haddy’s encampment this morning; and, when the wagons were ready, all were called together, to hear the gospel. A few words having been addressed to them, a hymn was sung, and the service concluded with prayer. The country through which we travelled was one extensive field, well clothed with abundance of grass, on which swarms of locusts were busily feeding. Trees and bushes, however, were but thinly scattered over its surface. About sunset, we arrived at a native village, and there halted for the night. In the course of the evening, brother Haddy preached to a goodly company of people. The moon shone upon us with cheering brightness, and constituted our only lamp.

“2d.—Late last night the headman of the kraal waited upon brother Haddy in due form; and stated, that he had selected a fat cow from his herd for the use of his guests, who were therefore at liberty to slaughter her whenever they thought proper. This was a voluntary act of kindness; for which, however, the donor expected to receive an equivalent at least, according to general usage. This reciprocity of friendly tokens is the customary mode of forming attachments, and establishing connections, throughout the whole of Caffraria.

“The night being exceedingly cold, I was glad to take refuge in one of the huts, although by no means the most pleasant bed-chamber. It was about ten feet in diameter; and there were no less than eight Caffres, besides a dog or two, in addition to myself and bedfellow, laid in different positions on the floor. In the centre was a large fire, which our fellow lodgers kept burning during the whole of the night. Had there been no other company, the place would have been somewhat tolerable; but, to say nothing of swarms of mice, vermin of various descriptions managed to get within our clothes, and produced sensations of the most uncomfortable kind. Such, however, are the best accommodations that the Caffrarian missionary must calculate upon occasionally.

“As Vossanie had only been a few weeks on the spot where we found him, the whole of his establishment consisted but of four or five small grass huts, and a cattle fold; on the lower side of which were a number of the chief’s counsellors, squatted on the ground, in the form of a circle, and apparently engaged in conference. Some of them had their heads and faces

daubed with fat and red ochre. The chief's seat was distinguished by a goat's skin, which was spread on the ground: he was absent at the moment of our arrival, but soon made his appearance, and received us with apparent satisfaction. His disposition being somewhat taciturn, he said but little to us. On informing him, however, that brother Haddy had now come according to his promise, to reside amongst his people, as their teacher, he laconically signified his approbation, and stated that he would come to us at the place of our encampment to-morrow morning. He ordered a basket of curdled milk to be set before us. This, like the *leben* of the Arabs, constitutes the Caffres' common dish; and before the stranger partakes of it, the servant usually takes a draught himself, in order to show that it possesses no deleterious quality. Want of confidence, and tormenting fears, form no small part of the train of wo, inseparably connected with heathenism, in every quarter of the globe.

"Saturday, 5th.—After a fatiguing ride, which occupied the greater part of yesterday also, we happily succeeded in determining on a site, which, though not possessing all the properties that are desirable, embraces those which are most essential. Brother Haddy and I, therefore, again mounted our weary horses this morning, and proceeded to apprise the chief, in order to ascertain his opinion upon the subject. On the way, however, we met him coming to pay us a formal visit, and accompanied by the chief counsellor, and a train of his principal warriors. One of his servants had been sent on before with a fat cow, which was presented to Mr. Haddy as a public expression of the chief's approbation and friendship. This being over, he was informed of what we had done; of the different places to which we had been since our last interview with him; and of the choice that we had made. He at once assented to our propositions, and fully approved of our selection; nor was there a dissentient voice raised by any individual in his retinue. Consequently, the thing was immediately ratified; the wagons prepared; the oxen put to the yoke; and the king and his council, together with a host of other natives, escorted us to the very spot, and thus publicly recognized and established our right of settlement in the eyes of all his people. A more pleasing or interesting scene has never been witnessed in these regions since brother Shaw and I, accompanied by our late lamented fellow laborer, W. Threlfall, first entered Caffraria, in August, 1822. 'Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen, and Amen.'

"Thus have the preparatory arrangements, for the

establishment of our fifth station in this benighted country, been brought to the most happy and satisfactory close. A more healthy situation than the one on which the mission village will stand, is rarely to be met with in Southern Africa. It is backed by a ridge of mountains, sloping gradually off from the summit to the base, and every where clothed with abundance of grass. On each side, hills project from the main chain, like arms thrown out, to embrace the sacred spot. These, however, from their quickly falling off into the plains below, and terminating at almost equal distances, constitute little or any obstruction to the prospect on either hand. In front, which looks southwest, there is an extensive view, stretching over hill and dale, for many miles. To the eastward, it is bounded in the distance by the mountains, amongst which the Bashee has formed its sinuous course, and which appear as if rolled, like heaps upon heaps, in all that majestic grandeur which characterizes nature in Africa. Turning to the opposite quarter, the eye rests upon another prodigious chain, whose lofty peaks are at present covered with snow. No less than six distinct native hamlets may be seen from the door of brother Haddy's tent; and the most distant of them is not more than a mile, or a mile and a quarter, from the same point; while still more than that number are equally near, although concealed by the little hills, or in the surrounding glens. Some of them are but a few hundred paces from where the mission houses will be built: so that there is already a good congregation on the spot. On each side of the mission grounds there is a fountain, issuing from the rocks above: and in the foreground, at the distance of about three quarters of a mile, the Umguwala rolls its fine stream along, furnishing a considerable population, settled upon its banks, with more than an abundant supply of excellent water. There is also plenty of good arable land round about, as is evident from the numerous gardens made by the natives, who have but just gathered in their crops. The comparative scarcity, however, of building-timber, in the immediate vicinity, will occasion difficulty. On the right, resides one of Vossanie's chief counsellors, within about twenty minutes' walk; and on the left, is the residence of the chief himself, at the distance of little more than a mile from the station. Altogether, these circumstances, coupled with the very favorable disposition of the people, cannot be otherwise regarded than as a most auspicious combination; and one which promises greatly to facilitate the future operations of the mission."

"Nearly at the same time as the mission to Vossanie had been recognized, a mission was fixed with the powerful chief Faku, or Fakoo. The station is

situated on the Dangwana, Emapondewene, four miles from Faku's Great Place, between the first and second Umgazi. It has been entered upon by Mr. Boyce, with gratifying prospects of usefulness. The tribe to which he will have immediate access is numerous; and the comparative denseness of the population places the number within the sphere of his labors, much greater than on some other stations. "The site of the station," says Mr. Boyce, "is tolerably pleasant for this part of the country. To the right and left of the ridge, upon which we intend to build, are ranges of green hills, covered with the finest grass, a yard high, up to their tops. In front, we have a prospect of a distant range of mountains, one of which is a table mountain, with another near it, in the form of a cone, to which the late Messrs. Cowie and Green gave the name of Mount Lowrie. Below our ridge, is a large and rather wide kloof, which contains a few acres of very good land for cultivation. Through this kloof, the small stream Dangwana runs, which is commonly dried up in the dry season, at which time our water must be fetched from a more distant fountain, and the cattle will have to go to the Umgazi to drink, a distance of about three or four miles. There is very little timber suitable for building nearer than in a fine bush called Purvey's bush, about ten miles distant, to which the road is very bad. Perhaps we may find timber in the kloofs, near the Zimvooboo, about the same distance from us. We are at about an equal distance from the great and little Umgazi rivers, and about fifteen miles from the sea. Since we have been here, the heat has been extreme in the former part of the day, but about two P. M. we have been favored with a fine breeze from the sea, which has made the latter part of the day comparatively pleasant. On the whole, we have every reason to be satisfied with the place: it is *the only place suitable for a station*, and we have chosen it for our abode, at the particular request of the chief, which gives us a special claim upon him for protection. The population is very great, and not thinly scattered, but chiefly confined to the kloofs of the two Umgazis, and the descent of the Zimvooboo. Faku's power extends over Umyeiki's tribe, near the Umtata, and over the Amaweli tribe, on the other side of the Zimvooboo. His own people cannot be estimated at less than twenty thousand in number; for from one hill near the Great Place, Mr. Shepstone counted a hundred kraals, each of which contained from twenty to forty houses, which, after the usual manner of calculating population in this country, will give more than 10,000 inhabitants; and the view from the hill only took in the population of one river, and the parts adjoining. Most of the land suitable for cultivation is occupied with corn-

fields and gardens, upon which the inhabitants chiefly depend for food: they have two crops of corn in a year, and as the rains are more regular than in Caffreland, the harvest seldom fails. Both sexes are very industrious, compared with other tribes; and here, for the first time on this side of the Fish river, an intimation was conveyed to us, that the value of time was understood. A woman said one morning, 'Pay me now for my milk, for *it is time*; I want to work in my garden.' This trifling circumstance speaks volumes, as to the regular and systematical industry of the people. Brother Shepstone, to whom this was spoken, while we were at the Great Place, was quite enlivened at the sound of such words, and observed, that after living seven years in Caffreland, this was the first time he had heard such an expression from a native, whose only care about time, generally speaking, is how to kill it. The people around us are well behaved, and give us no trouble; they are willing to conform, in regard to dress, to our feelings of decency. A hint is sufficient, and this is no small comfort. Owing to the late unsettled state of the country, the present is a time of great distress. Many hundreds of people are living in the bushes, on roots, without any fixed habitation, and almost driven to desperation from extreme distress. In riding a few miles, Mr. Painton counted above three hundred people seeking roots for food. There are a great many eatable roots, which will support life, but they are not very nutritious; they cause the people's bodies to swell to an enormous size, and the striking contrast between their swollen bodies and their emaciated limbs is very painful to behold. In consequence of this scarcity of food, many men are driving from their kraals their least valued wives; and the old and infirm, who cannot go far to seek roots, are left to starve. A great many people, especially women, come every day hoping 'to be picked up.' We do what we can for the most distressed objects; but our stock of food will require very good management, and some self-denial on the part of ourselves and people, in order to make it hold out until the harvest-time, which is yet six weeks or two months off. However, we are favored with peace in our immediate neighborhood. 'Api, the Ficani chief, who was last April living above Faku, near the sources of the Zimvooboo, has been driven thence by a commando from Dingaan the Zulu chief. He has fled (according to what we can learn) to the Amasutue tribes, near the sources of the Orange river, and has made an inroad into part of the Tambookie country, above Mr. Haddy's station. I think we are as safe here as in any part of this country beyond the frontier. I do not suppose that, in the event of any war, we should be molested, as the late expeditions under

colonel Somerset and major Dundas, against the marauding tribes, have left upon the minds of the natives a salutary impression of the power of the English; and the humane and equitable conduct pursued and enforced by the commanders has tended very much to raise the character of the English nation; of which, in many instances on our journey, we have reaped the advantage. We have great reason to feel thankful that our situation is to all human appearance a very safe one; as, from the nature of the country, and the difficulties of the road, should an enemy come suddenly, we should have but little chance of making our escape. But in reference to all these matters, we must remember that 'the Lord reigneth.'

"On Wednesday, the 24th November, 1830, Faku, accompanied by about fifty of his subordinate captains, paid his first visit to the station. This, as you are well aware, is equivalent to a formal recognition of it as *his* school, under his protection; and we may now consider ourselves as by 'law established.' We testified our respect in the usual manner, by turning out of the kraal a beast for slaughter. With the present of a blue cloak, an iron cooking pot, a black ox, together with an assortment of beads, buttons, &c., which I presented to him in the name of the society, he appeared highly gratified. He stated his intention of forming a *free place* for his cattle, on the lower part of the ridge upon which we now are, within a mile of us, in order, as he expressed himself, that 'we may be one house, and our cattle may graze together under the same herders.' This I understand is one of the strongest proofs of confidence which a chief can give, and such as I believe has never yet been shown by any chief at the commencement of the other stations in this part of Africa. But in many respects Faku differs from the Caffre chiefs. His authority is less limited, and he decides on matters of business chiefly on his own responsibility. His answers are given in plain and unequivocal language, so that it is possible, even for a person not well versed

in the intricacies of Caffre diplomatic phraseology, to understand what he means by what he says, which is a rare case in this country.

"There are generally a number of natives present at our daily morning service, and they behave with great propriety. At such times we sing Caffre hymns; and the interpreter, J. Burton, a truly pious and consistent Caffre, explains the object of our thus assembling together, and prays in their own tongue. Yesterday, being a rainy day, we had few natives on the station, but those who are employed regularly. However, we commenced our Sunday school with eleven natives; and I hope to be able, as soon as I get a Caffre hut to live in, to teach the people one hour every morning or evening, either before or after the hours of labor; and when absent itinerating, this day school will be conducted by Mr. Painton."

The cruel and haughty chief of the Zulas, Chaka, has been already named as carrying his destructive incursions into the other tribes, by whom he was surrounded. His savage and haughty barbarism at length roused revenge in his own tribe, and he was unrelentingly assassinated by his own attendants. Yet even this barbarian chief, previous to his death, earnestly requested a missionary to be stationed amongst his people: and, since this event, even the rival warriors of the deceased chief have reiterated the request. The committee have, therefore, determined to send a missionary to attempt a mission near Port Natal; and though he has not yet arrived at the station, there is every prospect of the design being carried into effect, with the sanction of the surrounding chiefs.

We close this account of the South African missions, by stating, from the report of 1830, that, in Southern Africa, there are fourteen stations, and fifteen missionaries, under whose care are societies, containing five hundred and twenty-eight members.

CHAPTER VIII.

MISSION IN WESTERN AFRICA.

SIERRA LEONE.

THE first Methodist society at Sierra Leone was formed by the free blacks, who removed thither from Nova Scotia, under the sanction and at the expense of the British government, in 1792. Through the interest taken in their welfare, especially by Dr. Coke and other friends, Mr. Warren, a regular itinerant preacher, sailed from Liverpool for the colony in 1811, accompanied by three young men, designed to act as schoolmasters. The ship, on board of which a passage had been procured for them, was the Traveller, commanded by captain Paul Cuffee, a pious Quaker, and a free man of color. The ship was wholly manned by American sailors, of the same description and complexion with the captain. They reached Sierra Leone on the 12th of November, and met with a cordial welcome from the Rev. Mr. Nylander, the chaplain of the colony, and his excellency, governor Maxwell, as well as from the members of the society, and numerous respectable individuals. In 1812, the number of members reported was sixty. Mr. Warren died in about a year after his arrival, leaving behind him a high character for piety and zeal. He was succeeded by Mr. William Davis.

The fatal nature of the climate renders the station

uncertain in its religious prosperity; but it is a singular fact, that no sooner has it been known, that any of the missionaries stationed there, have been prematurely removed by death, than other young men, of deep and acknowledged piety, have volunteered to take the situation thus vacated by death. There are, at present (1831), two missionaries resident in the colony, Messrs. Keightley and Ritchie, and the number of members, as recently stated, is two hundred and ninety-four.

A mission was also commenced in 1821, at St. Mary's, on the river Gambia. There are, at present, one missionary and two native assistants employed in this mission. One of the assistants, Pierre Salah, was lately a slave at Gorce, and ransomed from slavery, as a zealous, devoted and useful preacher, by the subscriptions chiefly of friends in Ireland, that he might be fully occupied in the ministry. The report for 1830 observes, "Several native young men preach the gospel to their countrymen in the dialects of the country; and the increasing society, with the genuine spirit of a missionary church, are laboring and praying that the nations contiguous to them may also be favored with the light of saving truth."

CHAPTER IX.

MISSIONS IN THE SOUTH SEAS.

NEW SOUTH WALES AND VAN DIEMEN'S LAND.

THE general accounts received of the state of the settlers in New South Wales, as well as of that of the numerous convicts who had been sentenced to banishment from their native shores, for criminal violation of the laws of their country, had for some time directed the attention of the committee of the Wesleyan Missionary Society to that colony. The interest which had been thus created was increased by receiving information that, amongst the settlers, were persons who had formerly been members of the Methodist society, and were exceedingly anxious to be favored, if possible, with the residence of a missionary amongst them. The committee therefore resolved to send one, and, early in the year 1815, Mr. Leigh sailed for New South Wales. He arrived at Sydney on August 10th, in good health, after a voyage of about five months. He was received by the members of the Methodist society with a cordial welcome, in which they were also joined by the colonial chaplains and other ministers. On being introduced to governor Macquarie, his excellency courteously remarked, "I believe your intentions are good, and, therefore, you may expect from me every encouragement you desire; and I wish you the same success, in your mission, that you can wish for yourself." A profession justified by his subsequent conduct, which was of the kindest and most liberal nature.

The favorable prospects which presented themselves of immediate and extensive usefulness, induced Mr. Leigh to write to the committee for additional missionaries, to assist him in his great and rapidly increasing sphere of ministerial instruction. In this he was anxiously seconded by the societies already formed. These applications were met, at home, by prompt and liberal resolutions to afford every practicable assistance. Mr. Lawry, whose appointment had been decided, prior to the receipt of the appeal of the societies, arrived soon afterwards; and, when arrangements could be made, he was followed by Messrs. Carosso, Lawry and Mansfield. Other missionaries were successively sent to aid the work, by which

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means their influence was greatly extended, and eventually reached Van Diemen's Land, New Zealand, and the Friendly Islands.

In New South Wales, the mission has greatly varied in its success; at some periods, the harvest has appeared abundant, but, at other times, the expectation of the husbandman has been partially, at least, cut off.

In 1830, the annual report only notices two missionaries in New South Wales, and one hundred and thirteen members in society, beside two hundred and seventy-three children in the different schools. In Van Diemen's Land, one missionary is stated to reside at Hobart's Town, and another at Marquarrie Harbor, a penal settlement, to which a missionary was sent, at the express request of lieutenant-governor Arthur, transmitted and sanctioned by his majesty's government at home. At the date of the report, the mission presented a cheering prospect in Hobart's Town, and the labors of the excellent missionary at the penal station had so far succeeded, as to afford considerable satisfaction to the commandant.

THE FRIENDLY ISLANDS.

The mission to Tongataboo was commenced by Mr. Lawry, who sailed from New South Wales, in July, 1822, for that island, accompanied by some mechanics, members of the Methodist society at Sydney. The following are extracts from Mr. Lawry's journal:—

"August 16th, 1822.—After a tempestuous voyage of two months, having spent a fortnight at New Zealand, we anchored before Tonga, and the ship was soon surrounded by hundreds of natives. This morning, William Singleton, an Englishman, who had been resident on these islands since the cutting off of the Port-au-Prince, sixteen years ago, came on board. From him we learned that there is no war at present in the Friendly Islands, save at Eooa. A few minutes

after Singleton came Palau, one of the principal chiefs of the island.

"We informed Palau, that we intended to live at Tonga, and teach the people the true religion, whereby they would become wiser and better, but that we intended to proceed to Wavow and Amoa before we finally fixed upon the island on which we should reside. Singleton interpreted. Palau appeared very anxious for us to establish ourselves with him, and not think of going to any other island or place. He said that Hata, the chief of Aheefoo (or Hihifo), was next to him in point of power on the Tonga island; but, though he was a very good man, and would no doubt be glad if we would come and live with him, yet he had not many people, nor any land to give us, nor should we be so safe in case of war.

"17th.—This morning I landed on the island of Tonga, accompanied by Palau and Singleton. A very great concourse of Indians were assembled on the beach. As the landing-place was bad, a very tall native waded to the boat, and took me ashore on his back. A multitude swarmed round me, but the chief gave orders for them to form themselves into a ring: his commands were promptly obeyed, and he took his seat on one side, and desired me to come to him.

"22d.—I landed seven sheep, seven cows, and a bull, at Mooa, the place of Palau's residence. The poor natives were much amazed to see them.

"24th.—I am much pleased with the conduct of Palau, and two other chiefs, his relations. I hope our way is beginning to open, by Divine Providence, for the erection of the standard of the cross at this beautiful place. We must be near a harbor, and this is the only one in the island. There are also three hoofangas at Mooa: these are a sort of consecrated ground, into which if any man enter, he is safe from all outrage. They are the Tonga cities of refuge.

"27th.—I went ashore at Mafanga, accompanied by Mrs. Lawry. My object was to meet all the chiefs, and open to them the business upon which we were come to Tonga. Seven were present. The people, consisting of a vast crowd, the number of which I could not guess, took us into the hoofangas, where we were introduced into a house, which consisted of a roof standing upon pillars, and floored with mats. The chiefs came to us, and the people formed themselves into a circle outside. I presented to the chiefs twenty elisels and two axes, which they said was the greatest favor ever done them. The king of Britain was sending them presents: and there never was such a thing before.

"I fully explained my object to them, and the good will which my brethren in England bore towards them; and then proposed many questions. Their answers

were very satisfactory. The substance of them was, that they would be very kind to us, and send thousands of their children to school; and added, 'We will come ourselves, and learn something from the white people.' When we were coming away, they detained us to partake of two large hogs, and a basket of yams, expressing great sorrow that they had nothing better to give us: 'if they had known it a few days sooner, they would have killed fifty hogs for us.' The old chiefs stripped off their tappas and gave us; these were their best garments. And on their way to the boat, they said to Singleton, with tears in their eyes, '*We had almost died before we had seen any thing.*'

"November 28.—I asked Molains, an aged chief, how old he was. He gravely replied, '*Baha mano,*' about a thousand years. I questioned Singleton upon this extraordinary reply, supposing I had misunderstood his answer; but he assured me that was his real meaning. There is scarcely a man on Tonga but thinks he has lived hundreds of years.

"I observed that the belief of these people in the doctrine of transmigration is carried to a very great extent; most of the departed spirits retire into human beings, but some of them go into rats, or rather field-mice, lizards, birds, &c. Many of them have doubts about their creed, and even inquire into ours. I comfort myself by the hope that Almighty God will cause these islanders, ere long, to be given to his Son for an inheritance.

"29th.—At the Cava ring, this morning, several speeches were delivered prejudicial to our peace. An old Mataboolee (or chief man), named Mafe Malanga, said that the white people were come as spies, and would soon be followed by others from England, who would take away the island from them. 'See,' said he, 'these people are always praying to their Atuas, as the other missionaries were; and what was the consequence of their praying? Why, the wars broke out, and all the old chiefs were killed.'

"November 30th.—The natives are become boisterous, and somewhat to be dreaded. They have just now taken away the pit-saw from George and Macanoe, and ill used them also. Singleton and I went to the saw-pit, and endeavored to reason with the men; but they made no reply, only by such signs to each other as Singleton understood to signify, 'Make ready; let us put an end to these Papalaugee.' The chief being from home, we had no remedy, and were glad to get off before acts of violence were committed. 'Why do the heathen rage, and the people imagine a vain thing?'

"December 9th.—Palau, the chief, is now returned from his journey, to whom we have related the danger to which we have been exposed by the savage wantonness of several natives. His anger was kindled upon

nearing our relation, and the offenders took shelter in the hoofanga, to beg pardon of the gods: this saved them from being killed at once; but still they have not escaped punishment, for the chief has commanded them to depart his *abe*, or home. Thus, thank God, our fears of being murdered by the savages are again removed.

"15th, Lord's day.—We held service in the morning. In the afternoon, we saw a child's finger cut off as a sacrifice to the god of war. I reasoned with them on the folly of this act; to which the chiefs replied, 'that, as they had been fighting at the island of Eooa, the god was angry with them, and this was done to appease him.'

In January, 1823, the following remarks appeared in the Sydney Gazette, New South Wales:—

"The barriers to the establishment of a mission in the Friendly Islands appeared extremely formidable to encounter. Hardly a ship could, once, touch without bloodshed. Upwards of twenty years since, it is within recollection, that several gentlemen from the London Missionary Society were landed there; but operations with them had scarcely begun, ere most of the party were butchered, while some providentially effected an escape. Those islands are aggregated at about one hundred and eighty-eight, and, for nearly the last twenty years, the inhabitants have been engaged in sanguinary wars. About eight years since, war raged with dreadful fury; another was waged about four years ago; and the last has only terminated two years. It is acknowledged by the natives, that a depopulation of one half of the islands has occurred in those contests, which are conducted in a way far more horrible and bloody than can be well conceived by Europeans. Those islanders now, however, are in the enjoyment of tranquillity, appear to be heartily sickened of war, and the fields are therefore 'white to the harvest.' When the St. Michael left Tonga, Mr. Lawry was devoting his attention to the acquirement of the Tongese language, while his little heroic retinue were busily engaged in erecting a dwelling-house, and cultivating a garden. Wheat, maize, peas, beans, turnips, cabbages, melons, pumpkins, &c. were sown, and came forward with rapid growth. The soil is pronounced much richer than the banks of the Hawkesbury.

"The people are vastly superior to the New Zealanders both in body and mind."

Some tolerably correct information has been gained of the murder of the missionaries before alluded to. The natives affirm that they were killed in battle;—not that they actually fought, but when the opposing party was coming upon them, they maintained their ground, though the excellent chief who engaged to protect them lost his own life in endeavoring to force

them out of danger. These people have no particular deity to whom adoration is paid. They have annually a general meeting, from all parts, which is a festival that continues nine days; during which great regard is paid to the spirit of eminent departed chiefs, who are the only tutelary gods towards whom the appearance of worship is manifested. In those seasons club-fights form part of the amusement upon the occasion; and there is nothing equal to those brutal sports, for such they are esteemed in Tonga. Offerings of yams and other productions, which should be of the choicest kind, are presented to the spirit; and upon the last day, a rush is made to see who can grasp most of the offerings, in which one general confusion ensues, and then each family retires peaceably to its respective dwelling. But some of those islanders, who are eminent and proverbial for treachery, also endeavor to deceive their gods. Mr. Lawry observed several individuals bringing the shadow of the substance of the articles that should have been offered: for instance, instead of presenting yams, as the first-fruits of a plentiful crop, and thus expressing gratitude to the deity, some took merely the leaves. This act of deceit was pointed out to one of the chiefs by the missionary, who laughed heartily at the detection. The males undergo the rite of circumcision; and both male and female lose the little finger of the right hand, which is amputated in infancy with a sharp stone.

The following are additional extracts from Mr. Lawry's journal:—

"June 30th, 1823.—The first white man who came to this island, of whom the natives give any account, was one Morgan, a convict, who had made his escape from Botany Bay. He had been here several years when the missionaries of the London society landed, twenty-five years ago, and he proved a great obstacle to the brethren, whom he robbed on several occasions. In order to lower his influence among the natives, the missionaries told them *who* he was; upon which they treated him with all manner of insults, so that his life became almost insupportable. To be avenged of the missionaries for thus discovering his real character, he told the chiefs that they were sent here by the king of England to destroy all the natives in the land, and take possession of the islands for themselves. This they were accomplishing, he said, by witchcraft and incantations. This story was rendered the more probable by an epidemic disease which then prevailed among them, of which several persons died daily. 'You see,' said Morgan, 'these people are singing and praying, by which means they are killing you all, and yet you take no measures to prevent them; by-and-by you will be all dead men.' To these falsehoods the natives gave full credit; and the consequence was,

that three of the missionaries were soon after killed, and the rest made their escape to Port Jackson. But for this unhappy event, it is highly probable that the Friendly Islands, as well as the Society Isles, would have been at this day inhabited by Christian converts. I cannot learn that any impressions favorable to Christianity were made upon the natives by the instructions of the missionaries; but to this day they remember Morgan's lies, and believe them; and, consequently, they detest our acts of religious worship more than any thing we say or do, notwithstanding our efforts to convince them of their mistake. But what became of Morgan? After the departure of the missionaries, he resided at Noogoo, with a chief whom I well know. To this chief Morgan one day said, 'You know, Tooi-vaca-noa' (that is the chief's name), 'I have lived with many chiefs on Tonga, and when they did not treat me well, I prayed that they might die, and they died. Thus it was with your father: he treated me ill, and he is dead.' Whatever might have been Morgan's design in this speech, it cost him dear. The chief flew in a rage, and Morgan took to his heels, but was pursued and overtaken upon the sea-shore, where his brains were dashed out by the club of Tooi-vaca-noa. Thus it is written, 'With what measure ye mete, it shall be measured to you again.'

"October 3d.—I and Mrs. Lawry this day embarked for New South Wales, and the scene of our departure was truly moving. Palau was scarcely able to speak for weeping; vast crowds collected round our house, and carried almost all our luggage in their canoes to the ship, a distance of seven or eight miles. Just as we were stepping into our boat, the natives formed themselves into a regular Cava ring, and desired me to stand in the middle of it, while one of the chief speakers addressed me to the following purpose: 'We thank you for coming among us. Before you came, it was dark night on Tonga; now it begins to be light. Your friends in the foreign lands have sent for you; well, go, and tell them that Tonga is a foolish land, and let them send us many teachers. Our hearts are sore, because you are going from us.' Here they burst into tears, and I could bear the scene no longer."

After the return of Mr. and Mrs. Lawry to New South Wales, the mission remained for some time without regular missionaries; but, in 1825, Mr. and Mrs. Thomas sailed from England for this station, and Mr. Hutchinson was requested to proceed to it from New South Wales. On their arrival, they were presented to certain of the chiefs, by whom they were favorably received, and the mission was resumed under cheering auspices. Some months afterwards, the mission was reinforced by the addition of Messrs. Turner

and Cross, who fixed their residence at Nukualofa, under the chief Tubo, who is favorable to the introduction of Christianity into the island, and desirous of the residence of missionaries amongst his people. Ata, and other chiefs, opposed the establishment of the mission with Tubo, and violently endeavored to prevent it, but ultimately in vain.

Previous to the arrival of Messrs. Turner and Cross, two native Tahitian teachers, who had been appointed to the Feejee islands, had been induced to remain some time with Tubo, and had erected a temporary place of worship; but being wishful to proceed to their original destination, united in soliciting the missionaries to reside at Nukualofa. It was, however, to be regretted that the state of Mr. Hutchinson's health required him to return to Sydney.

The following details are given by Mr. Turner:—

"1827. November 4th. Sunday.—Accompanied by my two brethren, Mr. Elliott, and two New Zealand boys, I left Hihifo about four A. M. for Nukualofa, where we arrived about eight, and, to our great satisfaction, found their service had not concluded. When I entered the house which they had erected for Jehovah, and saw more than two hundred persons, with their teacher supplicating for them, language cannot express what were the feelings of my soul. Nothing I had ever seen of the kind ever gave me so much satisfaction. All appeared serious, attentive and respectful. When the teachers had concluded, we sung a hymn in our own tongue, and unitedly praised the God of all our mercies for what he had spared us to behold amongst the heathen. The service being concluded, we were introduced to Tubo, the *Ekki lahi*, i. e. *Great chief* of the place, of whom we had heard such pleasing accounts. We were received by him with every mark of respect and pleasure. I was much pleased with his appearance. He is a fine, stout man in person, apparently about forty years of age, very modest and unassuming in his manners; and I conceive him to be one who thinks and deliberates closely before he acts in matters of importance. The people appeared much pleased to see us, though as yet they had no knowledge of our intention to come and reside amongst them. From the chapel we accompanied Hapi, the principal Tahitian teacher, to his house, and, having remained there a while, we were sent for to Tubo. We accompanied the messenger, and found the chief with his *matabulas*, or principal men, seated, according to the Tonga fashion, in a ring within the house. We had now an opportunity of witnessing the ceremony of *drinking cava*, which was performed in strict accordance with the description given by Mariner in his 'History of Tonga.' Soon after, a small roasted pig, a fowl, and baked yams, were

brought us for dinner, of which we partook very heartily, and were thankful for our cheer. After walking round the settlement for a little while, we returned to the chief, to have some conversation with him relative to our coming to live with him. We employed an Englishman, who had run away from his ship, and has been residing amongst them more than three years, as an interpreter, and through him we had much conversation with the chief."

For a considerable time, the other chiefs violently opposed Tubo in his protection and encouragement of the missionaries, sometimes by threats and sometimes by flatteries and promises; but at length his perseverance triumphed, and his decisive attachment to Christianity silenced even the most violent of his opponents. In a letter dated April 3d, 1828, Mr. Turner says, "It will, doubtless, afford you pleasure to hear that our prospects are brightening before us, and that we have reason to hope our sphere of labor will soon be extended beyond our most sanguine expectations. There still exists a spirit of determined opposition to our cause in the breasts of some in power here; but this appears to us very likely either to be overruled or done away altogether. We have ventured to commence a school, which we have had in operation a month, and which has so far afforded us considerable encouragement. The average number, I think, has been from fifteen to twenty, and some of them are the principal boys of the place. At Nukualofa, we have got a school in full operation, the number of which, I believe, averages at least eighty. The sabbath congregations there are very good. I spent the last sabbath with them, when the congregations both times were, at least, two hundred, and they do indeed appear athirst for instruction. Five weeks ago, an expedition left Nukualofa for the island of Vavou, and of the party were some of our principal friends. They have just returned, and have brought tidings highly interesting to us, and to all here who favor our cause. Since their return, we have learnt that Tubo, our chief, sent one man (though secretly) to confer with the principal chief or king of Vavou, on the subject of the *lotu*, i. e. religion. From what we have gathered from them, it appears that the king of Vavou was very angry with them at the first, on account of their having turned to religion; nevertheless, he gave them a patient hearing, and from the account they gave him of what they had heard and believed, his prejudices gave way, and he also determined to cast away his heathen gods, and turn to Jehovah, the great God, with all his people. They reported that he kept them in conversation on the subject for fourteen days and nights, and that he became so concerned, that his sleep departed from him. Finau, the king of Vavou, has, through

the medium of an Englishman residing with him, forwarded two letters by our friends, one to Tubo, our chief, the other to myself. In the one to our chief, he sends his love to him, and then urges him to do what he can to send him a teacher, acknowledging that he has been a very bad man, but that he is tired of his evil spirits, and wants to turn to Jehovah with all his people. The one to myself is as follows:—

"MR. TURNER,—Sir, I am so glad to hear that you are at Tongataboo, teaching my friend Tubo to know the great God, I hope, sir, you will be so kind as to send to Port Jackson for some missionaries to come to my island, to teach me and my people. I am tired of my spirits: they tell me so many lies, that I am sick of them. Since Tubototi' (the man commissioned by our chief to confer with him) 'has come to see me, I have had no sleep, being so uneasy, for fear that missionaries will be so long before they get here. But if a ship should come to your island, be so good as to send one of your missionaries to me, so that my people may see I have turned my evil spirits away. My island, sir, will turn to our great God, because I am the only chief on the island; I have no one to control me; when I turn, they will all turn. To be sure, I did try to take a ship' (a vessel they attempted to take some time back), 'but I am sorry for it; there will be no more of that. Tubototi tells them all that their spirits are all lies. Be so kind, sir, as to go quick about missionaries as time will allow. So no more from me, a wicked sinner.

'FINAU, his mark × × ×.'

"Tubo, our chief, and all the principal people who are favorable to our cause, view this as a very favorable and important matter, and they manifest considerable anxiety to have something done to afford this great man and his people religious instruction. They have consulted together what would be best to be done, and have proposed my going to see Vavou, &c., accompanied by Ulukia and Tubototi, two principal men, in whom confidence can be placed. We have expressed doubts with respect to the sincerity of Finau; but they have none; and, therefore, they wish me to go, that, as they say, our eyes may see, and our ears hear. To this proposal I have partially agreed. When my family have got comfortably settled again at Nukualofa, it is likely I may go to see this place, and ascertain, if possible, the state of mind of the chief and his people. The king of Vavou is both a relative and a friend of our chief, and it is the decided opinion of Tubo, and our leading men, that if Finau embraces Christianity, all Tonga, with other islands connected, will immediately follow.

"It may be well just to observe, that the people of Tonga and Vavou are radically one in language, manners, &c. It will be pleasing to you, also, to hear, that the Tui Habai, i. e. the king or chief of the Habai islands, has just paid us a visit in person, earnestly requesting missionaries for himself and people, and begging one of us to return with him. Glory to God! the fields are becoming white unto the harvest."

But while the gospel was flourishing at Nukualofa, under the chief Tubo, it met with the most relentless opposition from Ata, the chief of Hihifo, which eventually occasioned the removal of Mr. Thomas from thence, to Lifuka, one of the Habai islands, where the calls were urgent, and the prospect cheering.

The progress of divine truth was powerful and rapid, as the subjoined details, from Mr. Turner's journal, will indubitably prove:—

"Sunday, June 7th, 1829.—Forever praised be the Lord for this blessed day. At nine in the morning, the chapel was uncommonly full; not less than five hundred persons were present. A divine influence rested upon us at the commencement of our service. After singing and the first prayer, seven men, two of whom are *chiefs*, made a solemn and public renunciation of all the gods of Tonga, and professed their faith in the doctrines of our holy religion, after which the sacred rite of baptism was administered to them by brother Cross. He then spoke at some length on the second chapter of Acts, and I concluded with prayer, and never was I favored with more liberty. We were much blessed at eleven o'clock, while I spoke in English from, 'The promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call.'

"The chapel was very full in the afternoon, when I baptized eight adult females, and three children, whose parents had been previously baptized. The Lord favored me with much liberty in the native tongue, and many were pricked to the heart. In the evening, we had another feast of fat things, when, for the first time in the Tonga language, we celebrated the sacrament of the Lord's supper: twenty-six natives partook with us of the sacred emblems of the body and blood of Christ; and oh! with what solemnity of soul did they draw near to the table of the Lord! My heart was so full, that I could scarcely proceed for blessing and praising God. Relative to the nature and design of the sacred ordinance we had previously instructed them, so that we were satisfied they did not rush unthinkingly into the presence of the Lord. Many of them have very exalted views of our Lord Jesus Christ and of his atonement.

"Five of those baptized this day belong to one family. The father is a man of rank, a chief by birth;

his name was *Uhila*, Lightning. He is a very wise, thoughtful and discerning man. Previous to his receiving the gospel, he was one of the principal priests of the island, and a great polygamist; but, blessed be God, the gospel has brought him to know that he is not a *god*, but a man and a sinner. Under its influence he has cast away his priesthood and his sins, yea, his right eye sin, his *numerous wives*, save one. We have baptized him *Zechariah*, his wife, *Elizabeth*, and their little son, *John*.

"8th.—Almost all Nukualofa appears moved by the blessing of God on the labors of yesterday. Learning to read, coming to class, being baptized, and going to heaven, are now the principal subjects of conversation.

"10th.—Tubou, the *fui*, or king, met in class to-day for the first time, with another chief of the first rank. With the king I have much reason to be encouraged. He engaged in prayer after I had spoken to them, and surely he prayed like one that had been accustomed to pray for years. May the Lord keep them humble, and assist me to guide them in the good and right way!

"On this side the island, one young chief has died in the triumph of faith, and a native teacher of considerable zeal and ability is laboring with the missionaries in the word and doctrine."

The success of Mr. Thomas at Lifuka fully equalled his expectations, as appears from his communication to the committee, dated November 26th, 1830:—

"It will be matter of great thankfulness to you and the friends of Christ, to know that the Lord has graciously supported us in our work; and that he has blessed his holy word to the inhabitants of these islands, so that at this time we have great prosperity; 'for the Lord of hosts is with us, the God of Jacob is our refuge.'

"On the seventh of this month, twelve adults were baptized in the name of the Holy Trinity; at which time they publicly renounced heathenism, and took the Lord Jehovah for their God; and the Lord, I believe, took them for his people, and filled their hearts with his love, and gave them his good Spirit, so that they now love the Lord Jesus Christ. The Lord was pleased also to pour out his Spirit upon the people of this place, so that many have turned from the error of their ways, and now bow down to God; and from amongst those who have long turned, upwards of seventy persons have begun to meet in class, one of whom is *Taufaahau*, our king: there seems a very favorable change in him; he is now very humble, and on Wednesday last, I, for the first time, asked him to pray in the class, which he did in a very humble and appropriate manner. For all these good and great things, we thank and praise our glorious Head!

"Our congregations are very good, and in a general

way the people are serious and attentive, and athirst for the word of the living God. The king is a constant hearer of the word, and so are several of the principal chiefs.

"The male school I attend at daylight every morning, and it is in a state of prosperity. About one hundred and seventy are entered upon the school-book, eighteen of whom are teachers. The king and principal chiefs attend, and stand up in the same ring with their people to be catechized every morning. They have learned the first part of the Conference Catechism, the Lord's Prayer, and the Creed; these they repeat as with one voice every morning.

"The female school is in a prosperous state. This has been under the sole management of Mrs. Thomas from the first. It contains one hundred and fifty scholars, ten of whom act as teachers. She meets them at three o'clock every day except Saturday. It was natural to suppose, that, to reduce to order a people so rude and self-willed, would require much patience and forbearance. Blessed be the Lord, we are pleased to see what is done in this respect, however much remains to be done. The progress they have made is very pleasing. By far the greater part can read any scripture we put into their hands. Our schools are composed of the adults principally. The attendance both at class and the schools is very good. They all seem athirst for the water of life.

"The Lord has indeed opened a great and effectual door. The fields are white unto the harvest; for, you will understand; it is of the island upon which we reside that I have written. There are many people that I cannot visit, who are athirst also for the water of life. There are eighteen islands in this group, all under the government of our king Taufaaahu, son of the famous Tubou Toa. I have been at some pains to ascertain the probable number of souls in this group, and it is judged that there are at least four thousand. We judge that one thousand eight hundred have renounced heathenism, and are now praying to the true God; but, with the exception of those who live on this island and those adjoining, they are as sheep having no shepherd. It is true that some of them visit this island at times; but this does not answer, as they need some one near to guide them in almost every thing they have to perform. I have found so much to do for the people of this island, that I have not even visited the other islands, not seeing how I could leave the people of this place. If they could be visited by the missionary in company with the chief, and the nature and benefits of religion set before them, I doubt not but, with a few exceptions, all the people of this group would renounce their idols, and turn to God; but except they have some one to guide them and teach them,

their turning seems to be but of little use, because, when any affliction befalls them, they are ready to turn back again to their old ways. I think you will see that we stand in great need of another missionary at this place. The king told me this morning, it was his wish there should be two, saying, that I might labor, and die at my labor, but I could not instruct all the people. It is my opinion that it will require some considerable time before natives will be fit to stand alone in the work; they will be very useful where there is a missionary to guide them; but they should not be left alone. It is my earnest wish and prayer that you may be able to send more laborers into this interesting field. Here are at least seven hundred souls on this one island; and though not more than four hundred have turned at present, yet I find the work so much, that, were I to labor night and day, their wants would be but scantily supplied; and within a few miles of this place are at least one thousand four hundred souls beside what are here. I have been under the necessity of acting as preacher, class-leader, schoolmaster, doctor and visitor; have six classes to meet, to preach three native sermons every week, write school-books, sermons, &c., beside twenty other duties of various kinds. Since I have been down here, I have gone through the first time over an attempt at a translation of St. Matthew's Gospel, the first twenty chapters of Exodus, the history of Joseph and his brethren, the first two chapters of St. Luke's Gospel, a few psalms and hymns, the first part of the Conference Catechism, the Lord's Prayer and Articles of the Belief, and a part of the Acts of the Apostles. This last I am intending to proceed in if I am spared.

"Thus has the Lord blessed us, and hallowed his sacred name and his word. Let the friends of the heathen know that we have found the name of Jesus to be very terrible to the gods of the heathen, and that he is going on from conquering to conquer; that much ground has fallen to us, but we want strength to go and take possession."

At Nukualofa, in Tongataboo, a new chapel has been erected. The following interesting particulars respecting it are given by Mr. Turner:—

"May 5th, 1830.—At three, P. M., the first post of our new chapel was put into the ground, on which occasion we thanked and praised our God, supplicated his throne, instructed and encouraged the people in their work, and then descended the hill rejoicing.

"The site of the chapel is excellent, being on the summit of a little hill, about eighty feet above the level of the sea, and has a commanding view of the water to the north, north-east and north-west. It is supposed to be the highest spot of ground on Tonga. And what renders the site of our chapel more interesting is, it is

in the centre and on the summit of their great fortification at Nukualofa, of which Mariner gives an account in his History of Tonga.

"Sunday, September 3d.—This has been a day to be remembered in Tonga, on account of the opening of our new chapel, which has excited great interest. Many strangers had come on the Saturday to be in readiness, and many more would have come had it been known. At an early hour, many assembled about the little hill, on the summit of which the chapel stands, awaiting the appointed time of worship.

"At nine, A. M., we entered the new house, to consecrate it to the Lord God of Israel; and such a company was never before assembled for such a purpose in Tonga. The chapel was crowded to excess, and principally with strangers, for the chief had ordered many of our own people to remain outside, in order to make room for those who had not been accustomed to attend. Some suppose there were at least one thousand people inside, and as many out, that could not find admittance; I judge there could not have been many, if any, short of two thousand altogether, though not half that number in the chapel. All behaved in a very becoming manner, and were deeply attentive to what was delivered. Our singing was uncommonly good. What rendered the scene novel and more interesting to strangers was, the number of our people that appeared in the European habit, the females in particular. Their exertions have been great indeed to procure each a gown and bonnet, in which to appear at the opening of the chapel; and not a few appeared thus attired, some of whom looked extremely well, but the appearance of others could not but excite a smile. The bonnets are entirely of their own manufacture, under the direction of Mary, the excellent wife of our chief. The gowns have been principally made by our wives. Could our dear friends at home witness the anxious desire that now prevails amongst our people for European apparel, I am sure they would gladly come forward to their help in this particular.

"With regard to the chapel, it is an excellent native building, upwards of seventy feet by thirty; but it has one great fault, that is, being too low in what at home we should call the walls. When the people stood up to sing, it was completely dark, so that we were obliged to order them to sit and sing. The floor is covered with a native matting, on which the people sit without forms or benches, in the Tonga fashion. We have a pew for our accommodation on one side of the chapel, at a small distance from the pulpit, and another directly opposite, on the other side, for the king and chiefs. An excellent pulpit (for Tonga) we have also got made by the carpenter of the *L'Aigle*, whaler, that was wrecked off Tonga some months ago.

He has taken up his abode at Nukualofa, and for the present we are employing him.

"Sunday 10th.—The native congregation was uncommonly good in the morning, and the service very interesting; and likewise in the afternoon, when I spoke with much freedom, from the one hundred and third Psalm. Afterwards we held a native *lovefeast*, the second we have had in Tonga; and a most blessed season it was. I judge that not less than one hundred spoke, and many of them much to the point, though very short. There were two or three circumstances that rendered the meeting very interesting to us. After we had opened the meeting in the regular way, Josiah, our chief or king, got up and spoke the first, and was followed by all the other chiefs in order, according to their rank. About the middle of the meeting, the chief again stood up, and addressed himself to the people, telling them not to be afraid, but to get up and say what they had to say, and to speak the truth and nothing but the truth, and not to speak with their lips what they did not feel in their hearts. Several of our most sincere and steady men expressed themselves as possessing the most ardent desires to become wise, that they might be employed in instructing others."

In 1831, the missions in the Tonga and the Habai islands were reinforced by the addition of three married missionaries, Messrs. Watkin, Woon, and P. Turner, who took out with them a printing press, and the necessary apparatus for immediately commencing printing on their arrival, Mr. Woon's profession being that of a printer. Recent intelligence has been received of their safe arrival at Tongataboo, and of the great joy evinced by the inhabitants at the probability of being furnished with books by a more rapid process than that of transcription.

NEW ZEALAND.

On the 1st of January, 1822, the Rev. Mr. Leigh, who had for some time been stationed in New South Wales, sailed, in the brig *Active*, from Sydney, with the design of commencing a mission among the inhabitants of New Zealand; and, in about three weeks, he arrived safely at one of the stations of the Church missionaries, to whom he had a letter of introduction from the Rev. S. Marsden.

The country was, at this time, in a distracted state, in consequence of the sanguinary wars conducted by Shunghee; and, in a conversation with that chieftain, our missionary was warned not to proceed to Mercury Bay, or any place in the vicinity, as the inhabitants were about to be exterminated. The savage warrior,

however, who was marking his progress by slaughter and devastation, and who, on one occasion, boasted of having drank the blood of an adverse chief, seemed perfectly willing that Mr. Leigh should commence his intended labors, and recommended, as a suitable station, a place called Ho-do-do, near the North cape, about a hundred miles from the church establishment. The chiefs of this district, being apprized of Shunghee's wish, came to our missionary at the Bay of Islands, and assured him it would be "very good" for him to reside among them after the termination of the war. Two other chiefs, also, paid him a visit, for the purpose of persuading him to live with them; and the natives in the villages which he occasionally visited seemed very friendly, and appeared much pleased by their intercourse with him.

"My chief business," says Mr. Leigh, "at this time, was to perfect myself in the language, and to instruct the natives to read English. In these exercises, I have had children and parents, at the same time, repeating their lessons with the greatest attention and desire to learn; and those who had begun to read, and to whom I had given books, were frequently seen teaching each other, early and late, in the open air. For several weeks, I visited the children and their parents by the sea-shore, and, collecting both old and young, formed them into a circle, and then began myself to pronounce a letter, and to spell a word; when they all repeated after me, both letters and words, for half an hour together. Indeed, I have always found the New Zealanders willing to listen to any subject; and I have no doubt but the English language may be introduced among them without much difficulty."

One evening, in the month of August, our missionary went to a native hut, to spend the night. Previous to retiring to rest, he introduced the subject of religion, and, whilst pointing out to his untutored auditors the only legitimate object of divine worship, his observations appeared to excite considerable interest in a heathen priest, who happened to be present. The subject, indeed, appears to have occupied his thoughts even during the hours of sleep; as he returned to the hut, early the next morning, observing, "that the white man's God had appeared to him in the night, and had spoken good to him."

It seems that the priests in New Zealand are, in some instances, the executioners of criminals. "I, one day, met with a priest," says Mr. Leigh, "who directed my attention to a place where lay the bones of a young woman. He said he had killed her for accompanying a sailor to a ship, which was contrary to his order; and that, after he had put her to death, he gave her body to his men, who ate it near the

place where her bones were now strewed! And, at a short distance, he showed me another spot, where lay the bones of a man whom he had killed for stealing potatoes. Among themselves theft is punished with death; but not if they steal from persons of another nation, or from their enemies."

Many affecting instances occurred, in conversing with the natives, to demonstrate the grossness and absurdity of their ideas relative to the immortal soul, and the Supreme Being. A young man having been taken ill, in one of the villages, tea and bread were sent to him, by the Europeans, from time to time; but when he himself seriously thought that he should die, he observed to the person who conveyed those articles to him, that he should not eat the bread at that time, but would save it for the subsistence of his spirit, after it had left the body, and during its journey to the North cape. Another young man, who was far gone in a consumption, asked Mr. Leigh, if the white man's God were a good God; and, on being answered in the affirmative, he observed, that the god of the New Zealanders was a bad spirit, who ate their inside, and made them extremely ill. "Besides," said he, "our god gives us no such bread, and clothes, and houses, as your God gives you."

Whilst we sigh, however, over the ignorance and misconceptions of these poor heathens, it is pleasing to discover an occasional gleam of light penetrating through the thick darkness, and encouraging to hear from the lips of such rude savages, an acknowledgment of the goodness and power of the living and true God, to whom the faithful missionary longs and labors to direct their attention. A sick chief was, one day, asked by a European visitor, whether he ever prayed for the restoration of his health. "No," he replied; "we have no good God to address:—our god makes us sick, and kills us, but gives us nothing. Yours is a good God, who hears you when you pray, and bestows good things upon you. Pray for me, and I shall get well. Yours is a good God. Teach us to know him; for New Zealand people know nothing that is good."

As a proof of the attention with which Mr. Leigh was heard by the New Zealanders on subjects of a religious tendency, he observes, that on visiting a number of natives who were planting potatoes on the last sabbath in August, he conversed with them, in their own language, on the evil of working on the Lord's-day, and earnestly recommended that, in future, both they and their slaves should rest on Sundays. After a short discourse on this subject, the people said they would work no more on the sabbath, but rest until the day after; and this promise seems to have been observed.

In the month of December, Mr. Leigh witnessed one of those painful scenes which too frequently occur in New Zealand; one of the native tribes having killed and eaten some slaves within view of Rangahoo. A mother and son had been taken as slaves in war; but the former having been given to a tribe in the Bay of Islands, the young man was killed and devoured, under an apprehension that he might endeavor to escape and join his parent. An interesting young woman was, also, murdered and eaten the same evening, in consequence of having committed some trivial offence.

Whilst the heart of our missionary was deeply wounded, however, by an occurrence so revolting to humanity, he derived some encouragement from the willingness with which the natives, both young and old, continued to receive instruction, and the rapid improvement which, in some instances, they displayed. Speaking of one of his visits to a native village, he says, "Mrs. Leigh and myself had a considerable number of children and adults, who repeated their lessons with perfect ease, and gave us great satisfaction. One of the adults, who must have been seventy years old, sat among the children, and repeated the lessons with as much eagerness as any of them. And an old woman, whom we supposed to be eighty years of age, was very earnest in repeating some prayers, and observed that it was a good thing to read or pray. Many of the children can nearly repeat the Lord's prayer and the ten commandments; and on some occasions, when I have been prevented from visiting them for a couple of days, several of them have come to my lodging to ascertain the cause of my non-attendance, and have said, 'Mr. Leigh, why do you not come and teach us to read and pray?'"

On the 10th of April, 1823, our missionary visited Ho-do-do, in Doubtful bay, accompanied by the Rev. J. Butler, two Europeans, and five natives. "We left Rangahoo," says Mr. Leigh, "in the Rev. J. Butler's boat, about eight o'clock in the morning, and reached Doubtful bay at midnight. We had with us a native, who assured us that he was well acquainted with the place; but, to our great disappointment, we found, after our arrival in the bay, that he knew nothing about it. This induced us to go ashore; and, after we had made a fire, refreshed ourselves, and offered up our prayers and praises to God, we lay down upon the ground, and slept for two or three hours. As soon as the day began to dawn, we arose, prepared breakfast, and had prayers with our natives. After preparing the boat, we set sail, and put to sea, not knowing where to go. We had not sailed more than half an hour, however, before we discovered an opening in the land, towards which we steered; and,

after proceeding a few miles up a river, we met with a native, from whom we received the intelligence that we were proceeding in a right direction. The distance we had to go up the river was twelve miles, and, as the tide was ebbing, we found it very difficult to proceed. At noon, however, we arrived at the village, where the sister of Shunghee, who resides there, received us with a shout of joy; we being the first Europeans that had ever visited the place." Much conversation was held with the natives; but nothing seems to have transpired connected with the establishment of a mission on this spot.

After his return from this excursion, Mr. Leigh was joined by Messrs. Turner, White and Hobbs, who had been sent out by the committee, to occupy such station or stations in New Zealand, as might appear most promising; and, after mature deliberation, a spot was chosen for their future and permanent labors at Wangaroa, on the river Thames, to which they gave the name of Wesley Dale. Mr. Leigh, however, was soon attacked with a severe illness; which compelled him to leave this station for New South Wales, in order to obtain medical advice; Mr. White was, also, for some time absent; and the situation of Messrs. Turner and Hobbs was, on some occasions, extremely trying, as will appear from the following intelligence, communicated by the former of these pious missionaries:—

"The chief named George professes to be our friend, but he sometimes occasions us considerable trouble, and, in fact, we have more to endure and dread from him, than from any of the others. One day, in the month of November, he came and drove away all the natives whom we were employing; used ill language to Mrs. Turner; threatened to knock down our house; and said we should not remain at the station. We were not daunted, however, by his menaces, knowing that all he wanted was to get something from us. When he saw that we remained unmoved, and that he could not accomplish his design, he expressed a wish to be reconciled, and said, that his anger was all gone.

"On another occasion, two of the chiefs behaved extremely ill; and one of them, because I would not comply with his unreasonable demands, struck the door several times, and threatened to demolish the house. Three other natives (one of whom was a principal priest) took away, by force, three of our spades, with which we were working; and, five days afterward, I experienced the most severe trial I had hitherto been called to endure. One of the principal chiefs brought us a pig, for which I had paid him beforehand; but he now demanded a second payment. At first, I refused to give him any thing, but at length

I gave him an iron pot, which was what he wished for. No sooner had he got this, however, than he wanted a frying-pan also; and on my refusing to give it him, he fell into a violent passion, and literally dashed the iron pot to pieces. I then went and left him, but he followed me with all the rage of a fiend, pushed me about the bank, and even pointed his musket twice, as if resolved to shoot me. Mr. Hobbs now came up; but he continued storming and threatening, and said, we merely wished to make the New Zealanders slaves, and gave them nothing but prayers, on which he poured the utmost contempt. After stating that he did not want to hear about Jesus Christ, but that the best proof of our regard would be shown by furnishing him with muskets, powder, &c., he left us, and went back to the house; where he threatened to kill Mrs. Turner and the female servant, and said he would soon serve us all as he did the crew of the Boyd. These menaces so completely terrified the poor girl, that she came screaming towards me for assistance; and I, at first, supposed that he had taken advantage of my absence, and had killed my wife and child; but when I got to the house, I found all well. He had entered the stores, and taken out several articles; but Mrs. Turner, who was providentially unmoved by his threats, got them from him, and put them back. After some time, his fury abated, and he quitted the house; leaving us to bless God for his preserving care.

"About ten o'clock the next morning, we were informed, that the heads of a small tribe not far from us had killed one of their slaves, and were preparing to eat the body. I accordingly went to the place where the chiefs were assembled, and, at first, they appeared glad to see me; but on my going towards the fire, and asking what they were roasting, confusion, guilt and shame were immediately depicted in their countenances. God only knows what were my feelings, when I saw a human being laid at length, and roasting between two logs, which they had drawn together for that purpose! On my telling them that the great God was very angry, and that my heart was deeply wounded at witnessing such a scene, they attempted to palliate their crime, by stating, that the victim was but a slave, whom the *atua*, or god, of New Zealand had eaten until he was dead, and that they were only burning his remains. I asked one of them if they would permit me to bury the deceased, and he replied, they would, provided I gave them an axe. This I declined, but immediately returned home, and brought Mr. Hobbs and another person to witness this awful scene, and to inter the body, if we could procure it.

"On our way back to the place, a boy described

the manner in which they had put the unfortunate slave to death, by striking him repeatedly on the forehead with an axe. On our arrival, therefore, we charged the murder of the man upon them, which, now they found it was made public, they did not deny; but, by way of extenuating their guilt, they said that he was old and troublesome, and they had killed him, that he might not trouble them any longer. A considerable number of persons had now gathered around us, and we endeavored to improve this awful circumstance for their good. Some appeared to be impressed with what was said on the subject, but others seemed to glory in the deed. We succeeded, however, in obtaining the unconsumed remains, which we committed to the grave."

A short time afterwards, our missionaries witnessed another instance of the cruelty of this savage and untutored people. An active, intelligent girl, for divulging some secret, was severely cut, by her master, on the right cheek, on the back of her neck, and on the thumb and fore-finger of her right hand, which were nearly severed. Messrs. Turner and Hobbs conveyed her to their residence, where they washed her wounds, and bound them up as well as they were able; deeply sympathizing with her calamity, and fervently praying for the diffusion of that divine grace, which is all-sufficient to allay the angry passions even of the infuriated savage, and thus to transform the lion into a lamb.

In the summer of 1824, Messrs. Bennet and Tyer- man, the gentlemen sent out by the London society, as a deputation to examine the state of the missions in Otaheite and the neighboring islands, were desirous of calling at New Zealand, in their way to Port Jackson. But whilst their vessel (the *Endeavor* schooner) was lying at anchor at Wangarua, a circumstance occurred which threatened to be productive of the most tragical consequences. The subjoined particulars are extracted from the *Sydney Gazette* of August 26:—

"Mr. Dacre, with some other persons, had gone up the river in a boat to the missionary station at Wesley Dale, leaving the gentlemen of the deputation, Mr. Threlkeld and his son, and some of the crew, on board. The natives, who at the mouth of the harbor are as savage and barbarous as ever, thickly crowded the deck of the little vessel. After a short time, several thefts were found to have been perpetrated. An attempt was then made to clear the deck, in effecting which, one of the natives fell overboard from the bows. Supposing that their countryman had been thrown overboard, the shores resounded with the hideous alarm of war;—and the deck was presently thronged; the savages armed themselves with axes, billets of wood,

and whatever else their hands could grasp. Not one of the passengers or crew on deck could stir; as an attempt at resistance would have been followed by death. The cries of 'We are dead!'—'It is all over!' burst forth from every tongue. Some of the monsters felt the bodies of our affrighted countrymen, and seemed intensely delighted; while others held the uplifted axe, anxious for the signal to give the blow! Mr. Threlkeld prepared himself to receive the impending club, that he might the more easily be despatched, whilst his little boy, with affecting simplicity, inquired whether it would hurt them to be eaten. Mr. Bennet awaited in silence, but with unshaken confidence in the hopes of a better world, the stroke that would lay his body low. Mr. Tyerman, though confidently looking forward to the glorious realities of eternity, still felt it his duty to speak in a friendly manner to the savages. All on board, though certain of death, prepared to meet the shock with heroic fortitude, excepting the poor cook, who, rather than be devoured, thought of appending shot to his feet, and leaping overboard! While in this state of suspense, the vessel's boat hove in sight, and with it a ray of hope inspired every breast. The natives, too, shrunk back, and presently relaxed in their ferocious appearance. The boat came alongside, containing the chief-tain George, and the Rev. Mr. White. The latter, with amazement and gratitude, saw the destruction from which all on board had so narrowly escaped, and addressed the savages upon their conduct; whilst George exerted all his power and influence, and the people soon dispersed."

After this providential escape, the gentlemen of the deputation visited the station at Wesley Dale; and, on their arrival at Sydney, in New South Wales, they kindly addressed the following communication to the committee of the Wesleyan Missionary Society in London:—

"Though the time we spent with your friends at Wangarora was short, it was to ourselves truly pleasant and highly interesting; and animated us with the lively hope that God is about to do some great thing for the people among whom they dwell. We formed a high opinion of the piety, the good sense, and the missionary talents of the Rev. Mr. Turner, and his coadjutor in office, the Rev. Mr. White, and also of Mrs. Turner. They appeared to us well chosen for such an undertaking. We also think highly of their two young friends and fellow laborers, Messrs. Hobbs and Stack, who seem to be pious and diligent young men, of ingenious minds, and well adapted to great usefulness in various ways. The ages of all these young men are also appropriate; for the difficulties of acquiring a foreign language, so as to preach in

it with acceptance, are so great, that they are seldom conquered after the age of three or four and twenty.

"Most of your friends were doing well at the language, and appeared to us to have made considerable progress; and we doubt not that they will soon acquire it so as to preach to the New Zealanders, in their own tongue, the wonderful works of God. We presented them with several books in the Tahitian language, with the hope that they would find them of essential service, as the New Zealand language is radically the same.

"Your worthy friends had built themselves a comfortable house, possessing those characters of neatness and good style, which are desirable among a heathen people; and its surrounding accompaniments of a good garden, out-houses, &c., are all highly appropriate. They have, also, erected two school-houses, which answer the purpose of chapels, in different parts of the settlement; and they appear to be possessed of the esteem and confidence of the natives among whom they dwell, and from whom they have no apprehension of danger. Indeed, they appear to have established themselves in their good opinion, and to have made some progress in removing their pagan superstitions, and gaining their attention to the truths of the gospel. We, therefore, confidently anticipate their ultimate success.

"In the bay of Wangarora, there is an island which contains a numerous tribe, who, we believe, are desirous of having missionaries: and it appears to us highly important that some of your friends should be placed there. This island is, in fact, the key of the harbor; and while the desire of the chief and people to have missionaries among them, will justify the hope both of their security, and of their success in preaching the gospel, their residence on this island would prevent the recurrence of those misunderstandings with foreigners, when they come into the harbor, to one of which we ourselves had nearly fallen a sacrifice. We have already written to your friends to advise them, that, so soon as their confidence of their full security in their present situation will justify it, two of their party should remain, and the other two go and settle on this island. But, if they cannot separate, we think it very advisable that the society at home should send out two other young men, with their wives, to occupy this very interesting spot, where, we think, missionaries may reside in full security.

"The kind and friendly attention of all your friends at Wangarora to us, excite in our minds the liveliest feelings of gratitude and esteem; and it is our fervent prayer, that the great Head of the church may constantly preserve and greatly bless them, and give

them soon to see the pleasure of the Lord prospering in their hands."

The missionaries had repeatedly heard that female infanticide was practised among the New Zealanders; and one day, in the month of August, the melancholy fact was confirmed by a chief, who, a short time previous, had saved his own child from this fate, out of the hands of its inhuman mother. She had twice attempted to put it to death soon after it was born. The brethren entered into a free conversation with the natives on the subject, and they spoke of it with pleasure rather than otherwise, and referred them to several of the most respectable females with whom they were acquainted, who had thus destroyed their children.

The manner of putting them to death is, by what they call *ro-mea*, or squeezing the nose, as soon as they are born; then the hypocritical mother cuts herself with shells, and makes a great outcry about her dead child. The reasons which they assigned for this practice were two:—

The first, and perhaps the principal one, was, that "they were no good to them in war, for they would only shout and make a noise, but not fight." The other was, that where the offspring is numerous, they make the mother too much work, &c., therefore she kills the girls, but saves the boys.

"We endeavored," says Mr. Turner, "to show them the impolicy and wickedness of such proceedings, telling them that it was murder, in the sight of God; but they said it was not, it was only *ro-mea*, or squeezing the nose. Oh, when will the bright rays of the gospel chase away their gloom, and deliver them from their wickedness!"

On the 5th of September, Messrs. Turner and Hobbs paid a visit to a chief named Teperry, by whom they were apparently received with great pleasure.

"On our arrival," says Mr. Turner, "upwards of a hundred persons speedily gathered round us, most of whom (the chief in particular) listened with very great attention, while we endeavored to tell them of Jehovah, their great Creator, who will judge them according to their doings. And, blessed be God, we were enabled to speak with greater clearness and fluency than at former times. They said they perfectly understood what we spoke, and I believe some of them felt it.

"As soon as we were got away from this place, the native boys we had with us began to advise us never to go there any more, telling us they had been speaking evil of us to them, and had said they would kill, roast, and eat us as a sweet bit, to their turnips; but this we believed had only been said in jest, or to vex the lads.

"On our arrival at the other village, we found part of the people were at their potato grounds, at some distance from home, to whom we went, after having spent some time with the few at the village. I never saw the attention of any people much more arrested than on this occasion, especially while we were telling them of the future miseries of the wicked. On a former occasion, we had told them the history of the deluge, and were much pleased to find that most of the important particulars had been recollected by them.

"On the 19th, we paid a second visit to Teperry, accompanied by Mr. Michael Hack, from the Bay of Islands, and Luke, a servant. On our arrival, we were surrounded by nearly two hundred of the people, and the chief himself soon appeared, and seated himself in the midst of them. From a circumstance that had transpired, we were led to speak against working on the sabbath. Teperry got up immediately, and spoke boldly for his people, saying, they did not know it was the sabbath; that he had no white people to live amongst his people to instruct them; but that if we, or some other Europeans, would come and reside amongst them, they should often hear about these things, should know when it was the sabbath, and should no longer work on that day. On telling them about the two eternal states, as described in the Scriptures, an old chief, of considerable importance among them, began to protest against these things with all the vehemence imaginable, and said he would not go to heaven, nor would he go to hell, to have nothing but fire to eat; but he would go to the *Raing* or *Po*, to eat sweet potatoes, with his friends, who had gone before. This, with a variety of other things, which he asserted with great warmth, led to a complete contest; and the eyes of all were fastened upon us, to witness the issue of the dispute; but what we were enabled to say, together with the confidence with which we maintained our ground, put to silence this gainsayer.

"On the 12th of October, Teperry, with his brother, and several of his children, came to see us, and spent most of the day in looking at our house and premises, with which they seemed pleased. We spread our table for them, of which they partook freely, and behaved themselves very well.

"The doctrine of the resurrection was new and strange to these people. Some contended strongly against it, while others (some women in particular) seemed much pleased at the thought of seeing their friends and children again."

From this period nothing of particular interest occurs in the history of the mission till the spring of 1825; when some events transpired which threatened

the most serious consequences, and which would have inevitably driven men less intrepid than our missionaries from the station which they had chosen. The particulars, as narrated by Messrs. Turner and White, are as follow:—

“On the 5th of March, a body of the natives assembled round the settlement at Wesley Dale, and appeared inclined to be very troublesome. One of the principal chiefs, named Ahoodoo, climbed over the fence, and advanced directly toward the house; and, on Mr. Turner remonstrating with him on the impropriety of his conduct, he became violently enraged, and not only uttered many threats, but raised his weapon against our missionary, as if resolved to sacrifice him on the spot. At this juncture, Mr. White came up and endeavored to persuade the angry chief to retire, but his attempts were, for some time, ineffectual. At length, Ahoodoo, and some of his people who had got into the yard, walked away, without committing the violence which they seemed to have meditated. But soon after they had retired, it was discovered that one of them had concealed and carried off a favorite little dog, which the brethren were rearing for themselves. On hearing that one of the sawyers employed on the mission premises had taken it away, Mr. White went in pursuit of him; and the man readily delivered up the dog, observing that it had followed him to the outside of the fence. The animal, however, had, in reality, been stolen for Tebooe, the son of Ahoodoo; and that young savage was so exasperated on seeing it returned to its right owner, that he seized one of its legs with such violence as to break it asunder, and then began beating Mr. White with his spear.

“At this time,” says Mr. Turner, “I was at my room window, and seeing what was going forward, I ran out of the house, accompanied by Mr. Hobbs, to brother White’s assistance. Before I had got half way over our field, I saw Tebooe, who had left Mr. White, advancing towards me with vengeance in his looks, and, I believe, destruction in his design. On coming up to me, without saying a word, he aimed a blow at my head with his spear, but I received it on my left arm. The weapon broke in two pieces, and with the longest part he attempted to spear me, giving me a severe thrust on my left side; but it providentially happened to be the blunt end of the spear; and though, on receiving the blow, I fell senseless, another chief, who is friendly to us, ran, and prevented him from doing me any further injury. At this time, Ahoodoo, the father of the young man, had got Mr. White down by the side of our fence, and it is likely would have murdered him, had he not been prevented by some of the natives, who rescued him from his

perilous situation, and he escaped uninjured, except two of his fingers being slightly cut, and one arm bruised by being struck with the spear.”

In the course of the same day, the brig *Mercury*, of London, John Edwards, master, on a whaling voyage from Port Jackson, put in at Wangaroa for supplies, and on the following day was taken by the natives.

“On Sunday morning, March the 6th,” says Mr. White, “I was awoke, at an early hour, by a great noise among the natives, who appeared to be all in an uproar. On opening my window, one of our domestics, a native boy, informed me that a vessel had arrived in our harbor the preceding evening, had got on shore, and been robbed by the natives at the head of the harbor, who are distinguished by the name of the Negatepo. But as we can very seldom depend on native reports, and feeling much indisposed and sore from the abuse which I had received the evening before, I went to bed again, and rested till a rather late hour, when brother Hobbs came into my room, and suggested from brother Turner the propriety of some of us going down with our boat, that, in case the report should be true, we might assist our unfortunate countrymen all in our power. I immediately rose, and the boat being in readiness, and the tide answering, accompanied by brother Stack and Tepui, I left our settlement, and proceeded down the river to the harbor, where I found the brig *Mercury* at anchor near the Po, a small island within the head of our harbor, where the various tribes assemble when threatened with an attack from an enemy. The vessel was so thronged with natives, and surrounded with canoes trading, &c., that we found it difficult to get alongside, or move on deck when we got on board. I was invited down to the cabin, which I found full of chiefs. Tiperhee, the principal chief, asked me whether I knew this tribe, referring to the ship’s company; I answered in the negative. He said, ‘Is this the sacred day?’ I answered, ‘Yes.’ To which he replied, ‘See how they are trading!’ adding, ‘They are mean people.’ This, together with several remarks which have since been made by the various natives implicated in the affair, leaves sufficient room to suppose, that had not our countrymen distinguished themselves as a different tribe from us (as the natives express it), by trading on the sabbath day, they would not have met with the treatment which they experienced.

“The circumstance of so many natives being collected together, and their general appearance, excited a strong suspicion in my mind that a plot was formed to take the vessel. I, therefore, suggested to the master the propriety of his getting out, if possible, with the ebb tide, in the night, when it was probable the natives would go on shore. Being informed that

the vessel might be in Port Jackson in two months, I wrote a hasty letter to Mr. Leigh, and went on shore, accompanied by Tepui and most of our tribe, to take some refreshment before we returned home.

"Just as we were getting into our boat to return home, we heard the chain cable rattle, and, looking round, we saw the topsails hoisting; in a few minutes the anchor was weighed, and the vessel veering round to go out, when a baffling wind came, and took her head right on shore. We now expected that she would strike every moment. At the same time, the natives collected in a body on the shore, and those on board began quarrelling and making a great noise. A boat was sent ahead with a rope, which assisted a little in bringing the vessel round, at the moment we put off with an intention to assist; but just as we were going under the bow to get a tow rope, a most furious scuffle took place amongst the natives on board. Several were thrown overboard; amongst the rest the chief's son, from whom brother Turner and I had received, the preceding evening, so much personal abuse, was thrown quite over the side of the vessel, and went down into the water, but rose up again, threw off his garments, and ran up the side of the vessel with all the fury of a tiger. The glittering of hatchets and other weapons of war, together with the loud vociferations and struggles of the contending parties, now exhibited a scene which I cannot easily forget, and excited feelings which will not soon be erased from my mind. Our own safety now became a subject of serious concern, as we could not tell where or how the affair might end, and we wished to get as quickly as possible from the vessel; but our boys would not move an oar, so brother Stack and I took each one, and pulled off some distance. Tepui, who was in our boat, wished us to put him on board; but, being afraid to go near, we put him on shore. He took his musket and ran to the brig, whose stern was now close to the shore, so that the crowd of people on the island had got hold of ropes, while others were tearing out the dead lights, and making their way into the cabin. A general plunder now commenced,—boxes, chests, and every thing movable, flying over the sides; whilst some of the natives were cutting away the sails, others ropes, &c.

"We were now greatly alarmed for the safety of the ship's crew, but were partly relieved by seeing two boats, filled with Europeans, pulling from the dreadful scene. Seeing the captain in one of them, I hailed him, and inquired what he intended to do. He said they were flying for their lives, a blow having been aimed at his head with a hatchet, which was by some means diverted; but that he could not tell what to do. I requested him to send us a boat's crew from his boats, and I would accompany him out to sea, and

when there, we could consult what was best to be done. When we had got about a mile along the coast, two of our boys, who were in the boat, asked whither we were going, and seemed surprised when I told them that we were going to the Bay of Islands. They said that the disturbance was quelled, and that we might go back and take the vessel.

"On hearing this, we hailed the boats, which were some distance ahead, and informed the captain and crew what the native boys had said. But no one seemed inclined to believe them, or to venture back again. Finding, however, that three of the ship's company were left behind, viz. the chief mate, cook and steward, they consented to go to a sandy beach to which I pointed, and wait until I returned in our boat to try to get the persons left on board, and see how things were going on. The Europeans who were in our boat judged it prudent for them to go into one of their boats, which they did. I then hoisted the sails, and steered back to the harbor, and with much fear approached the vessel. When I came within hail, Tepui beckoned to me to come on board, which I did, accompanied by brother Stack. The scene was beyond all description singular and disgusting—the sails much damaged, and the running rigging nearly all cut away; hatches all off, and the decks swimming with oil. All the natives were naked, and, having washed themselves all over with oil, it ran so copiously from the heads of some of them, that they were nearly blinded. Many were down below, handing up casks, whilst others were throwing them overboard, and getting them on shore. I spoke to several of the chiefs, who caused a general silence. I asked them with great seriousness, if they would give the vessel up to me, and I would go after the captain and his men, and prevent his bringing the ships from the Bay of Islands, which was his intention. They immediately consented, and many left the vessel. I then looked round for the three men, whom I saw on shore, and put off in the boat for them. We returned again, and went on board, where we found the work of plunder going on very briskly. I went to the quarter-deck, and the attention of the plunderers being directed towards me, I told them that the boats had gone to bring ships from the Bay of Islands, and that if they would not cease immediately, they might depend upon being severely punished. They immediately desisted, and in ten minutes the decks were clear of the natives, who gave three cheers, and got into their canoes. We were requested by the mate, as he was determined to go out, to accompany him, to which brother Stack and I consented. I went on shore, and came up to the settlement to bring down a quadrant.

"On Monday morning, the 7th, I prepared to go to

the Bay of Islands, should all be right on board when I arrived; but I had not left our settlement more than a mile, before I met Tepui and several others in one of the ship's boats, and seven or eight canoes loaded with boxes, casks, &c., the property of the vessel. I hastened down to the harbor, hoping to find all well; but, to my great astonishment and grief, I found that during the interim of Tepui leaving, and my going to the vessel, greater mischief had been done to the cargo than on Sunday afternoon. I forgot the quadrant, and when I returned, found the compass, which I had obtained from the natives the night before, was taken away again; so that we were going to sea without compass, quadrant or chart, the hatches all off, and the dead lights out. Having once more got the decks clear of natives, the mate determined to get out, saying, that he would rather run the ship on shore than see the cargo so wasted. The wind being fair, and an ebb tide, we left the anchor and thirty fathoms of the cable, and stood out.

"After getting to windward of the island off the harbor's mouth, the brig was hove to, and the mission boat hoisted on her quarter. We were all now in good spirits, hoping to be off the Bay of Islands in the evening, and to get assistance to go in from the vessels in the harbor. But our hopes were soon blasted by the changing of the wind, which came right in our teeth, and in a short time blew a gale. Towards evening, the sky gathered blackness, the sea began to rise, and we had every prospect of an increasing storm. Brother Stack, and the four natives who had come in our boat, were all sick, and went below. We now began to drift fast to leeward, and there were only four persons, including myself, to manage the vessel. I generally took the helm, while the three seamen managed the sails. Towards midnight, however, the storm and our fears greatly abated.

"At ten the next morning, the distance of the nearest land being about twenty miles, the wind died away, and we had a perfect calm. Finding that the heavy swell was taking us fast out to sea, at the request of the mate, we drew up an account of the taking of the vessel, her having been given up to me, the reasons and object of our coming out to sea, and our situation, which formed the reason of our leaving her. We took a copy, which every European signed, put it into a spy-glass, and left it in the binnacle. We now, with much anxiety and trembling, proceeded to lower the boat, which we happily succeeded in doing, without injury, and, by half past four in the afternoon, we reached the nearest land. We now hoped to have a good night's rest and some refreshment, which was very desirable, as our strength and spirits were extremely low; but in this we were dis-

appointed, for, just as we got our things out on a fine sandy beach, a party of armed natives, who had been watching our boat, came upon us unexpectedly. At first they appeared friendly; I took a walk with a chief, who was one of them, upon a distant hill, for the purpose, if possible, of ascertaining the situation of the vessel, which, by means of a glass, I discovered to be drifting nearer the land. As we returned to our little company, my companion snatched the watch out of my hand, and would not return it. On my arrival at the place where we landed, I found all our company in the greatest alarm, which was excited by the behavior of the strangers, and especially by a conversation amongst them which our natives overheard. The man who had accompanied me on the hill became very turbulent, and began to overhaul my things. He said, 'You have got some powder in this box, and I must have it;' and I could not satisfy him of the contrary, till I had opened my trunk. He then said it was in my portmanteau, which I likewise opened for his satisfaction. Our boys became increasingly alarmed for our safety, and accused them of what they had been plotting, and added, 'If you injure any of us, depend upon it you will be punished.' One of our boys told them that they should kill him before they killed me. They attempted to deny what our natives charged upon them, but it was too evident, from the whole of their behavior, that they had bad intentions.

"I felt afraid to attempt getting the things into the boat, to go to sea, lest an immediate attack should be made upon us. Though we were now much fatigued, and must have had to contend with a foul wind and heavy swell, yet, for some time, this appeared more desirable than to remain where we were. But, contemplating the approaching night, and the dangers to which we should be exposed upon an unknown coast, in an open boat, in case the night proved stormy, we determined to remain, casting ourselves upon the protection of him whose hand had thus far preserved us in the hour of danger. We endeavored, therefore, to avoid the appearance of alarm, and commenced cooking some victuals. In the course of two hours, the number of natives amounted to about twenty, which greatly augmented our fears, until the arrival of a chief and his wife, friends of our tribe at Wangarua. The boys then said, that 'their hearts were well.' And, by the interference of this chief, I obtained a blanket which had been taken from us. After taking a little refreshment, brother Stack read a chapter in the New Testament, and sang a hymn. I prayed. After which our natives sung and prayed also. The chief above mentioned took his station at one end of the tent which we had erected, with the boat's sails

against a perpendicular rock, and his wife at the other end. The rest laid down on the sand, with only our one blanket as a covering for four of us, and, from the coldness of the night, and our peculiar situation, together with a violent toothache, I did not obtain much sleep.

"On the 9th, at daylight, I went out of the tent; the morning was fine, and the wind appeared fair. One of the boys came running to inform me, that the man who behaved so ill the night before had rushed into the tent, and taken my portmanteau and trunk, with several other things. We returned immediately to the spot, where we found them all assembled in a body. They were determined to keep what they had got; and not knowing what might be the consequence of delaying, we hastened to get into the boat and rowed off, thankful that, though I had lost all my best clothes, a considerable quantity of linen, and several other things, together with some of brother Staek's clothes, were preserved, together with our lives. The chief, to whom we attributed our deliverance from the murderous designs of those who had robbed us, accompanied us in the boat; and, by eleven o'clock in the evening, we had the unspeakable pleasure of once again joining with our friends to praise our glorious Redeemer, at Wesley Dale."

To this affecting statement, the following particulars have been added by Mr. Turner, in a letter, dated March 25, 1825:—

"Our kind friends belonging to the Church Missionary Society at the Bay of Islands, hearing of the circumstances which had occurred, became concerned for us, and alarmed for our safety. Two of them, Messrs. Williams and Kemp, kindly came over to see if they could render us any assistance in this trying season. They gave it as their decided opinion, as well as the rest of the brethren there, that Mrs. Turner and the children ought to be removed to some of their settlements immediately; and they had, previous to their coming, devised a plan for taking them back with them.

"We took the subject into serious consideration, and, for several reasons, judged it expedient to remove Mrs. Turner and the little ones to Mr. Kemp's, at the Kiddee Kiddee, where every mark of kindness was shown them by the whole of our kind friends there. We then judged it necessary to call in the counsel of our friends, to know what steps we should take in our critical situation, and for this purpose requested them to meet brother White and myself, at the Kiddee Kiddee, which they all did (except Mr. Hall, of Rangahoo, who was prevented by sickness) on the evening of the 18th, at which time, and on the following morning, we seriously considered the subject; and from what was then considered, it was the unanimous opinion of all our friends

present, that our lives were in danger, and that we ought not to stay at Wangarua, but leave it as speedily as possible. The following considerations influenced them to come to the conclusion.—1st. The conduct of the natives towards ourselves.—2d. The taking of the brig Mercury.—3d. An expectation that the different tribes round about the Bay of Islands will come against our people, and punish them for their past misconduct.—4th. The probability that Europeans may call them to account, and if so, it is very likely that we shall fall victims to their rage and malice.—5th. That after such base conduct, should we continue amongst them, it may be injurious to our brethren at the Bay of Islands, as their natives may take occasion, from the conduct of ours, to behave ill to them.—6th. That George, one of our principal chiefs, is dangerously ill, and has requested, in case of his death, that the natives of Slukeanga should come and strip us of all we possess (if not kill us) as payment for the death of his father, who was killed through the taking of the Boyd, and for whom he says he has never yet had satisfaction. This report is believed by our friends to be a fact, and I have repeatedly been told by his brothers, that when he dies, we shall be broken or stripped of all, and that this request must be looked upon as the last will of one who was about to enter the world of spirits, and made to those to whom 'revenge is sweet,' and who, no doubt, would be glad to execute such a will.

"Viewing the subject in this serious light, we could not disapprove of the conclusion come to by our brethren, who, I believe, as brethren, feel for us and our cause. But, though our judgment approved of the measure recommended, our feelings have not suffered us to take any step towards carrying it into execution. And we now think it will be best to continue at our post for the present, and 'quietly wait for the salvation of God.'"

Unhappily, every hope of retaining possession was soon destroyed by the continued violence and commotions of the native tribes: the missionaries were driven from the station, and eventually obliged to withdraw from the island, the lawless and predatory followers of the contending chiefs having plundered and burned the mission premises, and nearly depopulated the valley of Wangarua. By the divine protection, our brethren and their companions escaped in safety to the settlement of the missionaries of the Church mission, from whom they received the utmost sympathy and kindness; and from thence they took their passage to New South Wales, and are waiting for the direction of the committee, but with the hope of being able to resume the mission at no very distant period. From a "Narrative" printed and circulated by the

brethren after their arrival at Sydney, we extract the following particulars relative to the destruction of the mission establishment, and the escape of the missionaries from the station :—

“The Wesleyan mission in New Zealand was commenced in 1823. It was established in a beautiful and fertile valley, denominated Wesley Dale, and situate about seven miles from the mouth of a river, which empties itself into the harbor of Wangaroa, and about twenty miles west from Kere-Kere, usually termed Kiddee-Kiddee, the nearest settlement of the Church Missionary Society in the Bay of Islands. A substantial and commodious dwelling-house, together with a barn, carpenter’s shop, and various other out-buildings, had been erected. An excellent and productive garden had been formed, which, with a plat, cultivated for wheat, comprised about four acres. The whole premises were surrounded by a good fence, and constituted a respectable specimen of English civilization, in the midst of a barbarous people. The natives who resided in the valley amounted to near two hundred, and were called the Nga-te-huru* tribe; they were headed by several chiefs, of whom the principal was Te Puhī. At a distance of five miles dwelt another tribe, called the Nga-te-po, which contained six or seven hundred souls; to these two tribes the missionaries directed their labors. Having made some proficiency in the language, they regularly employed the sabbath, and as much of their time on the other days of the week as could be spared from other occupations, in communicating to them Christian instruction. A school was also established, which was attended daily by about twenty youths; eight of these had learned to read and write their vernacular tongue, and on their minds, as well as on the minds of many of the adult population, the truths of God had been assiduously inculcated, and in some cases received with much apparent interest.

“We began to be greatly encouraged in our work; a good deal of the most fatiguing and disagreeable part of our undertaking had been accomplished, and we entertained lively hopes of increasing and permanent prosperity. This cheering prospect has, however, by a mysterious dispensation of Providence, been suddenly darkened, and our pleasing anticipations, at least for the present, blighted.

“For some time, various rumors were circulated through the valley as to some project which ‘Honghi, the celebrated chief whose name is usually written Shunghee, had in view. It was stated by some that

* In pronouncing native words, it is necessary to bear in mind, that the vowel *a* is sounded the same as it is in *father*; *e* the same as in *late*; *i* the same as *e*; *o* the same as it is in *no*; and *u* the same as *o* in *more*.

he had sent to Te Puhī, commanding him to remove to some other part of the country, to make room for him, as he intended to take possession of our valley; by others, that he determined to fix his residence among the Nga-te-po. Though these vague reports could not be depended upon, it was evident that ‘Honghi was preparing for some important movement, and, from his well-known character, the more sagacious suspected that his designs were mischievous. This singular man had been driven almost to a state of desperation by some recent domestic occurrences, by which his mind was wound up to a high pitch of exasperation, and he resolved to abandon the spot which had been the scene of so many misfortunes, and where he was perpetually reminded of them. Thus chafed and irritated, there was much reason to dread, that wherever he might remove, there war and bloodshed would accompany him. Even the uncertain intimations that had reached us of his intention to visit our neighborhood, spread general alarm and consternation. At length we received intelligence of his being actually on his way to Wangaroa harbor; and on Thursday evening, the 4th of January, 1827, whilst engaged in divine worship with our native domestics, we were disturbed by the long-expected announcement of ‘Honghi’s arrival in the harbor. The father of a native lad belonging to the mission family delivered the tidings, and requested his son to join him, as he said he was fleeing for his life. All now was commotion and anxiety, as ‘Honghi’s intentions were yet involved in mystery. The night following, the whole settlement rung with the cries of the natives, and Te Puhī, with his brother, and several other principal men, accompanied by their slaves, fled to ‘Hokianga, a place about forty miles distant. On Sunday morning, the daughter of ‘Honghi, and the wife of Taria, one of his chief allies, with several attendants, came up the river to inform us, that he did not intend to visit our village, though he was angry with Te Puhī for running away; and to request that some of our fighting men would go and assist him in an attack on the Nga-te-po, which he intended to make the same day, urging upon them as an inducement, the duty of taking revenge on that tribe, for having murdered some of their friends a few years ago. The men readily complied with this request, and immediately proceeded down the river, rejoicing that the storm which wore so black an aspect towards them, was about to burst on the heads of their neighbors. On Monday we were informed that a skirmish had taken place between ‘Honghi’s party and the Nga-te-po, in which two or three were killed; that the former had been repulsed from the Pa, or fastness, on the summit of a high and almost inaccessible hill,

on which the Nga-te-po had taken their position; and that a general and more serious engagement was fixed for the morrow. Our fighting men returned this day from the scene of war to fetch their wives and children; stating, as the reason of their removal, that if any of their enemies should hear of their being left in a defenceless condition, they would come and destroy them; and that they had particular reason to entertain such apprehensions as to the Ra Rawa tribe, who would seek *hutu*, or satisfaction, for their hostility towards the Nga-te-po. Accordingly, in the evening, all the natives embarked in their canoes, taking with them their property, and dropped down the river to join the fighting party in the harbor. They left us with much apparent kindness, and with seeming concern for our safety, apprising us that we might expect to be robbed, though they hoped we should not lose our lives. Being now left alone, and entirely at the mercy of any marauding party that might be disposed to take advantage of our situation, we determined, on Tuesday morning, to acquaint our friends at the Bay of Islands with our affairs, and to solicit their help. But about noon, whilst employed in writing a letter to them, ten or twelve armed men of the Nga-pui, that is, 'Honghi's' tribe, landed from a canoe, in which they had come up from the harbor, and having got over our fence, proceeded towards the house. We went out to meet them, and inquired what they wanted. They replied, 'We are come to take away your things, and burn down your premises, for your place is deserted, and you are a broken people.' Happily for us, several of the party were known to Miss Davis, a young lady of the Church mission, who was then on a visit with us: when they saw her, they were evidently intimidated, fearing that if they were to commit any violence, some of the chiefs would take up our cause, and punish them for it, especially as their leader, Ruhi, was but a captive, and therefore had no right to engage in an enterprise of this kind. They were, however, very troublesome, and robbed us of several pigs. Finding they could not elude our vigilance, they went to the native plantations, where they found a quantity of kumaras, a sort of sweet potato, which they took away. On their return, they again visited us, and were more annoying than before; they broke into one of the out-houses, and attempted to pilfer every thing that lay in their way. Before they departed, they intimated to us, that we might expect a general plunder on the morrow, and a native lad, who had continued with us, overheard them saying, that the party was too small to rob us, for if they were to do so, they should become conspicuous, and run the risk of being killed; but that if they were more numerous, so that many might share in the blame as

well as in the spoil, they would strip us of every thing without delay. At ten o'clock, P. M., Mr. Stack started for Kere-Kere, bearing a letter to our brethren of the Church establishment, in which we informed them of these occurrences, and requested their assistance. About eleven o'clock, as we were on the eve of retiring to rest, two of our female domestics, who had been taken away by their parents on the preceding day, came to the door. They had just arrived from the harbor, and informed us that the Nga-te-po had abandoned the Pa, and that a division of 'Honghi's' party had gone in pursuit of the fugitives; that in the Pa two old women were found, who were instantly despatched; and that the body of a young female slave, who was killed at the same time, was roasted and eaten. At day-break on Wednesday morning, the 10th of January, Luke Wade, our European servant, descried a few natives coming in a direction towards us. He immediately apprized us of it, and by the time that we had put on our clothes and come out, about twenty savages, armed with muskets, spears, hatchets, &c., had entered the mission ground, and were hastening towards the house. We demanded their business. They said, 'We are come to make a fight.' 'But why do you wish to do this?' we asked. They replied, 'Your chief has fled, and all your people have left the place, and you will be stripped of all your property before noon; therefore instantly begone.' Oro, the chief, who made this declaration, and whose residence is at Te Waimute, gave orders in the same moment to the rest, to break open a small house that was occupied by Luke Wade. This mandate was promptly obeyed; and, in a quarter of an hour, they had broken not only into that building, but also into the potato and tool house, into the outer kitchen, the outer store, and the carpenter's shop, carrying away every thing they found. As soon as this work of spoliation was commenced, several guns were fired, which appeared to be a signal to others at a distance, for, in a few minutes, a considerable number joined this lawless band. Convinced of the impossibility of arresting their violent proceedings, we locked ourselves up in the dwelling-house, and determined to prepare for quitting the place, expecting that this step would become necessary. At this juncture, several boys, who had been under our care, came and expressed their grief at witnessing our circumstances, and offered to go with us. We very gladly accepted this proposal, considering that their assistance in carrying the children would be very serviceable. We hastily partook of a little refreshment, and got a few things ready for our journey, still resolved, however, not to leave, until driven to the last extremity. Whilst in this very distressing state of suspense, the robbers,

having emptied all the out-buildings, began to break through the windows and doors of the dwelling-house, flocking into every room, and carrying off every thing we possessed. The native youths, who were to accompany us, evinced great alarm, and urged us to be gone, assuring us that if we remained a little longer, we should escape with 'our skins only,' by which they meant that we should be divested of the very clothes we wore. But, though our situation was exceedingly perilous, we still lingered, feeling the strongest reluctance to abandon the spot on which we had bestowed so much care and labor, and which had become endeared to us by many interesting associations. At length, however, the last shadow of hope disappeared, and we were fully satisfied that the awful crisis had arrived, in which it was our imperious duty to flee for our lives. About six o'clock, therefore, when the work of pillage and devastation had been proceeding with uninterrupted and resistless fury for upwards of an hour, we took our departure; and, with heavy hearts, directed our course towards Kere-Kere, the nearest station belonging to the Church mission.

"Our party consisted of two missionaries, Messrs. Turner and Hobbs; Mrs. Turner, who had been confined only five weeks, and was still very weak; three small children; Miss Davis; Luke Wade, an English servant, and his wife, who had been for several weeks extremely ill, and hardly able to move at all; five native boys, and two native girls; in all, sixteen persons. We had before us a journey of twenty miles, over a most rugged and mountainous country, of which some of the hills are so steep, that, but for the roots of the trees, which form a sort of steps, they would be almost inaccessible. With much painful solicitude as to the possibility of our travelling so far, we set forward, the strong supporting the weak, and all depending on the aid of Divine Providence. When about seven miles from Wesley Dale, we were met by Mr. Stack and Mr. Clarke, who, with about twelve natives, were hastening to our assistance. Mr. Stack had arrived at Kere-Kere between four and five o'clock in the morning. Messrs. Kemp and Clarke, having perused our letter, evinced the kindest sympathy for us, and prepared to render us immediate succor. They lost no time in despatching a messenger to Paihia, another Church missionary station, fifteen miles from Kere-Kere, to apprise the brethren there of what had transpired, and to solicit their assistance. In the mean time, the party we had now the pleasure of meeting, set off without delay towards Wangaroa. Before we arrived at Kere-Kere, the Paihia friends came up, consisting of the Rev. Henry Williams, Mr. Richard Davis, and Mr. William Puckey, ac-

companied by Mr. Harlin, and upwards of twenty natives. We were astonished at the expedition with which our kind and excellent friends had hastened to our relief, as only eighteen hours had yet elapsed since Mr. Stack left Wesley Dale with our communications, and Paihia is little short of forty miles distant. The remainder of the way, about six miles, we travelled with comparative ease; as the natives carried Mrs. Turner, Miss Davis and Mrs. Wade, who were quite exhausted with fatigue, the latter having fainted twice on the road: and thus, about seven o'clock in the evening, after a day spent in excessive toil and most appalling danger, we reached a friendly asylum; thankful to God for our miraculous preservation, and feeling deeply indebted to our brethren of the Church mission for their tender sympathy and generous assistance.

"On Thursday, the 11th of January, we removed to Paihia. On Wednesday, the 17th, we went to Rangihoua, where we met with some men who had just returned from Wangaroa, where they had been on an expedition, commanded by the chiefs Waikato and Ware Poaka, the object of which was to obtain potatoes, as a satisfaction for what they had lost by 'Honghi's party, whilst it was encamped in their neighborhood. From these men we learnt, that on the arrival at our mission settlement of the 'Hukianga party, whom we met on the 10th, they had driven away the first plunderers, who belonged to 'Honghi's party, and who were able to carry off only the more portable part of the booty, and that they had seized the remainder themselves; that they had returned to 'Hukianga the following morning, loaded with the spoils; that the mission premises, together with about one hundred bushels of wheat in the straw, which we had just before deposited in the barn, were completely burnt to ashes; that the cattle, of which there were eight head, goats, poultry, &c., were all killed; that the heads and feet, and other parts of the stock, were lying strewed about upon the ground, mixed with other articles, which the robbers did not think it worth their while to carry away; that, not content with what they found above ground, these barbarians had dug up the body of Mr. Turner's child, which had been interred a few months before, merely for the sake of the blanket, in which they supposed it was enveloped; and that they had left the corpse of the tender babe to moulder on the surface of the earth, a monument of their relentless cruelty. These men also informed us that 'Honghi was not dead, but that he had been shot through the body; that the ball, having broken his collar bone, and passed in an oblique direction through the right breast, had come out a little below the shoulder blade, close to the spine; that, after his

return from pursuing the Nga-te-po, his principal wife, Turi, whose heroism and judgment were much admired, and whose abilities in war were so surprising, that, notwithstanding her blindness, and other infirmities of age, she always accompanied her husband in his fighting enterprises, had died at Wangaroa.

"On the 19th, some natives arrived at the Kere-Kere, in a canoe, from the south-east part of the island, who reported that the news of 'Honghi's misfortunes was, received there with every expression of joy and triumph, such as singing and dancing, which were kept up without intermission night and day; and that, in case of his death, a very large body might be expected at the Bay of Islands, to revenge the atrocious injuries which he has inflicted upon them. This evening a letter was received by the Rev. Henry Williams, from the captain of the New Zealand Company's ship *Rossanna*, then lying at 'Hukianga, in which the captain very kindly expressed the deep concern he felt on hearing of our disasters, and generously offered to accommodate us with a passage to Sydney, and to render us any other assistance that lay in his power. Such kindness, manifested by a stranger, under circumstances so peculiarly trying as ours were, excited in our bosoms the liveliest emotions of gratitude and respect. When we left New Zealand, which was on the 28th of January, a very large party, led by the chief Taria, was lying in Kororadika bay, which is on the east side of the Bay of Islands. This was so formidable a body, that, when they were making towards the Sisters, captain Duke thought it expedient to fire two six-pounders over their heads, to deter them from approaching. Their real views were not known, but their leader, Taria, is one of those chiefs who had threatened the Paibia tribe. Considerable alarm was therefore felt in that quarter.

"We forbear to express our opinions as to what may be the result of this tumultuous state of things; though we cannot but fear that the immediate consequences will be disastrous. However, we beg it to be distinctly understood, that our mission to New Zealand, though suspended, is by no means abandoned. While we are not blind to the difficulties which at present obstruct its progress, we are convinced that it may yet be prosecuted, with rational hope of extensive and lasting usefulness."

In the report of 1828, the committee, adverting to the New Zealand station, thus express their views of the mission:—

"The report of last year stated that, by the mysterious permission of Divine Providence, the missionaries had been compelled to withdraw from New Zealand, their lives having been endangered, and the mission premises totally destroyed; but that they had retired

indulging a strong persuasion that the seed which they had scattered was not utterly lost, and that, ere long, they would have an opportunity of resuming their beloved though perilous enterprise in that savage land. Their expectations have not been disappointed. Mr. Stack and Mr. and Mrs. Hobbs, with their assistants, have returned to New Zealand, and renewed the mission in the district of 'Hokianga, agreeably to an invitation from one of the chiefs. 'Hokianga is situated on the western coast, about forty miles from Wangaroa bay, the former station, and about fifty miles over land from the Bay of Islands, a station belonging to the Church missionaries. The population of the neighborhood is stated at four thousand; and the different tribes, having their villages upon the banks of a fine navigable river, can be easily and expeditiously visited by a boat. The missionaries proposed at first to remain at Wailou, the place where they landed, near the residence of Patu-One, a friendly chief, of great influence and considerable talent, about thirty-two miles from the mouth of the river; but afterwards they found it necessary to remove about six miles down the river, to a place called Mangungu, where their design is to erect suitable dwellings, and form a regular establishment, and from thence to visit all the neighboring tribes, in order to instruct the natives in the momentous truths of Christianity, and to prevail upon them, as far as possible, to place their children under the tuition of the missionaries.

"The death of the celebrated warrior Shunghee (or 'Honghi), which occurred in March, created considerable sensation amongst the other chiefs, and for some time caused painful apprehensions respecting the safety of the missionaries; but hitherto they have been mercifully preserved; and, from the subsequent conduct of the chiefs, there is every probability of their remaining in tranquillity. The following extracts from the journal of Mr. Stack will bring before the reader the principal occurrences connected with the death and funeral rites of the violent and ambitious Shunghee. It is dated, '*Mangungu, 'Hokianga*:'—

"1828. March 12.—Many natives passed us today, on their way to the Waima, which is about thirteen miles from us, in a south-easterly direction. Patu-One, who has just returned from Wangaroa, called this evening, with several others in his train, on his way to the Waima. I asked about 'Honghi. He told me several things, all of which I felt interested in listening to, as connected with the end of this extraordinary chief. I perceived that Patu-One spoke of him in the most affectionate manner. When he and his party arrived at Pinia, where 'Honghi was, they found him so emaciated that they were much affected. They all, as is usual, wept together; after which, they

informed him they feared he would soon die: to which he replied in the negative, saying, he was never in better spirits. After waiting sufficiently long with him to pay him proper respect, they were about to return, when he was taken suddenly ill, upon which they determined to wait the result. Perceiving by his inward sinking, that he was going, he said to his friends, 'I shall die now shortly, but not to-day.' He called for his gunpowder, and when it was brought to him, he said, 'Ka ora Koutou: 'You will be, or are, well.' This was addressed to his children. His morys or battle-axes, muskets, and the coat of mail he received from king George the Fourth, he bequeathed on that day (5th inst.) to his sons. After he had settled these matters, he spoke of the conduct of the natives after his death as, in all probability, likely to be kind towards his survivors, saying, 'Kowai ma te hai kai mai ki a kou tou kaore: 'Who will desire to eat you all? none.'

"He spent his last moments on the morning of the 6th inst. exhorting his followers to be valiant and repel any force, however great, which might come against them, telling them this was all the *utu* or satisfaction he desired, which intimated that he had had the question proposed to him, 'Who is to be killed as a satisfaction for your death?' This abominable principle still exists in New Zealand, of honoring the dead by human sacrifice. His dying lips were employed in uttering, 'Kia toa, kia toa: 'Be courageous, be courageous.'

"As soon as 'Honghi ceased to breathe, all his friends in the Pa* at Piniā trembled for themselves, for they did not know but that the 'Hokianga natives would fall upon them, and send them as companions for their dead chief, 'to the shades of night.' The 'Hokianga natives, to prevent suspicion, caused all their people to remain quiet in their huts, while they went to the Pa to see 'Honghi's body dressed. On their approach, though they had used the above precautions, they perceived the people in the Pa shivering, like leaves in the wind, till Patu-One and the others bade them dismiss their fears, for they were groundless.

"A wish to keep 'Honghi's death private till he was buried, lest a party should come and attack the survivors, induced his children to determine to bury him, or rather to place him on the wahi-tapu, or sacred place, the day after his death. This Patu-One reproved them for, saying, 'I have only just become acquainted with those who wish to bury their father alive.' He was not buried, therefore, for some days,

* A Pa is a strong stockade, made of the trunks of trees, and usually situated upon the summit of a high hill, difficult of access.

which were spent in paying all the honor which the New Zealanders were capable of to the remains of the once renowned 'Honghi. This time the natives spent in haranguing, crying, cutting themselves, dancing, firing muskets, &c.

"21st.—To-day we received letters from the Bay of Islands. The Rev. Henry Williams and Mr. Richard Davis expect to go to Waima, to act as 'peace-makers' for the Bay of Islanders, who have assembled in a very powerful body to revenge Ware-umu's death, a chief who had been killed by the 'Hokianga tribes. The aged chiefs, who are aware of the awful consequences of continuing this civil discord between the two tribes, wish to conciliate matters, before a greater effusion of human blood takes place, and a breach made, which will, perhaps, never end, but in the total annihilation of either one or other of the two tribes. The connection by blood is so near between the Bay of Islanders and the 'Hokianga natives, that this also renders pacific measures, if not most likely, certainly most reasonable, to be adopted; but as the natives say they cannot, consistently with their own laws, make peace, they wish our brethren to do it for them, if, after they have all met together, they should determine not to fight. Mr. Davis, in his letter, says, 'Many of them are mad for war.'

"22d.—Received a letter from the Rev. Henry Williams, stating, that he is about to proceed to hear the decision of the Bay of Islanders, whether for peace or war; if for war, he will soon be with us.

"23d.—Received a letter from the Rev. H. Williams, dated this morning, at the Pa of Waima. He informs us that Mr. Davis and he entered the Pa this morning, and peace is almost concluded. This is a matter which calls forth our gratitude to God, not only for the sake of the poor natives, who, like bloodhounds, seem determined to devour one another, but for the pleasing reversion it is to us, who have been deafened for days past with the din of war; indeed, had not matters taken this favorable turn, it is only known to God where this affair would have ended. Perhaps it would have been the most sanguinary contest ever before known in New Zealand, for many of the 'Hokianga natives are as full of desire for war as men can be.

"25th.—Brother Hobbs and I left at daylight this morning, in our boat, to go to bring our friends round here from Waima. We found the Rev. H. Williams and Messrs. Davis, Clarke and Kemp, waiting for us near the Pa. They gave us a most interesting account of the proceedings of the natives, since they left home with them, and stated that, till within two hours of our joining them this morning, it was exceedingly doubtful whether a battle would not actually take place, after

all that had been done for peace. But now matters are settled amicably, on a good understanding between both parties. We arrived at home by six o'clock, and found all had gone on well during our absence."

The most recent information given by the committee respecting this station, is the following, in the report of 1830:—

"The mission to New Zealand has been reëstablished at Hokianga, a station frequently visited by English vessels, affording the missionaries some opportunities of ministering in their own language, whilst

their attention is chiefly directed to the instruction and improvement of the aborigines of the island. The perverse levity and awful depravity of these savages appear to be unequalled in the history of man: however, the degree of respect for the Word of God, and of attachment to the missionaries, evinced by some of the natives, even of higher rank, and the attendance of some of the children to school-instruction, encourage the hope that our labors there shall be ultimately crowned with success."

CHAPTER X.

MISSIONS IN THE MEDITERRANEAN.

GIBRALTAR.

METHODISM was introduced into Gibraltar, by some pious soldiers from Ireland, in the year 1792, who were permitted, by the kindness of governor-general O'Hara, to hold religious meetings, and attend the preaching of one of their comrades. From the subjoined letter from Mr. Armour, of Ceylon, soon after his arrival in that island, it appears that he was one of the chief instruments used in commencing the society in Gibraltar.

"From the year 1787 to 1792, I was a member of your society, and in the army. In the last-mentioned year, on going to Gibraltar, I was made the instrument of establishing a society, which, I am happy to understand, remains till this day. From Portugal I sailed for India, in the year 1798. In 1800, I arrived here, where, since the beginning of 1801, I have been at the head of the high school at this place, and have thus an opportunity of qualifying myself, in some degree, for the work dearest to my heart—that of preaching the gospel. For a number of years, different circumstances seemed to combine together to thwart my wishes in this respect; but in the year 1810, Providence began to open the way before me; and ultimately, in 1812, by the removal of the last surviving Dutch clergyman on the island, every obstacle was removed. I was licensed to preach in Cingalese, and to that long and greatly neglected people, the Portu-

guese, so called."—Mr. Armour afterwards became one of the translators of the Cingalese version of the Scriptures, and, obtaining Episcopal ordination, an eminently useful and popular clergyman of one of the churches in Colombo.

In the year 1804, Mr. M'Mullen, who had been a preacher in Ireland, for several years, having offered himself as a missionary, was appointed for Gibraltar. Mr. and Mrs. M'Mullen, and their daughter, then a child of eight years old, landed there, after a dangerous voyage, at the close of September, just as that dreadful scourge, the yellow fever, had begun its awful ravages amongst the inhabitants. He preached twice the first Sunday after he landed. Before the following Sunday, eight of his hearers had died of the disorder, and, in a few days, he and Mrs. M'Mullen fell victims to it, leaving their daughter an orphan in a strange land. She providentially survived, and is now the valuable wife of the Rev. J. Rigg, one of the preachers at present stationed in London. These events caused a suspension of the mission till 1808, when Mr. William Griffith was appointed to the station, who was succeeded, in 1811, by Mr. James Gill. In 1828, Mr. Barber, another excellent young missionary, was suddenly hurried from a circle of affectionate friends, and a sphere of more than common usefulness, by the same fell disease which had formerly

deprived the society of the labors of Mr. and Mrs. M'Mullen. After the lapse of several months, Mr. and Mrs. Stenson sailed from England to take charge of this important station. In January, 1830, Mr. Stenson wrote:—

“It is with sentiments of unfeigned gratitude I inform you, that our cause in this part of the great missionary field is still in a prosperous state; we have satisfactory evidences that most of the members of our society are growing in grace, and giving all diligence to make their calling and election sure. You will rejoice to learn that the awful epidemic fever with which this garrison was visited in the autumn of 1828, was not altogether unimproved, but that it had a most salutary effect upon the minds of several of the soldiers who were in the hospital; they resolved that, if their lives were spared, they would devote themselves to God; and many of them have paid their vows; they have sought and obtained the pardon of their sins, and are now examples of humility, fortitude and charity. At our quarterly love-feast last evening, many soldiers gave the most clear and delightful testimony that in the service of God they found that heartfelt peace and joy to which they were entire strangers while living in sinful pleasures; and avowed their fixed determination that, in the face of all opposition, they would be the disciples of our Lord Jesus Christ. When we arrived at this station eight months ago, we found only fifty-nine members; we have now eighty-six, making an increase of twenty-seven. For these proofs of God's presence and mercy, we feel truly grateful, and derive from them encouragement to labor with more zeal in his blessed service.

“During the past quarter, I have baptized another Spanish Jew, who had been educated for a rabbi. Previously to his baptism, I put several questions to him in Spanish, respecting the character of Christ, his views of the Christian religion, and his motives for embracing it. The following is the substance of his answers:—‘I have carefully examined the Old and the New Testaments, and am fully convinced that Jesus Christ is the true Messiah. I firmly believe that the Lord Christ is the Son of God, and the Saviour of the world. I also believe that I cannot be saved without an interest in the merits and death of Christ. I believe that Christ did die for our sins, and rose again for our justification. I am persuaded that, to be a Christian, I must believe in Christ with my whole heart. I must love him supremely, and live according to his commandments. By God's assistance, I am determined to be a Christian. I do this from conviction, and would God all my brethren and relations would see as I see!’ It is now more than six

weeks since he was publicly baptized; and although his parents, who are some of the most respectable Jews in the garrison, have discarded him, and many others have endeavored to persuade him to forsake us, he remains firm and undaunted; and by his diligence in reading the word of God, his steady attendance on all the means of grace, and, indeed, the whole of his deportment, gives most pleasing evidence, that his understanding is not only enlightened to discern the truth, but that his heart is affected by the power of the gospel.

“We have on this station two sabbath schools, one in the south, and one in the north of the garrison. In these schools we have ninety-six children; seventy-six English, and twenty Spaniards. The superintendents and teachers are active and pious persons, and we have the prospect of much good being effected by their united labors.”

By the exertions of the missionaries in Gibraltar, many tracts, and many copies of the Scriptures, especially of the New Testament, have been conveyed into Spain, beside a considerable number distributed amongst the resident Spaniards, refugees and others. In a recent communication, Mr. Stenson says:—

“The Spaniards continue to purchase the Scriptures and receive religious tracts, and a few more attend our services than when I last addressed you. I hope that a steady perseverance in circulating the Scriptures and tracts, with the use of as many other means as we have in our power, will in time produce greater effects than have yet appeared; but it is a hard, very hard soil to cultivate; so much superstition requires to be removed before the good seed can take root, that it appears almost impossible to do the people good; but we remember that all things are possible to God. Fathers and brethren, pray for us that ‘the word of the Lord may have free course, and be glorified even as it is with you.’ Our sabbath and evening schools are still in active operation, and, our teachers being pious and diligent in the discharge of their important duty, we may confidently anticipate much good from their united labors. During the last twelve months, eight of our pious soldiers, besides two who have died, have been removed from the garrison to other military posts; our number, therefore, is somewhat less than last year. We have eighty members in society, one hundred and sixty children in the schools, about an equal number of boys and girls, fifty of whom are Spanish children. Besides the above number of members, we have some pious persons, who take the sacrament with us, and over whom we exercise a pastoral control.”

MALTA.

Malta, which is a celebrated island of the Mediterranean, is situate between Sicily and Africa, nearly opposite to the south angle of Sicily, and is the most southern island of Europe. It is about sixty miles in circumference, being twenty miles long, and twelve broad. The Port of St. Paul is on the coast opposite to Sicily, and is so called from a tradition that the vessel in which St. Paul was sent prisoner to Rome was driven in there by a storm.

The central situation of Malta renders it a place of vast importance and interest to the Christian world, especially as connected with the missions and Bible societies of the Mediterranean. The observations of Mr. Jowett on its intimate connection with missionary enterprise are highly deserving of attention:—

“Taking into our view the Black sea and the Arabian gulf, to both of which the Mediterranean naturally leads, we shall find these three seas surrounded by a line of coast, which, if drawn out in length, would encircle more than half the globe. All the territory adjacent to this boundary line is solid continent, extending to the distance of thousands of miles. From the greater part of these countries, Malta is distant not more than from five to fifteen days’ sail. If we except the tract of Lybian desert, which lies between Egypt and Tripoli, all this circumjacent mass of ground is well peopled. Add to this view, the multitude of the islands which adorn the surface of this vast expanse of waters, and the highly improved state of navigation in those parts. In the centre of all these advantageous scenes, Malta offers a secure asylum, and an immense scope, for the conduct and labors of a Christian mission.”

Mr. Cooke, Wesleyan missionary, speaks in a similar strain of the peculiar advantages which it possesses, as a general depôt for missionary establishments in the Mediterranean:—

“We have only to cast our eyes on a map of the Mediterranean, to be convinced of the immense importance of this island as a missionary station. See this little rock in the midst of a sea, whose shores contain the thrones of the leaders of the three most mighty divisions of the army of the prince of darkness. It faces France, Spain and Italy, who have particularly given their power to the Beast, and its other opposing coasts have long been cursed by the iron rule of the False Prophet. See this rock, with its crowded population, speaking the languages of Rome and of Mecca, delivered into the hands of a nation blessed with the light of divine truth, and the desire to com-

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municate it, at a time, too, when unusual political agitations seem to announce that the most important changes may be expected, where the Mahometan power has seemed to be the most firmly seated; and say, if such a providence does not address a loud call to the Christians of our native country, to avail themselves of the facilities thus offered to their enterprise.”

The British and Foreign Bible Society, the Church Missionary Society, the London Missionary Society, the American Board of Commissioners for Foreign Missions, the London Jews’ Society, and the Wesleyan Methodist Missionary Society, have their respective agents or missionaries stationed in the island of Malta. It has also become the asylum of certain Syrian converts from the superstitions of the Greek church, who, on their acceptance of a purer system, were persecuted with the utmost virulence by the adherents of that corrupted and degraded church, and forced to save themselves from the machinations of their enemies, by quitting the land of their birth.

The mission established by the Wesleyan Methodist Missionary Society was commenced in 1824; when Mr. Keeling was appointed to the island, where he has ever since been laboring with a degree of success and prosperity. Dr. Naudi, also, a physician, formerly a Roman Catholic, has, for some time, been employed as an agent of the society.

The opposition from the intolerance of the Romish priests was, at one time, formidable, threatening to obstruct the peaceful proceedings of Mr. Keeling, whose life was, for a time, in great hazard, and to demolish the chapel which he had succeeded in erecting. Owing to the firmness of the local government in protecting the freedom of religious worship, the congregations both at Valetta and Gozo have long assembled in peace.

The last annual report observes:—

“The mission in the island of Malta is continued with encouraging indications of good being effected.

“Mr. Bartholomew, on his way to Alexandria, passed some weeks in Malta. We select the following particulars relating to the mission from his communications from that island:—

“In the evening, we obtained pratique, and I went on shore to the chapel. I was much struck with the place and the people. The chapel is lofty and fitted for a gallery—forms with backs in the middle, and good English pews round the walls. In the pews were apparently very respectable people, and on the benches were principally soldiers. A spirit of devotion evidently pervaded the meeting. My emotions were peculiar, for I had often on board “thought upon Zion,” and I was a stranger in a strange land, a land

of persecution, and in which there is a mass of Catholicism, which seems to be as impregnable as the island itself. The congregation might be about eighty. I have had the pleasure of seeing Dr. Naudi; he is intelligent and pious, and I hope to know more of him. The mission now established here wears a promising aspect: there is a loud call for another missionary; and there is a good house and chapel on the other side of the island, in a very healthy situation, where a second missionary might reside.

“Malta contains thirty towns and villages, and the population, exclusive of Gozo, is 95,650. There are 16,000 priests and friars. Would to God they were all the Lord's prophets!”

ALEXANDRIA.

On commencing this mission, in 1825, the missionary committee stated their reasons for undertaking it in the following terms:—

“The intercourse which has, in so extraordinary and unexpected a manner, sprung up between Britain and Egypt, has brought this very degraded, and, in modern times, almost forgotten country, under the special attention of those who, by watching the march of Providence, fail not to discover, in the present age of merciful dispensation, those indications of duty to the church by which that mercy is appointed to be conveyed to all the nations of the earth. The reviving commerce of Egypt has already led to the residence of many of our own countrymen at its principal seaport, who are as yet destitute, for the most part, of Christian ordinances, in that land of Mahometan darkness and almost extinct Christianity; and it can scarcely be supposed, that permanent and active missions can be established there, without providing the means for carrying forward the blessed truths of our gospel into those regions with which Egypt stands naturally connected, and which the enterprises of commerce are bringing into still more intimate relations. A qualified missionary has therefore been appointed for Alexandria.”

Mr. M. landed in June, and thus records his feelings in his journal:—

“Alexandria, June 26, 1825, the day on which I first landed on the sands of Egypt. After a pleasant voyage of two weeks from Malta, we came to an anchorage, at an early hour this morning, in the bay of Alexandria. It was with peculiar feelings of emotion, that I viewed from the deck of the *Vere*, the place which is to be the scene of my future labors. I could scarce suppress the sigh which heaved in my

breast, when I thought on the wretched and degraded state of the deluded votaries of the Arabian impostor. As I had letters of introduction to some of the most respectable merchants of the English factory, I lost no time in waiting on those whom I thought most likely to favor the object of my mission. Providence led me to the house of a worthy man, who received me as a messenger of the Prince of Peace, gave me a cordial welcome to Alexandria, and invited me to spend the day with him, it being the sabbath. I asked him if there would be an opportunity for preaching; he told me I had better defer it till the next sabbath, and proposed in the evening waiting on Mr. Salt, the English consul-general.

“July 1st.—The plague still continues its ravages in the city. I am afraid it will be an insuperable barrier in the way of preaching to the English residents; at least for five or six months in the year, while the contagion is in progress; for I am informed it is the custom of all Europeans to keep themselves in quarantine till the plague disappears; till then, there is an end to all social intercourse.

“2d.—In the forenoon, a captain Bales called upon me, to offer me the use of his ship, for preaching on the sabbath, which I accepted. Had not captain Pearsons, R. N., presented me with a Bethel flag, I should have wanted this signal, as I believe there is not another in the harbor.

“3d.—Preached afloat; my congregation was but small. Captain Bales said it was not generally known: besides, many of the captains are obliged to make their men work in loading on the sabbath days, which are awfully profaned in this place. The Mahometans keep their sabbath more sacredly than professing Christians do theirs.

“12th.—The French resident at Mucca, who is now on business at Alexandria, called upon me at an early hour this morning, and requested me to sell him one French and two Italian Bibles. I entered into conversation with him. He spoke a little Persian, and seemed to be a very intelligent man. He spoke very feelingly of the low standard of religion in this place, and remarked, that “the Bible is the best book in the world; indeed the only book which can afford man consolation in the day of misfortune.” I was much pleased to see the anxiety which he manifested for the Bible. He said, “when at Mucca, he had the loan of a French Bible from the English resident there, but every family ought to have a Bible for its own private use.” I sold him the Bibles he requested, and gave gratis, for distribution, six Arabic New Testaments and one Bible. The plague is again looking in at our windows; a case has occurred next door to us. May the Lord in his infinite mercy command

the destroying angel to sheathe his sword, and spare the inhabitants of this place.

"13th.—The pasha's fleet came into port this morning, and have brought the plague with them from the Morea, in consequence of which, there has been several cases of plague to-day. I feel much comforted in meditating on the 91st Psalm.

"17th.—Preached on board the Vere. My congregation was rather better than on the two preceding sabbaths. There seems to be a great want of right feeling, both ashore and afloat, in this region of the shadow of death.

"21st.—It was suggested to me by a friend, that perhaps one reason why so few attended on my ministry afloat, was, that they received no formal invitation. I have, in deference to the opinion of my friend, sent cards of invitation to all the masters of English vessels in the harbor, to attend divine service on board the Vere, the ensuing sabbath.

"24th.—Preached again on board the Vere. Had a respectable congregation. My cards of invitation had the desired effect. I had almost all the English captains in the harbor at service. I hope it is only the beginning of good days!"

In their report for 1826, the committee say:—

"He was for some time prevented from any regular engagement, by the prevalence of the plague; but has since held conversations on religious subjects, in different languages, with various persons, and has hopes of the true conversion of a respectable Abyssinian lady, whom he found unacquainted with almost every form of religion, and to whom he has administered baptism."

Mr. M., in a subsequent communication, confirms hopes entertained of the genuine conversion of this lady:—

"1827. Feb. 5th.—Received very pleasant intelligence respecting the lady I baptized and married at Cairo. The Rev. Eli Smith writes me that she holds fast the beginning of her confidence, and is earnestly seeking the salvation of her soul, and takes a deep interest in the missionary cause. Her husband, too, does all he can to aid the Lutheran missionaries in their projected mission to Abyssinia. If the society has been the means of saving this Mahometan lady, they are amply repaid for all that has been expended on the Egyptian mission."

The justly-acquired celebrity of the late Henry Salt, Esq., his majesty's consul-general for Egypt, as an intelligent traveller, and active promoter of literature and science, will render the details and remarks of the following extract peculiarly interesting. It is dated Alexandria, November 19th, 1827, and addressed to the committee.

"Yesterday I was called to the painful task of preaching, at the British consulate, a funeral sermon on occasion of the death of Henry Salt, Esq., his Britannic majesty's late consul-general of Egypt, &c. He departed this life in the latter end of October last, in a village called Sheik Abraham De Suki, situated on the banks of the Nile, about sixty miles to the east of Alexandria. I chose for my text, Psalm lxxxix. 48: 'What man is he that liveth, and shall not see death?' After the introductions and division of my subject, I proceeded to consider death as a part of the great system of providential dispensation to man, and then addressed my audience thus:—'My dear friends, how solemn the consideration that there is not an individual in our little assembly, but who, in a few more years, at the furthest, must say "unto corruption, Thou art my father, and to the worm, Thou art my mother and my sister!" How imperious the call to prepare to meet our God! Time after time, one and another of our fellow men are called off the stage of existence, and summoned to appear before the dread tribunal of him who is the Eternal. Death, too, has lately entered into the circle of our acquaintance, and carried off as its victim one who, for a long series of years, has been the representative of the British nation in this country. It would be foreign to the subject of the present discourse to offer any eulogium on the character and talents of the late consul-general, Henry Salt, Esq. We shall, however, for the satisfaction of his friends, state my last interview with him at the village Sheik Abraham De Suki. On the 20th ult., I arrived with my family at the village to which I have now adverted, and was informed that Mr. Salt was very anxious to see me. I lost no time in waiting upon him. When he saw me, he seemed much affected. We soon entered upon a religious conversation, and I was happy to find his mind so much abstracted from all worldly pursuits, and earnestly fixed, as I trust, on the "one thing needful." I directed his attention to the "Lamb of God, who taketh away the sins of the world." After giving him such advice as his peculiar circumstances required, I proposed to pray with him, and asked if this would be agreeable; when, with eyes and hands uplifted to heaven, he replied, "With great pleasure, with great pleasure!" I now got down upon my knees at his bedside, and commended his soul to God. He was very much in earnest during the course of prayer, and signified his assent to all my petitions, by raising his hands to heaven, and laying them again upon his breast. When I concluded prayer, he signified his assent by saying "Amen;" but as I, from oversight, did not repeat the Lord's prayer, he attempted to do it, but was too much exhausted. I then repeated it for him, and

when I had finished, he again replied, "Amen." I spoke to him of the necessity and importance of obtaining an interest in the atoning blood, and reminded him that our Lord had said, "He who cometh unto me, I will in no wise cast out." He was, as I was afterwards informed, melted into tears. And from what I have heard from others who subsequently attended his dying bed, I trust he is now a sinner saved by grace, uniting with the whole family of the redeemed in heaven, and celebrating the wonders of redeeming love.'"

From recent intelligence we learn that the missionaries in Alexandria continue to preach on board the ships in the harbor as well as on shore in the town; and in conversations, and the distribution of Scriptures and tracts, find full employment among a population gathered from almost every country in the world, differing much in language, in manners, and in forms of worship, but appearing emphatically to agree in living without God and without hope in the world. The school of Arab boys, in Alexandria, continues in operation, and no obstruction exists to the preaching of Christ, if direct controversy be avoided.

ZANTE.

ZANTE is one of the Ionian Isles. These islands are seven in number—Corfu, Cephalonia, Paxo, Ithaca, Santa Maura, Cerigo, and Zante. Homer speaks of "Zacynthus green," and Virgil of "Zacynthian woods;" but the only trees that grow in any number on the island are olive-trees. By the treaty of Paris, in 1814, the Ionian Isles were turned into a republic, under the protection of the king of Great Britain, whose troops occupy the garrisons in the different isles; Corfu, the capital, being head quarters, and the seat of government. The dominant religion of these states is called *the orthodox Greek*. There are many Greek churches in the islands; as also some belonging to the Roman Catholics, which were built when these isles were under the Venetian government. Zante is particularly fertile, having a plain of many miles in extent, where the Corinthian grapes grow. It produces likewise oranges, lemons, olives, pomegranates, and other fruits.

In the year 1819, the London Missionary Society appointed Mr. Lowndes to Zante, where he labored very diligently for nearly three years amidst much affliction. In the year 1822, it was thought best to remove his mission to Corfu, where he has now a congregation, schools, &c. He was employed at Zante, particularly among the Greeks, chiefly in distributing the Scriptures: he also occasionally preached to the

few English who chose to attend. His labors produced a blessed effect, which is felt to this day; as his name is never mentioned by those who knew him but with the greatest respect.

The inhabitants of the town of Zante are about 20,000; and about 20,000 more reside in the villages in the country. But the population has decreased since the war has terminated in the Morea; as many families, who sought refuge in Zante, have returned to their own country. From Zante, Greece is very plainly seen, being distant only about three or four leagues.

In the year 1826, the Wesleyan Missionary Society renewed the mission to this island. Mr. Walter Croggon was appointed to remove thither from France, where he had labored with approbation and success. A small place of worship was fitted up, and on sabbath days, and at other times, public worship was celebrated. The word of God was also preached in different English vessels, on board of which the Bethel flag was occasionally hoisted. A small class was formed among the soldiers of the regiment who were then on the island, but who have since been removed to Corfu. On the removal of this regiment, some difficulties occurred, which prevented the continuation of the public worship. Being applied to by the Greeks, Mr. Croggon began to give lessons to young men, some of whom were sons of the most respectable gentlemen of Zante. In these lessons he had many opportunities of explaining the truths contained in the sacred Scriptures, which were read in the way of instruction. In the year 1829, his excellency sir Frederick Adam, lord high commissioner of the Ionian Isles, appointed Mr. Croggon professor of the English language in the public government school; the number of pupils being above a hundred. He had also the privilege of affording private tuition. During Mr. Croggon's residence in Zante, many thousand books, including Bibles, prayer-books, tracts, &c., have been sold or distributed, in the English, Greek, French, Italian, Hebrew, Albanian and Spanish languages.

With a view to the extension of the mission, when practicable, to the Greek states, doctor Bralloblotzky, of the university of Gottingen, was appointed to this station, where he arrived in the month of December, 1828, and remained there until May, 1829; when he visited different parts of the Morea. During this tour, his time was fully occupied in conversing with the inhabitants, preaching occasionally in English, and acquainting himself more fully with the modern Greek language. The following is an extract from a letter received from him, dated "Syra:"—

"The reverend Mr. Robertson, missionary of the Episcopal Church in the United States, and I, sailed

from Zante on May 7th, and arrived, after a passage of nearly twelve hours, at Katakolon. Our names were written down at the custom-house, and we were dismissed without further examination. All the houses had been destroyed, and the people were living in hovels made of brushwood. Many savages have better habitations. We retired into the bushes for prayer, and then rode to Pyrgos. We rode across fertile plains, through high grass, and a wildly growing species of corn, and arrived at eleven o'clock at Pyrgos. The British vice-consul treated us hospitably. I distributed some tracts.

"On Saturday, we rode on the banks of the Alpheus, over the Olympan plain, to a little village called Asprospitia, where we remained; the night having overtaken us before we reached Hagiani. On this day, Messrs. Dubois, Duval and Treselles, members of the French society of learned men for the investigation of the Morea, treated us hospitably as we passed their tents. At Asprospitia, where we arrived after a rather dangerous ride in the dark, through a rocky country, we entered one of the better hovels, where I read some passages to the people who were assembled to see the strangers. They understood so much of my imperfect pronunciation as to listen to my reading the parables of Christ. The people, who had never perhaps seen a bed, looked with astonishment when Mr. Robertson put up his, and formed a semicircle round him. The hovel had only one room, in which we slept among our muleteers, and one or two families who were all stretched out on the floor in cloaks or rags. Every thing appeared so dirty, that it required some resolution to drink water or milk. No glass is to be seen here. On the following morning we arrived at Hagiani, where we lodged with the mother of Dositheas, a priest at Zante, who had written us an introduction to his brothers. The tracts I gave were gratefully received; and we had some pleasing conversations with the priests. A curious custom exists in the Morea, of taking up the bones of the dead three years after burial, to collect them in a basket, in order that the priest may perform some rites over them in the church. After the baskets have been kept for about a year in the church, the whole is thrown over a little enclosure on the outside of the church, where they are exposed to the open air. On Monday, we rode from Hagiani to the mountain fortress of Karitena, where we lodged with general Kolokotroni, because none of the few houses which had been rebuilt could afford us lodgings. This Arcadian chief lives in the style of a knight of the middle ages; but every English tradesman, in comfortable circumstances, has more elegance in his furniture, and better accommodations, than this modern Hercules,

who was once considered the head of his nation, and who is still surrounded by armed satellites. His house stands high over the ruined huts of Karitena, but below the still higher castle, which Kolokotroni now has begun to repair. Being indisposed, I found it very fatiguing to ride in unpleasant weather only from Karitena to Sinano, where I had to sleep in a dirty hovel, on the floor. On the 13th, we rode to Tripolizza, where we arrived in good time to visit the archbishop and the bishop, to whom Mr. Robertson exhibited his letter from the American bishops to the bishops of Greece. Mr. Robertson also presented the archbishop with a copy of the Greek translation of the Book of Common Prayer. He accepted it graciously, although with hesitancy. Many persons would be very uncomfortable to lodge in such hovels as the Greek bishops. On the 15th, we rode from Tripolizza to Tegea, and returned. We visited the school conducted after the Laneasterian plan. On the 16th, we rode over the ruins of Mentrea to Argos, where we called again upon the bishop. On the 19th, we rode over the Hereulean ruins of Mycena and Tirynthus to Nauplion. Every where I found materials for interesting communications, although the reports given by others proved not always to be correct. Every where we suffered from dirt and vermin. Milk, dry figs and bread were, for several days, our food. The luxury of glass windows and chairs I have seldom enjoyed. I never slept in a bed, except in Ægina, after I left Zante; but we felt generally happy, being engaged in a great and good work."

Towards the close of the year 1829, the year in which he had been appointed English professor in the government school, Mr. Croggon thus details his situation and prospects:—

"October 1st.—This morning I attended the Greek church, with the other professors, and the boys of the school. Te Deum was sung on the opening of the school. I lifted my heart to God whilst in the church, that I might be the means of conveying spiritual good to the minds of the boys committed to my charge. Many have given in their names to learn the English language.

"3d.—I left one hundred Greek tracts at the Quarantine Barrier, to be distributed on board the boats in quarantine.

"22d.—I saw a sick child brought to St. Dionysius's church, that it might touch the body of the patron saint, which is kept in a silver box, and was opened on this occasion, for which I understand they pay ten dollars!

"23d.—I went on board the George. The Rev. W. B. Lewis, missionary to the Jews, read prayers, and I spoke from John vi. 37. In the afternoon, ac-

accompanied Mr. Lewis to the Jews' synagogue, where he talked with several Jews. In the evening, we had a little company at the house, consisting of soldiers, sailors, Greeks, and English civilians.

"31st.—This month I have pursued my work of teaching the natives the English language, in which work we read the sacred Scriptures. This occupies about eight hours every day, except Thursday and Sunday. The girls' school, which began with two, has increased to nearly thirty. Also this month I have begun again a Sunday school at the other end of the town. O Lord, send now prosperity!

"November 1st.—I attended divine service at the public school-room, where Mr. Lewis read prayers and preached; and in the evening I spoke to a little company at the house. There is no resident clergyman in any Ionian island but Corfu.

"8th.—I distributed tracts on board the English ships in the port. Visited the Greek Sunday school, and in the evening spoke to a few from Matt. xi. 28—30.

"22d.—I preached on board the Tom Bowling, from Penzance, in the morning, and at home in the evening.

"23d.—This day three years ago, I first saw Zante. Then I knew not a single person in the town; but the Lord has given me favor in the eyes of the people. The gospel has been preached to our own country people. A few have been, I trust, converted to God, and hold on their way, though now removed to another place. The word of the Lord is still proclaimed on board ships loading in the port, and to a few on shore. During a residence of three years, about nine thousand books, including Bibles, Testaments, prayer-books, tracts, &c., in many different languages, have been distributed in different directions in the countries round about. Now we have a day Greek girls' school, of

about thirty children; a Greek boys' Sunday school, of about twenty boys; and nearly one hundred Greek boys and young men are daily taught the English language, and to read the word of God. But I sensibly feel the necessity of this prayer, 'O Lord, pour out thy Spirit, and apply thy word to the heart, that many may walk in the path of truth!'

In a recent report, the committee give the following information respecting the proceedings of Mr. Croggon, and the success of the mission:—

"In Zante, Mr. Croggon is diligently employed; in addition to his missionary work, he is much engaged in tuition in private Greek families, and in the seminary established, under the auspices and direction of the British government, for the education of Greek youths; and thus from house to house, as well as publicly, to the young as well as to those of mature age, he has opportunity of declaring the gospel of the grace of God. In a letter dated January, 1830, Mr. Croggon says, 'We have commenced a girls' school, for the support of which I have obtained donations and subscriptions from both English and Greeks. Lord Charles Fitzroy is patron, count Poma vice-patron, Mrs. Chiaranda patroness, countess Metaxa vice-patroness; a committee is formed of ladies, English and Greek, who meet every month; the deacon of the cathedral teaches the girls Greek. I shall endeavor to give an hour for the English, and Mrs. Croggon will superintend the sewing, &c. I think we may have a school of fifty girls supported by subscription.' Some of the youths instructed by Mr. Croggon are now occupying important situations in the islands or on the Morea, and may be expected to exert a beneficial influence on their countrymen. The committee deeply regret to state, that, since the above was written, Mrs. Croggon has been removed by death."

CHAPTER XI.

MISSIONS IN EUROPE.

SWEDEN.

On the appointment of Mr. Stephens, as a missionary to Stockholm, in 1826, at the urgent and repeated request of several of the English residents, the missionary committee express their views of this and similar missions, to Protestant states, in the following terms:—"They serve to afford, in several places, the means of instruction in righteousness, and the ordinances of divine worship, to many of our countrymen, seamen, soldiers, travellers and residents; and, in connection with this object, open the way to profitable intercourse with the members of foreign Protestant churches. They also afford opportunities of conveying the truth by the circulation of the Scriptures, and translations of useful books, through the population generally. It is never likely to be the calling of any missionary society to employ many of its laborers in these fields; but they can apply a limited exertion in nothing more beneficial than in establishing the means of useful intercourse with the few faithful among the numerous faithless in churches once the glory of Christendom; and in exciting them to those plans of coöperation for the revival of true religion, which, in this country, have, under the divine blessing, produced effects so powerful, and which are advancing in their influence, both at home and in foreign lands."

In the close of the year 1826, and in the commencement of 1827, Mr. Stephens writes:—

"December 27th, 1826.—We held our first class-meeting. We began with four besides myself. Three have since joined us,—one English lady, a Swedish gentleman, and a Swedish lady,—so that our society now consists of seven, five English and two Swedes. All are constant in their attendance, and gradually advancing in religious knowledge; and I hope also in Christian experience. We have adopted the weekly system, and though our contributions are small, I hope it will be the beginning of something more considerable. It is especially in my little class that I find my own inactivity roused, my depression cheered, and my soul encouraged. We are but two or three, but we experience the promised blessing.

"January 13th, 1827.—I began to conduct our family worship in Swedish. I had been long exercising myself in reading, translating, &c., and on this day to expound the Scripture, and read a prayer of my own composition. This I have since continued occasionally to the present time, though I still use notes, not having courage enough to extemporize. In our class-meetings, however, I speak extempore in Swedish, with one of the Swedish members, who is not so much at home in the English language. I have translated some parts of Wesley's Sermons, of Horne's Introduction, &c., besides composing a sermon entirely in Swedish. I hope soon to preach in this language; but prudence induces me to wait a little longer, till I have acquired a more correct and extensive acquaintance with the language, that the truth may be neither injured nor mistaken through the want of suitable expressions to convey it to the mind."

From the report of 1830, we learn that "the mission to Stockholm experienced a temporary interruption by the return of Mr. J. Stephens to this country; but the committee have met the earnest requests of those who had derived benefit from his ministry, by sending Mr. Seott to succeed him.

"The English services for seamen and residents in Stockholm are respectably attended; a society has been formed, and meetings for prayer established, on which there have been evident tokens of the divine approbation and blessing. Mr. Seott has already made some progress in the Swedish language; and hopes at an early period to have opened to him the door of utterance to those Swedes who are desirous again to hear the word of God in their own tongue."

FRANCE.

During the revolutionary war betwixt France and England, missionaries were appointed to the French prisoners at the different depôts. M. De Kerpezdron

and Mr. Toase visited those at Chatham; Messrs. Thomas Warren and Le Sueur those at Plymouth; and Mr. Etchells those at Stapleton. The religious influence produced by these benevolent attempts to afford Christian instruction to the prisoners created additional interest, in favor of an extension of missionary effort to France, at the conclusion of the war. Soon after the peace of 1815, Mr. John Angel, a merchant in the island of Guernsey, was the means of introducing a Wesleyan Methodist missionary into Normandy. The late Mr. W. Mahy was the first preacher sent by the British conference. About the same time, Dr. Coke and Mr. De Quetteville visited Paris, where Dr. Coke purchased an unoccupied church; but the attempt to establish a mission there not proving successful, the building was sold, and the Parisian mission suspended. But though the mission in Paris was delayed, it was not finally abandoned. Nearly at the same time with the preceding visit to Paris, Messrs. Toase, De Kerpezdron, Ollivier and Hawtry, visited other parts of France, and opened missions at Brussels, Mer, Cherbourg, &c. &c., and subsequently at Paris. At an early period of the mission, Mr. C. Cook was appointed to the south of France, and has continued to reside in the kingdom from that period to the present; except during a tour of observation to Palestine, in order to judge of the propriety of commencing a mission to that most interesting country, undertaken at the request of the missionary committee. Until 1812, the French mission was chiefly under the direction of Mr. Toase; and, since his return to England, under that of Mr. Cooke, subject to the decisions of the conference and missionary committee. The number of missionaries now employed (1831) is six, including assistant preachers.

GERMANY.

At Winnenden, in the kingdom of Wurtemberg, a gracious work has been commenced, and more than one hundred persons have been awakened to deep spiritual concern, and a religious society has been formed, under the care and direction of a zealous leader and exhorter, a native of that kingdom.

IRELAND.

The benighted state of a large portion of the population of Ireland, arising, in a very great degree, from the want of the circulation of the Scriptures, and

an efficient ministry, in the native Irish tongue, had long been the subject of deep regret to pious and eminent men, both in Ireland and England; more especially from the time of bishop Bedell and the Hon. Robert Boyle, whose generous and indefatigable exertions to procure and distribute copies of the Scriptures, in the vernacular Irish tongue, were beyond all praise. A few rare instances had occurred of persons sufficiently acquainted with the language to render it the medium of their religious instruction to the people. Among these was Mr. Thomas Walsh, who had been converted from Roman Catholicism, and earnestly desired the illumination and welfare of his countrymen. Eminently versed in the native Irish tongue, he embraced every favorable opportunity of preaching in it, in different parts of Ireland, whilst itinerating as a Methodist preacher. His knowledge of Hebrew and Greek has been seldom equalled. A competent judge—the Rev. John Wesley—says of him,—“He was so thoroughly acquainted with the Bible, that if he was questioned concerning any Hebrew word in the Old, or any Greek word in the New Testament, he would tell, after a little pause, not only how often the one or the other occurred in the Bible, but also what it meant in every place.” He died at the age of twenty-eight, worn out by great and uninterrupted labors, inducing a premature old age. His death occurred in 1758.

In 1799, Dr. Coke, whose missionary zeal had been so successful in establishing missions in the West Indies and British North America, “formed a plan for introducing the gospel among the morally benighted peasantry of Ireland, by means of missionaries, who should travel through their unfrequented districts, and address them in their native tongue. At first his proposition was deemed impracticable, and few only were disposed to support his views. But he had been too much accustomed to opposition to abandon any plan which he thought would be for the benefit of mankind, merely because it had not the happiness of meeting with immediate approbation. Persevering, therefore, in his measures, his exertions were, at last, crowned with success, and the mission was established.” The first regular missionaries were James McQuige (afterwards one of the persons employed in the revision of the Irish Bible), Charles Graham and Gideon Ouseley. In the “Address” of the Irish to the British conference, in 1830, these facts are thus noticed:—

“Eighty years since, the devout and learned Thomas Walsh, an eminent convert from the Romish faith, zealously entered, in our connection, upon this department of the work; and for several years, both in the open air, and from house to house, successfully preached the gospel in the native tongue: and, by the

bleasing of the Most High upon his arduous and faithful labors, many sinners were turned to the Lord. At the conference of 1790, the late Charles Graham was sent out by Mr. Wesley, specially to preach in the Irish language in the province of Munster, and particularly in the county of Kerry, where the fruits of his pious labors continue to this day. And immediately after the Irish rebellion, of 1798, the indefatigable Ouseley was united with brother Graham, and both appointed to a general mission; for which they were particularly qualified, both by their zeal for the glory of God, and their intimate knowledge of the Irish language. They accordingly proceeded, and preached in the fields and markets throughout every county in Ireland, and with much success. And although six years have now elapsed since brother Graham sunk beneath the weight of his years and labors, and entered his eternal rest, brother Ouseley still survives; and, day and night, in perils, and often nigh unto death, continues to labor in the native language for the salvation of his countrymen.

"Through the blessing of God upon the united and persevering exertions of our Irish missionaries within the above period, many hundreds of our countrymen, Roman Catholic as well as Protestant, have been turned 'from darkness to light, and from the power of Satan unto God.'"

An extract from a comparatively recent letter, from the oldest Irish missionary now living, Mr. Gideon Ouseley, will give some idea of the labors of these zealous ministers of the gospel. It is dated Dublin, October 29th, 1829:—

"After an absence of seventy-seven days, in which I have been preaching in the interior of this kingdom, I have just returned home; and now that I am a little rested, I sit down to give the committee some account of myself and labors. I thank God for his guardian care of me, in the midst of so many dangers as this land abounds with, and at this juncture particularly, as all of you who read the Irish newspapers may daily see; and also for his gracious support of me in the incessant labors in which I was engaged. When you learn that I preached almost daily, in streets and markets, to listening multitudes, and from sixteen to twenty times a week generally, besides attending to other matters, and yet am not a whit the worse for it, you will consider that I was busily employed indeed, and have great cause of gratitude to God.

"After my return from England to this distracted country, I delayed not to proceed to the interior, and to open my mouth in the streets as usual, in the counties of Leitrim, Fermanagh, Monaghan, and Cavan. This I did for forty days incessantly, before I returned to rest a few days.

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"Having rested a few days, I set out on the 8th of August, nor returned for eleven full weeks together.

"On the 9th (the sabbath), I reached Rathangan, a small town in Kildare county, in which none of our preachers has stopped for many years: a fine congregation assembled at one brother Wheelock's, who came thither lately. I preached there three days, night and morning, and in the street, and on the market day. The melting power of God appeared to touch every heart. I believe the Tullamore preachers have followed it up. I mean to be there on next sabbath, God willing. In Portarlington, Tullamore and Athlone, on my way to Connaught, I spent in each two days, preaching in the streets every where, as well as in the chapels, and without molestation. In Roscommon and Boyle, I preached on the 20th and 21st. Here they were not so quiet while I was speaking in the streets. I preached in Sligo on Sunday, in both street and chapel, to fine congregations, and on Monday too. 25th and 26th, in Ballisodare and Collunoy. 27th, Ballymoate. Here I preached to large congregations, in both the market and court-house. 28th, Finid, I preached night and morning, to numbers, who heard with many tears. No preaching has been there for years; but twenty-two years ago I saw a good work there. I stopped on my way back also, and many came to hear. O Lord, visit this people once more!

"On the sabbath, I rode into Ballina, in Mayo county. Great numbers ran to hear me once more. I stopped in this county forty days, preaching, generally, twenty times a week, both in the streets and markets, and in our chapels and country houses. Many Romanists heard me with attention, in almost all places where I preached; although the priests, in some parts, laid heavy penance on them, such as not suffering them to come into the mass-house, but with bare head and feet, &c. As they speak Irish very much in this county, they heard me with the more satisfaction, while I preached whole sermons to them, nearly all in Irish, and sung in Irish also, in the markets and streets especially."

In 1801, Dr. Coke published an address to the public, respecting the Irish mission, in which he observes, "Six preachers have been raised, who preach in the Irish language, four of whom are very eminent indeed: these travel, two and two, through the Irish nation, preaching, in summer and winter, on horseback, in the fairs and markets, in all kinds of weather, as well as in places of worship, and private houses; and are protected by the magistracy of the land."

From the destitute state of many parts of the country, the mission was ultimately extended, and

several preachers were engaged in the mission, besides those who understood the native Irish, in order to meet the necessities of vast numbers of the neglected population. But these, as well as those who understand the native dialect, are entirely distinct from those who are stationed in the regular circuits, being altogether under the direction of the missionary committee. *Twenty-four* missionaries are now employed in Ireland, besides the Rev. Elijah Hoole, formerly missionary in India, the general superintendent of the Irish mission schools.

These schools were instituted, in 1823, by Mr. Valentine Ward, the agent of the missionary committee in London, under their direction and that of the English conference. The report of 1830 marks the prosperity of these schools, in a brief but expressive manner:—"In the Sunday schools we have an increase of about one thousand eight hundred children, and in the daily and Sunday schools on the Irish missions, there are about four thousand children, receiving a religious education, as well as the rudiments of general knowledge."

Besides the missions carried on under the direction of the Wesleyan missionary committee, several important and successful undertakings of a missionary character have been sanctioned, and eventually associated, by the conference, with the circuits of the regular itinerancy. We may particularly notice the Norman isles, the Welsh missions, and the Shetland islands.

THE NORMAN ISLES.

The islands of Jersey, Guernsey, Alderney and Sark are situated in St. Michael's bay, near the coast of Normandy. The inhabitants, in general (those of the two principal towns excepted), speak only French. A few serious soldiers, stationed in the island of Jersey, wrote to Mr. Wesley, entreating him to send them a preacher. Mr. Brackenbury, a gentleman of fortune, who had joined the Methodist society, and begun to preach amongst them, possessing some knowledge of the French language, agreed, at the request of Mr. Wesley, to visit these islands. On Mr. Brackenbury's arrival at St. Helier, in Jersey, he rented a house, in which he preached; and he itinerated as a preacher through the islands. This ministry was blessed to the conversion of many, who sought the Lord with purpose of heart.

In 1786, Mr. Wesley appointed Mr. (since Dr.) Adam Clarke, also, to Jersey, where he labored with zeal and effect. In the course of these events, a gentleman from Guernsey, named Arrivé, visited Jersey, and, being brought to God, by the preaching of Mr. Brackenbury, invited him to Guernsey, where he was rendered acceptable and useful. Dr. Coke visited these islands about this time, and formed the first Methodist society in Guernsey. Dr. Clarke, afterwards, with unwearied efforts, accompanied by remarkable interpositions of Providence, succeeded in obtaining the erection of a chapel in the town of St. Peter. Mr. De Queteville, a native of Jersey, was also rendered exceedingly useful, especially in those parts of Guernsey where French only was spoken.

In the beginning of 1787, Dr. Clarke visited the isle of Alderney; and, after encountering singular difficulties, was instrumental in establishing regular preaching in the island. A society was afterwards formed in the island of Sark.

The Norman isles now form a regular district of the itinerancy, under the direction of the English conference. In 1831, there were six preachers regularly itinerating in these islands, and three thousand three hundred and forty-seven members in society.

WALES.

In the year 1800, under a conviction of the propriety and importance of preaching the gospel in Welsh to the inhabitants of the principality, the English conference appointed Mr. Owen Davis and Mr. John Hughes (the latter since known as the learned author of "*Horæ Britannicæ*," and other works) to commence a mission in North Wales, in the native language. Their united labors were eminently owned of God; and several pious young men were raised up as preachers, who could speak and preach fluently in the Welsh language.

During the life of Dr. Coke, this mission to the inhabitants of his native country was placed under his superintendency. Since his decease, the various stations have been under the immediate direction of the British conference, in the same manner as the English circuits.

A commentary in the Welsh language, chiefly extracted and translated from Dr. Coke's extensive work, has been published; and a magazine is regularly printed in the same tongue.

In 1831, there were thirty-one preachers employed officiating in the Welsh language.

SHETLAND ISLES.

The introduction of a Methodist ministry into these islands is one amongst many instances, of the extension of the gospel by the instrumentality of military men.

About the year 1820, Mr. John Nicholson, a native of the isles, returned to his own land, after having been in the army for a number of years. During his absence, he had joined the Methodist society at Poplar, in one of the London circuits, and had obtained true religion. Having suffered severely in his health, he returned, in the hope of deriving benefit from his native air; and, destitute as he was, he knew that, among his countrymen, every roof would afford him a shelter, and that at every table he would be welcomed to a place. He began to itinerate as his strength would enable him, and exhorted all to flee from the wrath to come. His success was remarkable. About twenty persons soon professed to enjoy the pardoning love of God; and many more appeared to be deeply awakened to a sense of sin, and of the necessity of obtaining redemption through the blood of Christ. In 1821, he wrote to England to obtain help. By the recommendation of the preachers of the Scottish circuits, and the president, Dr. M'Allum visited the islands, and presented the result of his observations to the conference.

He stated, among other remarks, that the natives were of Norwegian descent, of open and lively tempers and feelings; that the population amounted to 25,000 souls; and that the number of ministers

was far too small to meet the wants of the people, who were stated to be anxiously desirous of preachers being sent to instruct them in the way of salvation. It was also affirmed, that, abject as was their poverty, their hospitality was extreme. "A lock upon a door is a thing unknown to a farmer, and he would as soon exclude his own son, as turn away a single wanderer from his threshold: the very name of *stranger* is sacred in the estimation of a Shetlander. They are industrious in their habits, and submissive and affectionate to their superiors."

At the conference, in 1822, Messrs. Raby and Dunn were appointed to these islands; and, after a safe voyage, arrived at Lerwick in September, where they were most affectionately received by Mr. Nicholson, and the inhabitants in general.

The privations of the preachers laboring on these islands is necessarily great, both from the inclemency of the climate and the poverty of the people. But those who have been successively appointed have gratefully acknowledged their being amply recompensed by the success with which they have been favored.

These islands are placed by the British conference under the special care and direction of Dr. Adam Clarke, who has visited and preached on the principal islands.

On July 29th, 1823, the foundation of a chapel, which has since been completed, was laid in Lerwick, by W. G. M'Crae, Esq., with suitable solemnity.

In 1831, there were six preachers appointed to these islands, in which there were one thousand four hundred and thirty-five members in society.

We now conclude this account of the Wesleyan missions by the following brief compendium, taken from the report of 1830:—

"The number of mission stations is one hundred and fifty. The missionaries employed under the direction of the society are about two hundred and twenty, exclusive of catechists, schoolmasters and other subordinate agents, by whom the gospel is orally proclaimed, and otherwise promulgated by means of translations in about twenty different languages. The number of members in church fellowship with us on the foreign stations is 41,186, being an increase of 1,526 on the number reported last year; this number, large as it is, forms, however, only a small proportion of those who attend the ministry of the missionaries. 24,439 of

the members on the foreign stations are slaves, and 7,213 are free negroes and persons of color in the West Indian colonies.

The returns of the number of children in the mission schools are as follows:—

Ireland	4,000
Mediterranean	250
Continental India and Ceylon	4,920
Southern Africa	1,072
Western Africa, no return. Last year	160
South Sea missions	1,024
West Indies	10,796
British North America	4,218
	26,440

Making an increase of 6,326 during the year.

“The trumpet of jubilee has sounded; and ‘one is saying, I am the Lord’s; another is calling himself by the name of Jacob; and another is subscribing with his hand unto the Lord, and surnaming himself by the name of Israel;’ ‘and they shall come which were ready to perish in the land of Egypt, and shall

worship the Lord in the Holy Mount of Jerusalem:’ and in that day it shall be said, ‘Lo, THIS IS OUR GOD: WE HAVE WAITED FOR HIM, AND HE WILL SAVE US: THIS IS THE LORD; WE HAVE WAITED FOR HIM, WE WILL BE GLAD AND REJOICE IN HIS SALVATION.’”

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HISTORY OF THE SCOTTISH MISSIONARY SOCIETY.

CHAPTER I.

FORMATION OF THE SOCIETY AND ITS OPERATIONS IN AFRICA.

THE Scottish Missionary Society, consisting of ministers and private members of the Established Church, and of other denominations of Christians in Edinburgh and its neighborhood, was instituted in February, 1796. Soon after the formation of the society, they resolved to commence their operations by a mission to the Foulah country, in the neighborhood of Sierra Leone, in conjunction with the London and Glasgow Missionary societies, each of which agreed to furnish two missionaries for that purpose.

In September, 1797, Messrs. Henry Brunton and Peter Greig, the two missionaries from Edinburgh, set off from that city, together with Messrs. Peter Ferguson and Robert Graham from Glasgow; and on their arrival in London, they were joined by Messrs. Alexander Russel and George Cappe. They all sailed soon after on board the *Calypso*, and after a voyage of about seven weeks, arrived in safety at Free Town, Sierra Leone. Though the mission was originally destined for the Foulah country, yet this was left subject to alteration, and, accordingly, it was now judged most expedient that they should endeavor to establish three distinct missions, partly in consequence of some unhappy differences between Mr. Brunton and several of the other missionaries, and partly in consequence of the Foulahs being then involved in war. It was therefore agreed that Messrs. Russel and Cappe, from London, should go to the Bullam shore, Messrs. Ferguson and Graham, from Glasgow, to the island of Bananas, and Messrs. Brunton and Greig to the Rio Pongas, in the Susoo country.

Agreeably to this arrangement, Messrs. Brunton and Greig left Free Town about the beginning of 1798, and went to Freeport, a factory belonging to the Sierra Leone Company, situated near a native town called Tugekiring. Here they staid about ten weeks, or rather they only slept and took their victuals at

this place; for they spent most of the day among the Susoos in the neighboring town, with the view of learning their language. They used to go to Tugekiring about seven o'clock in the morning, and stay as long as they could find any one to converse with. It was a custom among the Susoos, to kindle large fires in different parts of the town, and to assemble around them, according to their attachments or their fancy. Brunton and Greig, too, had their favorite fires, at which they learned the language, and talked to the people as well as they were able. Indeed, the Susoos became fond of them, and the missionaries were no less attached to them. When they happened to be absent a day or two, some of the people seemed quite in raptures when they returned.

Though the inhabitants of Tugekiring were extremely kind to them, yet the conduct of the missionaries appeared very strange to them. Many of them supposed that they were deranged; some suggested that they were deceitful; but this insinuation gained but little credit among them. The missionaries spoke freely against the idolatry and vicious practices of the people, and many seemed ashamed of these things when they were present. They attempted to teach some of the old people to read; and their pupils would undoubtedly have made progress, had any thing been printed in their own language. Mr. Brunton mentions one man who learned the whole of the alphabet in a single day. During their stay at Tugekiring, the missionaries made various fatiguing journeys to the neighboring villages, where their general character seemed to be well known. In consequence, however, of their ignorance of the country, and the wasting influence of the climate, they were several times in great danger of perishing in the woods.

The missionaries had no desire to leave Tugekiring, and many of the inhabitants wished them to stay;

but to this the chief could not be prevailed on to give his consent. Being therefore obliged to leave this quarter, they went to Kondaia, a place between thirty and forty miles further up the river, and took up their residence under the protection of Fantimania, who granted them a settlement, after it had been refused by every other chief to whom they had applied; but as they could not trust to his influence alone, they thought it prudent to call a meeting of the neighboring chiefs, to explain to them their intentions, and to ask their protection. Hitherto, the chiefs had been very suspicious of their views; but they now promised to grant their request.

Having now learned a little of the language, the missionaries often talked to the people about religion; but this was a subject on which the natives did not like to be troubled. They tried to convince them that all men were sinners, both by nature and practice. This the Susoos were not very backward to confess; but when the missionaries told them, that it necessarily followed they themselves had sinned, they were often disposed to deny the charge. The Mahometans, indeed, who visited Kondaia, were not so unreasonable; they admitted that the conclusion was just. Some of the Susoos, however, sent their children to be taught to read; but the missionaries were obliged wholly to maintain them.

About the beginning of the rainy seasons, both the missionaries turned sick. Mr. Brunton, after bathing one morning in the river, fainted in the woods, and felt strong symptoms of fever about him; but by means of some medicines which he used, the disorder abated in a few days, and he hoped it had taken a favorable turn. About this time, Mr. Greig, who was much fatigued with sitting up with him in the night, began to complain; and as he had a custom of lying down in any place which might strike his fancy, when any thing was the matter with him, Mr. Brunton was afraid he might lie down in this manner, and not be able to rise again. One night the event justified his fears. Having inquired for his colleague as diligently as he could, about the dusk of the evening, he could hear nothing of him; and therefore he asked Mr. Weleh, a slave trader, to send his people in search of him. They found him lying on a bank of the river unable to rise; and he would undoubtedly have perished in this situation, had not assistance been sent to him. This was the beginning of a fever, which lasted about three weeks; and during the greater part of that time, he was speechless, or if he did happen to speak a little, what he said was no more than sufficient to show that he was delirious. During Mr. Greig's illness, Mr. Brunton's fever became evidently intermittent. Between the paroxysms, he

was for the most part able to crawl from his own apartment to his colleague's; but as the ague returned regularly every night, it was not in his power to sit up with him. He offered to pay any of the negro women whatever they might choose to demand, as soon as he was able to procure goods; but they always asked, whether he would die; and, shuddering at the thought of this, declined the proposal. Mr. Brunton had then no alternative but to sit up with him every evening, as long as he was able, and to rise in the middle of the night in a burning fever, and to crawl into his apartment to see how he was. Sometimes he found him in a very melancholy condition. Often the rain was pouring in upon him, while he knew nothing of it; for the house admitted a deluge of water, both above and below. Once Mr. Brunton found him fallen out of bed, and lying apparently motionless among the water, which had come in beneath the walls, and overflowed the floor. It required all the exertion he could make to put him into bed again; but how to secure him in it was beyond his invention. He could do nothing but rise as usual, and see how he was doing. About the dawn of day, Mr. Brunton was astonished to see him sitting in the door of his apartment, under circumstances of a very distressing nature. One of the negroes, however, came in, and put him into bed. At other times, when Mr. Brunton was unable to rise, the natives found him out of bed, and trying to get out of the house. At length, however, he became so weak, as to be unable to move.

Mr. Brunton now began to be much alarmed about him. The boys who lodged with him seemed afraid of his dying, and were averse to sleep in the same apartment with him. Indeed, though it was the best in the house, it was too bad for the meanest animal to sleep in. So long as the weather was dry, they had no idea that it would admit the water in the manner it did. They had begun, indeed, to get it repaired; but they were taken ill at that very time. It had no windows, but only two holes, without either glass or boards. The tornadoes were often dreadful beyond description. Trees sufficient to crush their old crazy habitation were blown down close to it. The whole heavens seemed sometimes in a blaze of lightning, while the awful peals of thunder added to the horror of the scene. Several, if not all of the boys, went and sought more comfortable lodgings; but poor Mr. Greig could not leave the house for the most awful storm. One night, when Mr. Brunton rose to see how he was, he could discern no life in him; and though he could not have said positively that he was dead, yet he was rather inclined to think this was the case. At that time, he could call no

one to his assistance; and he was obliged to lie down, and leave him alone; his own fever distracted his brain. He began to think, with much anxiety, where Mr. Greig's corpse should be buried; but happily, in the morning, he found him alive, though he had no hope of his recovery. "Few circumstances in my life," says he, "have left a stronger impression on my mind, than those now related. A bird, which ushered in the day with its melodious notes, is fresh in my memory. Indeed, it fixed itself in such a happy situation every morning, that I was sometimes almost led to think it was a kind of messenger from heaven, sent to cheer me in my dreary residence."

After Mr. Greig had been in the most imminent danger for nearly three weeks, his illness suddenly took a favorable turn. As soon as he could be moved, Mr. Brunton got him on board a small vessel, and sent him to a place about forty miles down the river; and from thence he was conveyed to Free Town. About two months elapsed before Mr. Brunton again saw him. He then went down to Free Town, and arrived there early one morning. The town was perfectly quiet; but when he came near the house of one of the Europeans, he heard a frightful groaning. He then began to fear that Mr. Greig was in his former melancholy condition. He walked about till the settlers began to open their doors; and on entering this house, he found Mr. Greig lying very poorly; but it was not he who was so ill—it was Mr. Russel, from the London Missionary Society. He died about mid-day, and was buried in the afternoon. Mr. Cappe, too, was very ill in the same house. The missionaries from Glasgow had both died before this time.

Mr. Greig, having got a good deal better in the course of the rainy season, returned again to the Rio Pongas; but Mr. Brunton remained at Free Town, to supply the place of Mr. Clark, the late chaplain of the colony. Mr. Greig now made such progress in the Susoo language, that we have been informed by Mr. Brunton, he spoke it as fluently as English, and his labors, he said, were like those of an apostle. After translating and explaining a passage of Scripture morning and evening, he prayed with the family, which at one time is mentioned as consisting of about eighteen persons, in their own language. Besides this, he catechized them twice a day on the principles of religion, so that by this means they began to obtain a tolerable knowledge of the truths of the gospel. On the sabbath morning, the boys were sent to the town to give notice to the people to come to public worship, for Fantimania had given him a new house to live in, which he had built for himself, and which answered very well both for a dwelling-house and a church.

The family stood around, and were examined by him, in the presence of the strangers, with regard to a vast catalogue of Susoo vices, which he had collected during the week. The surprise that often appeared in the people's countenances when they heard themselves condemned by their children, was somewhat curious. After catechizing the boys, Mr. Greig prayed in the Susoo language; a discourse was then delivered to them, after which he concluded with prayer. When the whole service was over, a pipe and tobacco were offered to any who might choose to stay, and such conversation was introduced, as seemed of a profitable nature: several were likewise often desired to stop to dinner. About thirty of the natives, besides the family, regularly attended these meetings; and when any of the constant hearers happened to be absent, they usually made an excuse. They commended the things that were told them, and said that they believed them. The conduct of several of them, so far as Mr. Greig had an opportunity of knowing, was at least as blameless as that of the most of professed Christians in this country. One or two of them seemed to be somewhat impressed by what they heard from the Portuguese Christians, several of whom are still to be found in that quarter.

Mr. Greig frequently visited the neighboring villages, and discoursed to the people on the subject of religion. He used to take some tobacco with him, which he divided among those with whom he conversed. This prevented them from feeling that irritation of mind, which he was afraid would arise from what he said; for he used to deal very honestly with them, and reprove them for their sins in the plainest manner. In these labors, Mr. Brunton, who occasionally visited the Rio Pongas, took a part. Sometimes Mr. Greig acted as his interpreter; and sometimes he himself attempted to address the Susoos in their own language. In this manner they preached the gospel in all the villages in the neighborhood. Sometimes the people asked them, why they did not baptize them like the Portuguese, and appeared willing to be baptized. But this was a measure about which they had determined not to be hasty. Indeed, they never had sufficient ground to think that any of them were duly convinced of the evil of sin, or that they received the truth in the love of it. There was reason to fear that their attention to the sabbath, and their laying aside several things of which the missionaries disapproved, proceeded chiefly from their kindness to them, and not from the influence of religion on their heart.

Such was the state of the mission, when a period was unexpectedly put to the valuable life of Mr. Greig, under circumstances of a peculiarly affecting

nature. In January, 1800, only a few days after Mr. Brunton had parted with him, seven men of the Foulah nation, who were travelling through the country, came to pay him a visit. Mr. Greig treated them with the greatest kindness; and with the view, no doubt, of recommending the gospel to them, he amused them by showing them a number of European articles which he had in his possession. In this manner, they spent the evening very cheerfully together; and as a further expression of friendship, he allowed three of them to sleep in his house. This act of kindness, however, proved fatal to himself. The barbarians, impelled by an ardent desire of the articles he had shown them, rose in the night, and murdered their friendly host, by cutting his throat with a razor. Some of the boys who were intrusted to his care, were in the house at the time; but they were all asleep except one, who was so frightened when he saw the Foulahs begin to execute their bloody purpose, that he endeavored to conceal himself as quietly as possible. Fantimania, who had taken Mr. Greig under his protection, was extremely sorry at his death, and he, together with some others of the Susoo chiefs, endeavored to apprehend the murderers; and it was reported that they had taken two of them in the Foulah country. Several persons of that nation were detected carrying away his property about the time he was murdered. They were put in irons, and carried to Freeport; the Susoos were so enraged at them, that it was with difficulty they were prevented from falling upon them, and putting them to death.

Previous to the death of Mr. Greig, the Edinburgh Missionary Society had sent Mr. Robert Alexander to join him in his labors among the heathen; but before his arrival at Sierra Leone, that excellent

young man was no more. Being discouraged by this circumstance, Mr. Alexander resolved to remain for the present at Free Town, and to endeavor to render himself useful in the colony. But finding that the climate did not agree with his health, and seeing but little prospect of success, he soon after left the country, and returned to Britain.

In the mean while, Mr. Brunton, whose constitution had been materially impaired in Africa, was also obliged to leave the country. After his arrival in Scotland, his health was in some degree restored; and at the desire of the Church Missionary Society, as it is now called, he compiled and printed the following works in the Susoo language, with the view of facilitating the labors of future missionaries in that country: A Grammar and Vocabulary of the Susoo language; a Spelling-book for the instruction of the Susoos, with a translation of the Church Catechism; a Catechism in the Susoo and English; A Second Catechism; a Third, or an Historical Catechism; Three Dialogues, the first on the advantage of letters, the second on the absurdity of the religious opinions of the Susoos, and the third on the comparative excellence of the Mahometan and the Christian religion; Christian Instructions for the Susoos, or an Abridgment of the History and Doctrines of the Bible. This may justly be considered as a new epoch in the history of the Susoo country. Never before was any book written, much less printed, in the native languages of the western parts of Africa.

Mr. Brunton's health being at length in a considerable degree re-established, he prepared to set off on a new mission to the countries in the neighborhood of the Caspian sea. Of this mission we shall now proceed to give an account.

CHAPTER II.

TARTARY.

In April, 1802, the Rev. Henry Brunton and Mr. Alexander Paterson were sent by the Edinburgh Missionary Society, on an exploratory mission to the countries lying between the Caspian and the Black seas. Having proceeded by the way of Petersburg, they met with so many difficulties and discouragements

on their arrival in that city, that they almost despaired of obtaining liberty to travel through the Russian empire; but they at length, unexpectedly, found a friend in the person of M. Novassilzoff, a nobleman in the confidence of the emperor, and a lord of his bed-chamber. Through his means, they

immediately obtained the countenance and approbation of government. Passports were granted them, with full liberty to travel through the empire, and to settle in any part of Tartary they might think proper; post horses were ordered for their use; private letters of introduction were given them; and an open letter was written by the nobleman now mentioned, recommending them to the protection and attention of all officers in the country, civil and military. Under these auspicious circumstances, the missionaries proceeded on their journey, and were every where treated with kindness and respect. The magistrates of the places through which they passed, were forward to assist them; and many private individuals likewise showed them the utmost hospitality. Having, at length, arrived in Tartary, they resolved to take up their residence in a village named Karass, containing upwards of five hundred inhabitants, all of whom were Mahometans. It was situated on the east side of the largest of the five mountains called Besh-tow, in about 43° north latitude, and 61° east longitude.

Judging it indispensably necessary, not only to their own comfort, but to the success of the mission, that they should be able to supply themselves with the necessaries of life, independent of the natives, they wrote to Mr. Novassilzoff, their generous friend at the Russian court, acquainting him with the situation they had chosen, and soliciting from the emperor a grant of land and certain other privileges, relative to the ransoming of slaves from the Tartars; particularly that they should have a right to them until they were twenty-three years of age, with the view of training them up in the principles of the Christian religion, and instructing them in the useful arts of life. To this request, they received a most gracious answer from his imperial majesty, who was pleased not only to grant, but highly to approve of their proposals.

Encouraged by these favorable circumstances, the Edinburgh Missionary Society, in April, 1803, sent out a new reinforcement of missionaries, namely, Andrew Hay, John Dickson, John Hardie, Douglass Cousin, and Charles Fraser, several of whom were married, together with the family of Mr. Brunton, consisting in all of fifteen persons. On their arrival at Petersburg, they met with the kindest reception from his excellency M. Novassilzoff, and other friends in that city. Having received letters of recommendation to the governors of the different provinces through which they were to pass, together with a government courier and interpreter, they set off for Karass; and after a journey of about ten weeks, they arrived in safety at that place.

In the mean while, Brunton and Paterson had been

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diligently employed in learning the Tartar language, which differs from the Turkish chiefly in this, that the latter is enriched with numbers of words from the Arabic and Persic. Having written and circulated several short addresses on the subject of religion, they excited a great deal of conversation concerning the claims of Christ and Mahomet, throughout Circassia and the neighboring parts of Tartary. Some of the effendis or doctors frankly confessed, that they were unable to answer the arguments of the missionaries; but still they showed no inclination to embrace the truth, and were even averse to enter into any kind of discussion, concerning the evidences of their religion. The priest of the village, named Abdy, was particularly thoughtful; his mind was sometimes so perplexed, that he could not sleep; he even acknowledged to the missionaries the truth of Christianity, but yet he was afraid to renounce Mahometanism, as he said, that, should he do so, they would soon see his head upon a pole. It was extremely difficult, indeed, to form a correct opinion of his character and views. Sometimes he spoke like a zealous Mahometan; at other times, like a serious Christian. One day, in talking with some people who were connected with the missionaries, he advised them to read the Bible carefully, and to satisfy themselves as to its truth, while they were young. "As for me," said he, "I am a poor, old, miserable man. I know not what to believe. I cannot say that I am either of the one religion or the other. I stand between the two, and am distracted with doubts and uncertainty." At another time, when speaking of the cheerfulness with which they should obey the will of God, he said, "Jesus Christ hath shed his blood for you, and why should you grudge to do thus much for him?"—When conversing with the missionaries, he spoke in a similar style; but it was said, he had been heard to declare, it would have been well for him had he never seen the New Testament. He travelled through the whole country, visiting the doctors and effendis, in order to obtain answers to the objections which the missionaries raised against his creed; but instead of having his difficulties removed, his statement of them rather tended to excite doubts in the minds of some of his learned brethren. He himself possessed a sound judgment, was eloquent, very inquisitive, and rather of a suspicious temper. Though, in the early period of his life, he might have received his religious sentiments without much examination, yet now nothing but the strongest evidence could induce him either to embrace new opinions, or renounce his old principles. Still, however, through fear of the chiefs, and the love of this world, he continued to exercise the office of a priest among his countrymen. He seemed,

indeed, to have persuaded himself, that, on account of the peculiar circumstances in which he was placed, God would not condemn him for professing a religion which he did not believe.

In the summer of 1804, the plague began to make its appearance in the neighborhood of Karass; but as the Mahometans, from their abuse of the doctrine of predestination, seldom think of going out of the way of that dreadful disorder, or using any precautions against it, so they were at great pains to conceal its approach both from the missionaries and the Russians. Some of the chiefs even threatened to put any person to death, who should inform the missionaries of it; and when the Russian general sent some officers, with a party of Cossacs, to inquire concerning it, the Tartars positively denied that they knew any thing about it, though at that very moment it was raging in a village at no great distance. To add to the general distress, war now broke out between the Russians and the Kabardians. Many of the former were in various places murdered by the latter; and though they repeatedly came to an agreement, yet the barbarians were so regardless of their oaths, that they broke them the first opportunity. These disastrous events could not fail to create the missionaries much anxiety and distress. Every day brought them new and alarming reports. The whole family, men, women and children, sometimes slept with their clothes on, ready to fly in case of danger; and more than once, the dread of an immediate attack drove them to the woods. On one occasion, a plundering party of Kabardians carried off three of their horses; and, it was said, they expressed a strong desire to get the native children into their possession. In consequence of these circumstances, the missionaries judged it expedient to leave Karass for the present, and to retire to Georghievsk, a Russian fort, about thirty-two versts distant. It is scarcely possible to conceive the concern which the inhabitants of the village manifested at their departure. Nine Tartars, with carts, went with them to the fort, and Islam Gerry, the sultan, who had uniformly shown himself their warm and decided friend, accompanied them almost the whole of the way.

To aggravate these calamities, the missionary family suffered most severely from the ravages of disease and death. In the course of little more than twelve months, no fewer than six of them were carried to the grave, namely, Mr. Cousin, Mr. Hardie, Mr. Hay, Mrs. Hay, Mrs. Paterson, both of them very useful women, and a child of Mr. Dickson's. Such severe and successive strokes could not fail to be deeply felt, both by the missionaries themselves, and by their friends at home; but it was not long before

others were found to supply the ranks of those who had fallen.

In May, 1805, the society sent out four new missionaries to Tartary, namely, John Mitchell, Robert Pinkerton, George M'Alpine, and James Galloway; two of whom, previous to their departure, had learned the art of printing; and besides other useful articles, they took with them a printing press, and a font of Arabic types, which is the character generally used in that country. On their arrival at Karass, whither the other missionaries had again returned, they lost no time in erecting the press, and in employing that powerful engine for the propagation of Christianity in the country. The first work which they printed, was a small tract in the Turkish language, against Mahometanism, written by Mr. Brunton, who appears to have possessed a very correct knowledge of that language. As a proof of this, it is not unworthy of notice, that many alleged, that the tracts, circulated by the missionaries, were not written by any of themselves, but must have been the work of some Turk, whom they employed for this purpose. Others insinuated, that Mr. Brunton was not an Englishman, as he pretended, but some renegado Turk. Upon the publication of this little work, it created no small sensation in the country, particularly among the effendis. One who had visited the missionaries a considerable time before, with the view of converting them to the Mahometan faith, was not only shaken in his sentiments, but was so troubled in his mind, that, for some nights, he was scarcely able to sleep. He had travelled through Syria, Arabia, Egypt, and other countries, and was one of the most learned and respectable doctors in all that quarter. At first, he was extremely bitter against Christianity, but after he became acquainted with the missionaries, his violence abated; and, for some time past, he had been so very friendly to them, that some of the more zealous Mahometans threatened to kill him on account of his attachment to them. Several other effendis, of the first rank in the country, made no secret of their suspicions respecting the truth of their own religion.

Agreeably to the plan which they had proposed to the Russian government, the missionaries began, at an early period, to ransom some of the Tartars, who were in a state of slavery, particularly some young persons, with the view of training them up from their early years in the principles of religion, and teaching them the useful arts of life, by which means, they hoped, Christianity would be most effectually propagated in the country. Several of the ransomed now professed to embrace the gospel; and as their conduct fully corresponded with their profession, they were solemnly baptized in the name of Christ. Among

others who embraced Christianity, Katagerry, the son of one of the neighboring chiefs, deserves particular notice. He was lineally descended from the khans of the Crimea, and was allied to some of the principal families in the East. Having become acquainted with Mr. Brunton, soon after the missionaries arrived in the country, he early formed a particular attachment to him. Interested by his fine appearance, his superior talents, and his engaging manners, Mr. Brunton, on the other hand, was eager to instruct him in the principles of Christianity; and though he had been educated by a priest, it was not long before the ingenious youth perceived the vast superiority of the gospel of Christ to the religion of Mahomet. Having, at length, openly avowed his belief of Christianity, he was baptized by the missionaries; and, from that period, he was steadfast in the profession of it, notwithstanding the persecution he suffered from his relations, and the derision with which he was loaded by his acquaintance. Some of the chiefs even threatened to kill him, unless he should return to the faith of his ancestors; on other occasions, they endeavored to gain him by the liberality of their promises; but neither promises nor threatenings, neither harsh nor gentle treatment, made any impression upon him. Katagerry, however, was not merely steadfast in his adherence to the Christian faith; he was also zealous in spreading it among his countrymen. He lost no opportunity of recommending it to their attention; he boldly defended it when it was attacked; he argued even with the mollahs and effendis, and labored to expose their absurd opinions, and their wicked practices, to the view of the poor deluded people. This interesting youth afterwards entered into the Russian service; but though, by this means, he was separated from the missionaries, he still retained a strong attachment to them, and, wherever he went, was eager to spread the knowledge of Christianity.

It has already been stated, that the missionaries had obtained, from the Russian government, a grant of land, soon after their arrival in the country; and, at their desire, a person was now sent to Karass, to measure off the ground which they had chosen, amounting in all to six thousand dessatines. Of this, a topographical description was transmitted to the minister of the interior at St. Petersburg, with a request that certain privileges, which were deemed essential to the prosperity of the mission, might be conferred upon them. With the view of forwarding this important measure, it was found necessary for one of the missionaries to visit that city. Accordingly, Mr. Mitchell proceeded thither in May, 1806, and happily succeeded in obtaining all the immunities which they desired. By one article, it was declared,

that they should be exempted from all personal and landed taxes and charges whatever, for the space of thirty years; that, at the expiration of that period, they should pay yearly fifteen copecks for each dessatine of land fit for cultivation; that, in future, they should be subject to no other public charges and imposts whatever; and that they should be forever exempted from civil and military service, and also from military quarters. By another article, it was provided, that the internal affairs of the settlers, respecting religion, the management of their land, their property, and their police, should always be subject to their own direction, or that of a committee chosen by them; and that this committee should have the power of granting passports to all members of the settlement, who wished either to travel into the interior of the empire, or to go abroad. This last was a privilege which had never been granted to any foreign colonists but themselves. The exemption from taxes for thirty years was double the period that any other settlement enjoyed; and while the United Brethren at Sarepta pay for every dessatine of land they have, whether good or bad, the missionaries at Karass are to pay only for those parts which are fit for cultivation.

In April, 1809, the missionaries received a message from a Sonna prince, requesting them to send some persons to instruct his people in the principles of the Christian religion. The Sonna country lies about seven days' journey from Karass, and is said to contain upwards of fifty villages or towns, and about two hundred thousand inhabitants, who, it seems, are professed Christians. They believe, we are told, in one God, and in Jesus Christ, as their only King and Saviour. They pray that God would bless them for Christ's sake, and continue to them the privileges which their forefathers enjoyed. They baptize their children four or five days after their birth, by washing them all over the body. They devote the sabbath to the purposes of religion; and when they swear, they wish that they may be turned to the left hand of Christ at the day of judgment, should their oath be false. In their churches, they have images, some of which, they say, were formed by the power of God. In one of them, there is the image of a young horse, which, according to them, was produced in this miraculous manner. They have likewise, in their places of worship, a number of large books, which their priests read, but do not pretend to explain; their religious services consisting chiefly of singing and praying. Their priests are allowed to marry; and when they officiate in public, they are arrayed in long garments, richly ornamented with silver and gold. They inculcate their children

with the small-pox on the crown of their head. From these circumstances the missionaries concluded, that the Sonnas were Greek Christians, and that, probably, they had once belonged to the Georgian church. They had long been anxious to visit them, with the view of learning more particularly the state of religion among them, and in the hope of being useful to them. Mr. Paterson had already made an attempt to penetrate into that part of the country, but was obliged to return without accomplishing his design; and, from the distracted state of the neighboring tribes, it was at present deemed inadvisable to renew the attempt.

In March, 1810, the whole number of persons belonging to the missionary settlement at Karass amounted to thirty-nine. But besides the persons more immediately connected with the mission, there were in the settlement one Mahometan and two German families; and, since that time, their number has been considerably augmented, by the addition of a great many other German colonists; a measure which, we fear, will not be attended with the best effects, in respect of the mission among the Tartars.

The missionaries had now circulated a considerable number of tracts through the country, and, by this means, had excited a spirit of inquiry among the people. The chiefs, however, were hostile to their circulation, and prohibited their subjects from reading them, under the severest penalties. The Mahometan tribes, to the south of Karass, displayed the most furious enthusiasm in support of their religion. Inspired with a bloody zeal, they threatened destruction to all who bore the Christian name. Paradise, with all its sensual delights, was preached up with more than ordinary earnestness by the effendis and mollahs; and, in consequence of this, a considerable number of the people had already sacrificed their lives in fighting for the religion of the prophet. The missionaries were, in a particular manner, the object of their rage and malice, and they had lately employed means to destroy them; but owing to certain unforeseen causes, their malignant designs were happily disappointed. Though their enemies acknowledged that they were quiet, inoffensive people, they complained that they were zealous in endeavoring to seduce the people.

The Tartars, to the north of Karass, seemed not less determined to oppose the labors of the missionaries and the progress of the gospel. The chiefs and effendis had of late several meetings, to take the affairs of religion under consideration. They passed various laws against those who neglected to attend prayers at the *Muschid*; and they appointed some of their number to visit the villages, and see these

laws carried into execution. About sixty young men, in a village a few miles from Karass, were learning to be priests, in order to obstruct more effectually the progress of the gospel; and the schools throughout the country were crowded with scholars, as the chiefs, who were particularly hostile to the progress of Christianity, earnestly advised the people to have their children taught to read, that they might be able to withstand the arguments of the missionaries, and to defend their own religion. The common people, however, though much intimidated by these proceedings, were not insensible of the violence of the means which were employed to preserve them sound in the faith; and several of the effendis complained, that they did not meet with the same respect from them as formerly.

In March, 1813, Mr. Brunton departed this life, after a painful illness of several weeks. Happy should we have been, could we have spoken of his character and conduct with unqualified approbation; but though he was certainly a man of a vigorous understanding, and possessed a great facility in acquiring languages, as well as various other qualities which fitted him to be a useful missionary among the heathen, yet it cannot be denied, that there were faults in his character, which more than counterbalanced these excellences; and, indeed, toward the close of his life, his conduct was a disgrace to the cause in which he was engaged. It is painful to record such circumstances; but impartiality demands it of us. Let not the infidel triumph in the fall of poor Brunton; let the Christian shed a tear over his memory; and "let him that thinketh he standeth, take heed lest he fall."

It is proper here to add, that Mr. Brunton, soon after his arrival in the country, began to translate the New Testament into the Turkish language, or rather the language of the Nogoy Tartars, which is a dialect of it, and which he thought would be understood by most of the Tartars who could read, from the banks of the Volga to the shores of the Euxine sea. In carrying on this work, he derived essential assistance from the translation of the New Testament in Turkish, by Dr. Lazarus Seamen, which was published in England about the middle of the seventeenth century. This work he completed before his last illness commenced; and we are happy to add, that the printing of it was finished a few weeks after his death. The edition consisted of two thousand five hundred copies, and is no doubt now in circulation through the country. The missionaries were also printing an impression of Brown's Catechism in English, for the use of the children in the settlement, who understand that language; and Mr. Paterson had translated it into German, for the benefit of the families of the colonists; but,

owing to some imperfections in the German types, it has not yet been printed.

In August, 1813, the number of the inhabitants of the missionary settlement at Karass amounted to one hundred and sixty-five persons, namely, twenty-five British, six of whom were missionaries, eighteen natives, and one hundred and twenty-two Germans. Since the establishment of the mission, twenty-seven natives have been ransomed, ten of whom have been baptized. Of this number, five have died, some of whom, there was reason to hope, departed in the faith of Christ. One of the baptized, and four of the unbaptized, had run off to the Kabardians.*

For several years, owing to the situation of the country, with the plague, and the perpetual irruptions of the hostile Tartars, the missionaries had been almost constantly obliged to confine themselves within the walls, or rather palisades, of the settlement; and even there were scarcely free from danger, though protected by a guard of Russian Cossacs. They had repeatedly to take refuge in Constantingorski (a Russian fort in the neighborhood), or in Georghievska, a fortified town about thirty miles distant from Karass. To this latter place, indeed, they were mostly compelled to remove in August, 1813, and continued there until the close of the spring of 1814. Happily the printing of the New Testament was completed; so that the binding of it was carried on at Georghievska during the winter. Here also they found more favorable opportunities for conversation with the natives, and for the distribution of tracts and the New Testament, than at Karass.

As soon as the weather permitted, in the spring of 1814, Messrs. Dickson and Galloway were sent to visit Astrachan, where they remained two months, endeavoring to excite the attention of the Mahometans in that city to the gospel. In June, they returned to Karass, where the other missionaries had again settled.

Scarcely had they got home, when, in consequence of the urgent request of the Russian minister of the interior, and at the express desire of the emperor, who had uniformly manifested a cordial interest in the success of the mission, the brethren despatched Messrs. Mitchell and Fraser to Orenburg, on the lines of Siberia, to look out a more eligible station than Karass. At Orenburg, the lieutenant-general of the province received the missionaries with kindness, and seconded their views with his personal influence. A piece of ground was soon selected, of which a free grant was made by the Russian government to the mission, with a view to its secure and permanent establishment.

* The preceding pages on the Scottish mission are extracted from Brown's History, which goes no further than 1813.

In May, a letter, addressed to all the missionaries, was received by the brethren at Karass, from two of the principal effendis in the Kabardian country. They begged an Arabic and a Turkish Testament, and used, among others, the following remarkable words: "*We are friends to the saved of Jesus, and to the lovers of his glory. We wish to see the statutes of the New Testament, and to compare it with the Koran. All who keep the statutes of the New Testament, we hold as friends.*" This request was joyfully and liberally complied with. The prospects at this time were more encouraging than at any former period.

KARASS.

All the missionaries, with their families, continued to reside at Karass, the original settlement, until June, 1815, when a division of them took place, for the purpose of occupying the new stations at Astrachan and Orenburg. These stations will be duly noticed under their proper heads. Messrs. Paterson and Galloway remained at Karass; and their attention was chiefly confined to the education of the ransomed natives, and the conduct of affairs in the settlement. In the mean time, they endeavored to circulate tracts and copies of the Scriptures around them. The ransomed natives at Karass were said to pay attention to their education; and such of them as had received their freedom, and been baptized, to conduct themselves with propriety.

The young sultan Katagerry came to St. Petersburg during the summer of 1815, where he resided for some time under the eye of Messrs. Paterson and Pinkerton, who had the happiness of seeing and testifying that his conduct was in all respects that of a Christian. Having obtained his discharge from the military service, he was induced to visit England and Scotland, in order to qualify himself more thoroughly for Christian usefulness among his countrymen. He accordingly went to London in 1816, and prosecuted his studies there for some time with great diligence.

In the summer of 1816, Mr. Paterson made a tour in the Crimea, to distribute Tartar Testaments and tracts. Leaving Karass on the 10th of May, accompanied by one of the ransomed youth, he proceeded toward the Peninsula, through the steppe between the Kuma and Teherkask, on the Don; visited Rostof and Mariapol, on the sea of Azoph, entered the Crimea at Perecep, traversed it southward by Kostov and Sympheropol, then eastward by Theodosia or Kaffa, and Kertch; whence crossing the straits of

Jenicale to the isle of Taman, they returned homeward by the Kuban; reaching Karass in safety on the 18th of July; though Mr. Paterson's health was considerably injured by the fatigue of travelling and the state of the weather. His spirits, however, were continually revived, and his thanksgiving to God called forth by the reception which he himself and the object of his journey met with, not only from the friends of the Bible society, of whom there are many, but by the population of every description. Wherever he halted, he was instantly surrounded by multitudes, pressing with eagerness for copies of the Word of Life; disappointed if their wishes were not instantly complied with, and not to be repulsed till they had gained their object. Sometimes from the top of the cart on which he rode, in the market-places of the towns, or in the midst of an open place, he would stand for hours together, talking to the listening and wondering people, concerning the great truths contained in the sacred volume, which he was about to put into their hands. At other times, he would sit in the midst of a group at the foot of a tree, and read to them portions of the Scriptures, unfolding their meaning as he went along; addressing them on the value of their souls; or replying to the questions and objections which were suggested to them by what he said.

The following extracts from his journal will be read with peculiar interest:—

“At a village between Mariapol and Perecop, a number of people, among whom was the headman of the village, came with a young mollah, and begged a New Testament. I gave him tracts, but he earnestly begged a Testament. He said he would read it in the Mejed, and pray for the welfare of my soul. I told him that the effendis would not allow it to be put into the Mejed, or to be read there; but the people insisted to the contrary, and said that the house belonged to them, and not to the effendis. After some conversation, I solemnly addressed the young mollah, and delivered the New Testament into his hands. He went away very happy. The headman also begged a tract and a Testament for his son; and the people of the village urged me to stay with them some days.

“At this place, my young friend Shattuse (who three days before had received a New Testament) came up to me on horseback, saluted me after the Eastern manner, and kissed my hand. He had brought his New Testament bound in his bashluk, or covering for the head, and I suspected that he had been ordered to give it me back. But how agreeably was I disappointed to hear him tell me that he loved the New Testament; that he had left his mother's house, and was determined to follow me wherever I went, and

become my son! He said his friends and the mollas had advised him to do so. He accordingly proceeded with me on my journey through the other villages.”

At Koslov, “sitting and musing in my lodgings on the obstinacy of Mahometans, and revolving in my mind the best means to employ in order to induce them to receive the truth, in came a company of Jews, and sat down at my side, and entered into conversation with me on religion. I spoke to them, and read portions of the New Testament to them. One of them opened a copy, and read to his countrymen two or three chapters. He read it with ease, and earnestly requested that I should give it to him. I told him that it was the New Testament; that I had brought copies of it to give to Mahometans; and that I was afraid, though I should give it him, that he would not read it, as it contained the history of that Jesus whom their forefathers crucified, but whom we believed to be the promised Messiah, and the Saviour of the world. He said that if I would give it to him, he *would* read it, and stood as much in need of it as the Mahometans did. His brethren also made intercession for him, and said, ‘We wish ourselves to learn what is contained in the New Testament.’ After some hesitation on my part, but anxiety on theirs, I thought it might be of advantage to the young man, and therefore gave it to him, and exhorted him to read it. Several more Jews who could read Turkish came forward, and made the same request; but I was obliged to refuse them. One, however, was peculiarly urgent, and would not go away, and used many arguments to induce me to give him one, but for a long while without effect, my whole stock being now reduced to eight copies. He at last said, ‘Give me this book; it had been good for me that I had never seen it, unless you give it to me; it may be of eternal advantage to me.’ After such expressions, I could not withhold it from him any longer, but gave it to him as the Word of God, and exhorted him to read it. Here truly,” adds Mr. Paterson, “there is a field for Bible and missionary societies; the first in putting the Holy Scriptures into the hands of the people; and the last for explaining them, and preaching the gospel of Christ in simplicity and truth.” During this tour, also, he found at Bakcheserai a Tartar translation of the Old Testament, which he sent to Astrachan.

In the beginning of May, three or four hundred Tartar families, having left the Kuban, came and settled in the vicinity of Karass, and thus within the reach of missionary exertion and influence. Information also was received concerning the tribe of Ossatinzes or Ossatinians, who live in the mountains to the south and south-east of Karass, near to Mosdok,

which encouraged the hope of introducing the gospel among them. But the most interesting event this year, after Mr. Paterson's return, was a visit of Mr. Galloway to the Trukmen or Turkomans, in the month of October. The Trukmen are a nomadic and pastoral tribe of Tartars, who inhabit chiefly the great Kitzliar steppe, between the Kuma and the Terek, eastward from Karass towards the Caspian. They seldom, if ever, settle in villages. Their language approaches nearer to the Turkish than that of the other Tartars; and in consequence of the nature of their occupation, their spirit is less ferocious, and their habits more gentle and domestic. During Mr. Galloway's visit to them, the cart in which he travelled, like that of Mr. Paterson in the Crimea, was surrounded by crowds earnestly requesting books, and saying, with every appearance of deep interest, that they wished to know the way of salvation. With two effendis, in particular, Mr. Galloway had much conversation of an interesting character; both of whom seemed disposed to inquire seriously into the truth of Christianity, and one of them had come a whole day's journey to get a New Testament. Mr. Galloway dwelt particularly, and in the hearing of the people around them, on the scriptural account of the divinity of Christ, to which every Mahometan so strongly objects, on the nature and design of sacrifices, on the evil of sin, on the death and resurrection of our Saviour, on the impossibility of meriting the pardon of sin and eternal life, by our own works or observances, on the necessity of spiritual worship, and on the great and essential difference between the Christian doctrine of a state of future happiness in heaven, and the dreams of carnal pleasure which the disciples of the Koran entertain respecting the enjoyment of their sensual paradise. Having already distributed all his books, he regretted that it was not in his power to give the effendi a copy of the New Testament. He even endeavored to prevail with a priest to give back for this purpose a copy which had been given him; but the priest replied that he had as much need of it as the effendi, and could read it equally well.

Of the Naiman village near Karass, the missionaries make a remark, which may perhaps be extended to missions in general. The number of the priests tends to keep the people in awe, and gives them greater confidence in their delusions. *It would surely be good that the teachers of Christianity, sent among the heathen, should bear some proportion in number to those who teach a false religion.*

In September, 1817, Mr. Galloway paid a second visit to the Trukmen, and the Kara Nogay Tartars, who inhabit the great steppe to the south and east of Karass; the result of which served to cherish the

hopes inspired by the incidents of his former tour. Of Baba Khan Haji, the effendi whom he mentioned before with such interest, he again speaks favorably; though the fear of exposing himself to the fury of the more bigoted Mahometans led him to temporizing measures, scarcely consistent with a state of real conversion. In a very close conversation that Mr. Galloway had with him, he said, "You see that I live among a people furious in their religion, being yet ignorant; and every thing respecting Christianity is yet new to them; but you should believe that I believe the Christian religion in my heart, for I see it to be the only way of salvation." When Mr. Galloway told him that Jesus would be ashamed of those at the last day, who would not confess him in this world, and asked him to receive a New Testament that he might see a full account of the truth, the Haji replied, *that he must have a little patience, and he would receive a copy in the field at some distance, which he would read secretly.* This accordingly was done. Oh, how true, how very true is it, every where, and in every age, that *'the fear of man bringeth a snare!'*"

Seid Ouchli Mahomed, an effendi residing in the mountains, a man of very considerable acuteness and learning, at this time excited much interest. On Mr. Galloway's reading and explaining to him a portion of the New Testament, he frequently became enraged, but still discovered a desire to hear more about the gospel, and, when Mr. Galloway left him, took a copy of the New Testament, the Psalms, and some tracts. At a subsequent interview, he took Mr. Galloway by the hand, and said that he saw the books which he had received to be no vain books; expressing at the same time a wish that God might fulfil the desires of the missionaries respecting the salvation of his countrymen. "I see myself," he continued, "to be more vile than a beast, on account of sin." On the evening of the same day they again met, when, says Mr. Galloway, "he took me aside, and told me his mind was very uneasy about religion; that he was certain that more than one half of the Koran is not to be practised; but that he did not yet see clearly through the doctrines of the New Testament, nor know what he practised in religion; and desired me to instruct him more fully. The tears were in his eyes, and I could hardly refrain. He told me that the people among whom he officiated had only of late embraced Mahometanism, and are extremely ignorant; and that he had formed the plan of taking away privately a number of our books, to distribute among the students, and others who can read, that they might be acquainted with the doctrines contained in them, before their minds were settled in any other."

Nor is this the only instance in which it is to be hoped the seed of divine truth has, to a certain extent at least, been fixed in the heart of some of the natives. A young man named Shora, in particular, visited the missionaries in August at Karass, and continued with them nearly a whole day, listening attentively to passages of the New Testament and the Tartar Catechism. Even then Shora confessed that he believed that Christ will judge the world at the last day; "the first time," says Mr. Galloway, "that I ever heard a Mahometan make such an acknowledgment." In the following November, Shora professed to believe the principal doctrines of Christianity. He wrote to Mr. Paterson a short letter from the Kabardian country, which contained these interesting sentences—"O, if I could openly profess the religion of our dear and honorable Messiah! That your religion is true and righteous, I now believe. I would rejoice to join you in observing the religion of Jesus Christ. I beg that you would take ten books (i. e. copies of the New Testament) and deliver them to me in the quarantine, that I may circulate them."

The introduction of the New Testament and tracts into the schools of the priests was regarded as a circumstance of the most auspicious kind. Not only did Seid Ouchli Mahomed fulfil his promise of putting them into the hands of his scholars, but an effendi living on the Kuban wrote a book consisting solely of extracts from the New Testament, of which many students about the Kuban took copies for their own perusal.

Several motives induced the directors of the Scottish Missionary Society this year to deliberate on new arrangements with respect to the mission at Karass. The natives from the beginning, it seems, considered the grant of land to the mission as an intrusion on their possessions. The Kabardians moreover identified the missionaries with their protectors the Russians, against whom they indulge particular enmity; and this occasioned the expense to the Russian government of annually maintaining one hundred and twenty soldiers and Cossacs, almost wholly for the protection of the settlement, for twelve years. The society therefore agreed at this time to surrender two thirds of the land originally granted to the mission, retaining the other third for the sake of important civil privileges connected with a grant of this nature.

In June, 1820, the Rev. John Jack was added to the mission. Some of the boldest Mahometan opposers at this time began to express their fears and their regret that the Scriptures were circulated in a language understood by the people. The missionaries pressed on steadily in the path of success opened before them; and Messrs. Galloway and Paterson, in particular,

visited the Tartars in the neighboring steppes. They could perceive a very favorable change in the feelings of the natives, in three respects—a sensible diminution of bitterness against the truths of the gospel; an abatement of their horror of being called "*Giaours*," that is, infidels, by their countrymen, for renouncing Mahometanism, and a growing indifference to the peculiar rites of their own religion.

Messrs. Glen and Dickson also undertook a journey of investigation on the west coast of the Caspian. Nearly two thousand Jewish families were found in Derbent on the west and Bucharia on the east of that sea; for whom two hundred Hebrew Testaments and two hundred and thirty copies of the Prophets, with suitable tracts, were obtained of the London Jews' Society.

Some difficulty having arisen upon a point of importance, the proper education of the children of missionaries, it was resolved by the directors to establish a seminary at Astrachan, to receive the children when they shall have arrived at an age when their education cannot properly be conducted at those stations, consistently with the missionary labors of their parents. This measure obviates the necessity of sending any of the children of the missionaries home, at a great expense and much inconvenience. In such seminaries, also, promising native youths may be trained up as teachers of their countrymen.

In 1822, the missionaries thus speak of their labors:—"We have almost daily intercourse with the natives, either in their own villages, or when they call on us. We read and explain chapters of the New Testament and tracts. Their attention can seldom be kept alive to a long discourse. Their offends are apt to enter into disquisitions concerning the freedom of the human will, the origin of evil, &c. Against the divinity of Christ, and his being called the Son of God, they frequently raise objections. *They, however, think that Islamism is a cause which is losing ground in this quarter.* The people are turning careless about in their esteem; prayers are not punctually performed; others do not keep the fast; some doubt whether prayers for the dead can be of benefit, and grudge to pay the fees required on these occasions. The power of the sword cannot now be exercised, and little attention is paid to exhortation." Two converts were baptized this year.

The mission about this time was visited by Drs. Pinkerton and Henderson, who gave to the directors of the society in Scotland a very favorable report of all the mission family.

After 1823, however, a cloud seemed to settle on the mission. An indifference and insensibility of the most painful kind was apparent among the Tartars

and Persians, which resisted every effort of persuasion. And in 1825, Messrs. Dickson and Mitchell were withdrawn from Russia. Only Mr. Galloway remained to prosecute his labors of love, by itinerating and preaching; which he has continued to do up to the last dates, and not entirely without success. In 1832, we find him preserved through the ravages of pestilence and war, exulting in the conversion of a Tartar named Ivan, who promises well. The other missionaries, partly in consequence of the indifference of the people, and still more on account of the anti-biblical revolution in Russia, and the arbitrary restrictions imposed upon their labors by the government, were transferred to other fields of sacred toil, in the East and West Indies; which see under their proper heads.

ORENBURG.

Orenburg is the capital of the government of that name in Russian Tartary. It has a population of about 10,000 souls. It is the great thoroughfare from Siberia to the European provinces of Russia, and the constant resort of an immense number of Tartars, Calmucs, Bueharians, and other tribes.

At this place, Messrs. Fraser and Macalpine arrived from Karass, with their families, after a journey of near one thousand five hundred miles, on the 26th of July, 1815. They were received with great kindness by the governor, who did all in his power for their accommodation and comfort. They immediately commenced acquiring an accurate knowledge of the Tartar language in use in that quarter, with a view to a revised edition of the New Testament, to be printed at Karass. They also embraced every opportunity of conversing with the natives on the subject of Christianity. Their efforts were chiefly directed to the Kirghisian Tartars, who, though attached to the doctrines of Mahomet, discovered some desire of religious instruction. One of the ransomed Kabardians, who accompanied the missionaries, seemed to enter deeply into the missionary spirit, and afforded great aid. And the Kirghisians seemed so much interested as not only to listen with avidity both to preaching and devotional exercises, but no fewer than twenty-five families, at the time when the Mahometans are accustomed to kill their annual sacrifice, resolutely abstain from this idolatrous rite; openly avowing that they had learned from their friends (the missionaries) that God himself had provided a Sacrifice; that it was therefore unnecessary for them to offer any, and that they were determined to refrain from such a practice

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in future. They also manifested their readiness to send their children to be taught to read by the missionaries.

The health of Mr. Macalpine failing in 1817, he was obliged to return to Scotland. In his absence, Walter Buchanan, a converted Karbadian, labored among the Kirghisians with great fidelity and some success. A young Kirghisian, named Mollonazar, became a convert from Mahometanism, and joined in efforts to win his countrymen. Achmet, another young Mahometan, was so impressed with the truth, as often to be heard crying out with seeming earnestness, "*Ai Chodai mene Aujul-dan aer masin,*" i. e. "O God, never separate me from the New Testament."

Indeed, at this time, the Kirghisians seemed about to receive the gospel. A chief of one of the hordes that roam in the vicinity, earnestly desired a missionary to come and instruct his people.

In September, 1818, the Rev. Dr. Ross and Messrs. Gray and Selley were added to the mission. And the New Testament in Orenburg Tartar was soon after finished by Mr. Fraser. The missionary establishment at Orenburg now assumed an aspect of the highest promise. But just at this interesting period, it pleased God, *whose ways are not as our ways, nor his thoughts as our thoughts*, to alter the whole aspect of affairs, by the removal of the Kirghisian tribes from the neighborhood; an event which led, after several years of ineffectual effort, to the final abandonment of the mission. This conclusion, however, did not take place until 1824; when the directors of the society in Scotland, finding that the prospect of benefiting the Kirghisians (for whom this mission was chiefly designed) had entirely vanished, in consequence of their great distance and disordered state, judged it their duty to recall their missionaries. "To withdraw the light of salvation from a country," they remark on this painful occasion, "and to abandon it to all the darkness of Mahometanism or idolatry, the directors are aware, is a most serious step; but, on the other hand, to waste missionary strength, and to expend pecuniary resources at a post where there is little prospect of success, while they might be employed in illuminating some of the other dark places of the earth, which are consequently left without the knowledge of Christ, is a consideration of no less magnitude. While, therefore, the directors have resolved to abandon Orenburg, it is in the hope of employing their resources in cultivating some richer and more productive soil than the barren wilds of Siberia."

During the existence of this mission, in all about nine years, not much short of 10,000 copies of hooks of Scripture, or of Christian tracts, were put in circu-

lation in the vicinity of Orenburg. The great day will declare the result. One fact, however, speaks powerfully. Of Allimburt, a Kirghisian, the following remarks, made in 1820, on hearing the gospel, are preserved: "These words must be the words of God, for they go to my very heart as soon as I hear them; convincing me that I am a sinner before God, and that I deserve nothing but to be sent to hell, where mercy is gone forever. But the words of our Mahometan priests and of the Koran never affect my heart in this manner. All that they tell me is, that if I mind my prayers and my washings, and keep my beard neat, I shall get to heaven. But now I see that none can get there but by Jesus Christ; for he is the only way to heaven."

CRIMEA.

The Crimea is a peninsula of European Russia, on the Black sea. It is two hundred and eight miles long, and one hundred and twenty-four broad; the northern part consisting of open pastures, the southern highly romantic. The native inhabitants are Tartars, who profess Mahometanism. This territory was ceded to Russia at the peace of 1791.

Mr. and Mrs. Carruthers, accompanied by James Peddie, one of the ransomed youths, arrived here on the 9th of May, 1821. Dr. Ross, from Orenburg, with Mr. Glen, joined him June 15th; Mr. Glen, however, only as a temporary counsellor from Astrachan.

The missionaries assembled at Bakeheserai, a highly romantic situation, regarded by the Tartars of the Crimea as the seat of learning. From this place, which they made their head-quarters, they entered on a series of excursions through the Crimea, with a view to select a suitable situation for their labors, and also for their projected experimental school; as well as to inquire into the condition of the people, in respect to education. The plan of the seminary, on being proposed to the emperor Alexander by the sultan Katagerry, received his cordial approbation. In reference to the interview between the sultan and the emperor of Russia, Mr. Knill wrote thus from St. Petersburg:—"His imperial majesty, with all the kindness and affection of a genuine Christian, encouraged the young sultan to press on in the ways of the Lord, assuring him of his support and protection; and concluded by saying something like this, 'You must expect trials in your work. Every man who opposes errors will have trials; but if you should be so happy as to bring one Tartar to the faith of Christ, you will be well repaid for all your toil.'"

The sultan arrived in the Crimea the 17th of November. After remaining about a month with Mr. Carruthers, he removed to Sympheropol, the modern capital of the Crimea, and took charge of the seminary of education. Mr. Carruthers continued at Bakeheserai, studying the language, and laboring to convert the Tartars, until the anti-biblical revolution in Russia of 1824; when the directors found it necessary to appoint him to a more promising station, and the Crimea mission was, at least for the present, suspended. Dr. Ross had been previously removed to Astrachan.

The sultan Katagerry, though not officially connected with the society, continues, with his characteristic ardor, to labor for the instruction and salvation of his countrymen. He employs a Tartar teacher at Sympheropol, though the seminary has been necessarily given up, and the Scriptures are used as books in his school, to impart Christian instruction to the Tartar youth.

NAZRAN.

This is a Russian station among the Inguish, on the river Soundje, near Vladikavkas.

A mission was formed at this place in June, 1821, by the Rev. Mr. Blyth. He found the Inguish a warlike and turbulent people, some of whom professed Mahometanism, but the most part no religion at all. He had, however, already gained their confidence, and was laboring hard at their language, when a sudden stop was put to his plans by a direction of the governor-general of the province to quit Nazran, and proceed to another station. Mr. Blyth retired to Astrachan; but the tender expressions of attachment which he received from the people at parting, consoled him with the hope, that, short as his labors had been among them, they had not been in vain.

ASTRACHAN.

Astrachan, or Astrakhan, is a viceroyalty of the Russian empire, extending from 46° to 52° north latitude. It contains 293,000 square miles, and about two millions of inhabitants. It is bounded north by the country of the Bulgarians and Bushkurs; south by the Caspian sea; west by the Wolga; east by a long chain of mountains, which separates it from Tartary. The summer is long and hot; the winter, which lasts three months, is very severe. Of this province the city of Astrachan is the capital. The city is

thirty-four miles from the place where the Volga enters the Caspian sea. It is the see of a Greek archbishop and of an Armenian bishop. It has twenty-five Greek churches; two Armenian do.; twenty-six Tartar mosques; one Indian temple; a seminary for priests, a high school, a botanical garden, and many manufactures. It contains three thousand eight hundred houses, and thirty thousand inhabitants, besides twenty thousand people, who spend part of the year there on account of the fisheries.

Messrs. Mitchell and Dickson arrived with their families at Astrachan, June 25, 1815; and as soon as the emperor's sanction was obtained, which was not till the 17th of August, they commenced their missionary labors by distributing copies of the Turkish New Testament and tracts. These were eagerly received by the Tartars residing in the city, or visiting it for the purposes of commerce. Many of them were carried to a great distance, and some even into the very centre of Persia, and as far as Ispahan. Much opposition was experienced at first, from the more bigoted Mahometans; but it seemed gradually to abate. A printing-press was immediately established under the patronage of the Russian Bible Society, and went into effective operation. Three of the ransomed Tartars accompanied the missionaries to this city, and proved very useful, particularly James Peddie and Andrew Hunter.

The importance of Astrachan, both as a central station for missionary exertion, and as the seat of an establishment for translating and printing the Scripture in the various languages of Asiatic Russia, was fully confirmed during the year 1816. In March, 1817, Mr. Mitchell wrote as follows:—"In the course of last month, we have had frequent visits from Mahometans of various nations; and particularly from Bucharian pilgrims, of whom there are at present about thirty-six in this place, on their way to the Kaaba. Scarcely a day passes but we have a visit from some of them. They in general converse freely on the subject of religion; and several of them have been furnished with New Testaments, and copies of our tracts. One day, not long ago, we were visited by four of these pilgrims, three of whom we had not seen before. Two of them requested Persian Testaments; and another an Arabic tract. One of them was a learned effendi, and well versed in the Arabic, Persian and Tartar languages, and discovered a strong desire for a copy of the Arabic Bible, which he read and understood with ease.

"Here we may remark, that few places are to be found more suitable than Astrachan for distributing the Scriptures in Arabic, could we procure them. All learned Mahometans, of whatever nation or language

they may be, study the Arabic, and generally prefer it to their mother tongue. From every nation between the Indus and the Black sea, merchants resort to this place for the sake of traffic. These are not few in number; and to these we may add a great number of pilgrims who every year pass through this city. Some of these come from a great distance; and when they are on their way home, copies of the Scriptures in Arabic could be conveyed, by their means, to many remote Mahometan nations."

"Perhaps," continues Mr. Mitchell, "there are nearly as many languages spoken in the mountains of Caucasus, as there are between the Indus and the Ganges; and not the smallest effort is yet made to translate the sacred volume into any of them. Thus, while the attention of Christians in general seems to be turned to other parts of the globe, Mahometans in this quarter are using every means in their power to bring the numerous tribes over to their religion. And in this, their efforts are but too successful; for, from every account that we have received, they are accomplishing their end very fast."

On the 6th of October, 1817, Mr. Glen and his family, who had been sent out from Scotland the preceding May, arrived safely at Astrachan. On their way from St. Petersburg, they proceeded by water down the Volga, and found that route, in respect both of ease and comfort, to exceed every expectation they had formed of it. Mr. Glen's journal contained much important information touching that great inland communication by water in the Russian empire. Mr. Glen had taken with him a young family of five children, all boys; the eldest two of whom were twins, and were only in their sixth year when they left Scotland, and the youngest not five months old. He was the first clergyman of the mission; as neither Mr. Mitchell nor Mr. Dickson had been ordained.

The missionaries, on the 12th of October, 1817, enjoyed an exulting day. Their chapel was then for the first time opened by Mr. Glen, and the regular dispensation of Christian ordinances was established among them.

A Sunday school and a day school were opened for the benefit of the missionaries' children, and of some ransomed girls living in their families. Mr. Glen, in the mean time, applied himself to the study of the Tartar, Russian and Persian languages. Notwithstanding the temporary illness of Mr. Mitchell, the press this year issued eleven thousand copies of tracts or parts of books; more than four thousand of which were bound and prepared for distribution. "And we are assured," say the missionaries, "that books from our depository have found their way already to Bagdat, to many parts of Persia, to Bucharia, and to China;

and we have reason to believe, that there are few of the tribes between the Caspian and the sources of the Indus and the Ganges, of which there are not to be found individuals who have received parts of the Scriptures from us, by means of Armenian merchants and others who received them at our depository."

The establishment of the Russian Bible Society this year also greatly increased the facility for circulating the Tartar version of the New Testament, and other portions of the sacred volume; as the missionaries were permitted to send parcels by post free of expense, and with the utmost security and despatch, to whatever place they had occasion to forward them, under the seal of the Astrachan committee. How interesting and majestic these movements of divine Providence!

Bucharia is the strong-hold of Mahometanism throughout Tartary. Crowds of students come hither from all the surrounding countries, for the purpose of studying the Mahometan religion, and its sacred language, as they esteem the Arabic to be, as well as to make themselves masters of the Persic and the Turkish, the last being the name they uniformly give the Tartar. But who shall say that the reception of the New Testament shall not operate, in this strong-hold, like the sounding of the rams' horns around the devoted walls of Jericho? An effendi employed by the khan of Bucharia himself, took away with him not only a New Testament, but a copy of Grotius in Arabic, with which valuable publication the Church Missionary Society of London had generously furnished the Scottish missionaries.

Pilgrims also from Afghanistan, as they passed on to the Kaaba, called; and, among others, an effendi of that nation, a very accomplished young man, who, they were informed, was also of high rank, being a schah's son; who readily accepted a Persian Testament and an Arabic tract. The very pilgrimage to Mecca was thus overruled as the means of conveying the Scriptures into countries, where, on account of the suspicious jealousy, the virulent bigotry, and the sanguinary laws, there are few, if any, facilities for dispersing them.

Even Brahmins also, of whom many reside in Astrachan, have been favored with the means of salvation; as also eight hundred families of Jews residing in the vicinity, who before appeared to have been completely ignorant of the New Testament. Who will not pray for the dawn of gospel light among the Jews of Endery?

In October, 1818, Mr. M'Pherson joined the mission. Premises for the missionary establishment were advantageously purchased for the sum of £2,500. Mr. Selley, also, from Orenburg, removed to Astrachan,

in 1821, and a new era in the mission commenced. Hitherto the press had been the chief instrument of spreading divine truth; but from this time preaching was entered upon with vigor and effect. Now also became visible *the offence of the cross*. In some, opposition assumed a form of hardihood or degrading superstition, of which the following are examples:—

"If the mollahs (said one) are leading us wrong, they will go into hell, and we will go after them."

"See, here is a book (said another, holding up a small collection of Arabic prayers), which, when I carry about me, neither man nor devil can hurt me."

"Angels (said a third, taking hold of his beard) dwell in our beards, if we only keep them clean; and they will protect us."

In the midst of difficulties, however, the missionaries found abundant encouragement to proceed. In their neighborhood, a wide field was opened for labor among 25,000 Tartars. Mr. Dickson, in the mean time, went on with the work of translation. The progress of the scholars in the school also was encouraging.

Mr. Glen and Mr. M'Pherson, having acquired the Persic language, began, in 1822, to devote a portion of their time to the Persians at Astrachan. They displayed more mildness than the Tartars, and more candor, but still discovered the same spirit of unbelief. It was not long, however, before the first fruits of Persia were gathered in the conversion of a most interesting young man, Mirza Mahomed Ali; the details of whose history the limits of our work forbid us to introduce. His conversion, his meek spirit, his good confession, and his baptism, produced strong impressions on the minds of his countrymen. The mollahs and effendis began to take alarm for the stability of their faith. This alarm was heightened by the political movements of the period. The chief effendi wept when he heard of the defeat of the Turks at the straits of Thermopylae.

Public worship began to be held both in Turkish and Persian. In March, 1824, a quarto edition of the Tartar Turkish Testament was finished at the press. About this time, it pleased the Sovereign Disposer of events to visit Astrachan with the dire ravages of the cholera. Dr. Ross, by the judicious application of the remedies employed in India, was enabled to render important assistance to multitudes in this distressing malady.

Among the consequences of the revolution in regard to the Bible society in Russia, was the breaking up, or at least a suspension, of the missionary exertions at Astrachan, in 1824. Mr. Glen, however, remained in the city to superintend the translation of the Old Testament into Persic; as the British and

Foreign Bible Society offered to engage him in carrying on that important work, subject, however, to the revision of professor Lee of Cambridge, and of other Persian scholars in England.

Some delay in this work was occasioned by another violent attack of the cholera in 1830, which continued twenty-eight days. Mr. Glen writes on the 27th of August thus:—"Such a time the city of Astrachan never saw, in the memory of the present generation at least. The shops were almost all shut, and a universal gloom sat on the faces of the inhabitants. From five to six thousand in thirty days fell victims to it. One half of the adults were more or less affected by it. Some were cut off almost instantaneously. In

one day five hundred were interred; and on another, four hundred and eighty."

The missionaries are now proceeding prosperously with their translations. Of Mr. Glen's Persian Psalter one thousand copies have been printed.

It is worthy of remark, that from 1815 to 1822, the missionaries distributed about 40,000 copies of tracts, Testaments, and portions of the Scriptures, in the following languages and dialects, viz. Hebrew, Tartar, Turkish, Persian, Armenian, Calmuc, Jagatai Tartar, Orenburg Tartar, and Turkish Tartar. Thus truth has been disseminated, nor can the word of God return void.

CHAPTER III.

MISSIONS IN THE EAST INDIES.

BANKOTE. 1823.

BANKOTE, or **Bancoot** (also called by the British **Fort Victoria**), is a country closely set with agricultural villages, on the sea-coast, about sixty miles south of **Bombay**. It has also a town of the same name, containing about five or six thousand inhabitants. It is a particularly healthy station. It belongs to the Southern **Concan**. The language spoken in both the **Deecan** and the **Conean** is **Mahratta**. Of this there are two characters, the **Balbood** or **Nagree**, which is the character of printed books; and the **Mordh**, which is that of business.

The directors of the **Scottish Missionary Society** having resolved to extend its operations to **India**, and to establish a mission on the western coast of the peninsula, the **Rev. Donald Mitchell** and his wife were sent out to **Bombay**, where they arrived in the **Sarah**, **January 2, 1823**. On their arrival, a corresponding committee was formed for conducting the society's affairs, and in **May** following, an association was established in aid of its funds.

In **July, 1823**, **Rev. Messrs. Alexander Crawford** and **James Mitchell** joined this mission. They had acquired a knowledge of the systems of mutual instruction and of the art of lithography; and brought out

with them from **Scotland** a lithographic press, an invention which promises immense facilities for the circulation of the Scriptures and tracts among the nations of the East. The schools which had been collected by **Mr. D. Mitchell**, were now organized on the **British** system, and began immediately to spread and flourish; before the next **March**, comprehending twelve schools and five hundred and one boys, within six or seven miles of **Bankote**. All heathen books were excluded. In **November**, the mission sustained a severe loss in the death of the **Rev. Donald Mitchell**, of whom the directors give a very high character. He had been formerly an officer of the **British** army in **India**; but had relinquished his military commission to qualify himself for the work of **Christ** among the heathen,

In those bright regions of the rising sun,
Where victory ne'er a crown like his had won.

His loss was in some measure supplied in **March, 1824**, by the arrival of the **Rev. John Stephenson** and wife.

In **April, 1824**, a branch of this mission was established at **Severndroog**, a small fortified island on the coast, having the town and fort of **Hurnu** on the

main land, distant about a gun-shot. It is eighty miles south of Bombay, and thirteen or fourteen south of Bankote. It contains about eight thousand inhabitants, with about as many more in villages, of which in the district there are four hundred and seventy-six. Rev. John Cooper and Mr. Stephenson were sent to Severndroog as missionaries. These were joined by the Rev. Robert Nesbitt in 1827. Their plan of operation, like that at Bankote, was to acquire the language, establish schools, circulate books, and engage the natives in conversation on *the things which belong to their peace*.

In both stations there was no difficulty in establishing schools; the great difficulty lay in superintending them. The little value which the Hindoo sets on time, the number of marriages (almost all the boys being married between six and ten years of age), and the number of holy days, form no small interruption to the education of the children. The teachers themselves, indeed, on account of the prejudices, superstition and duplicity common to the natives, need, as well as the children, the strictest superintendence. Under a vigilant superintendence, however, together with the arrangement of the boys into classes, payment of the teachers according to the proficiency of the scholars, and a proper selection of books, a grateful and gratifying progress was made. At Hurnhu, twelve schools were collected the first year, containing seven hundred and twenty-one scholars; of whom twenty-seven were Mussulmans, and the rest Hindoos. In Bankote and Hurnhu together, in 1827, they amounted to seventy schools and nearly three thousand children. They stretched over a tract of country from Goagur to Tulla, an extent of seventy miles. The same year, female schools were for the first time established, and two hundred and eight girls were put under a course of Christian education. Several married females also were induced to avail themselves of these new and valuable privileges. The collection and superintendence of the schools devolved on the wives of the missionaries. The success which eventually crowned their efforts for this object, notwithstanding the difficulties they had to encounter at first, and which seemed to render the attempt almost helpless, illustrates by another striking example the memorable saying of Eliot, "Prayer and pains, through faith in Christ Jesus, will do any thing."

Great difficulties were at first experienced in the management of the lithographic press, in consequence of the high temperature of the climate. These, however, by the skill of a native of Calcutta, were at last overcome, and the press in 1827 sent out 13,000 copies of valuable works, for the use of the missionaries. The preaching of the gospel, also, was now

carried forward with considerable vigor. On the superior importance of preaching as a means of conversion, the missionaries speak admirably.

"Although an intellectual perception of Scripture truth may seem to be as effectually secured by the subsidiary means as by the principal, and though conversions to God might be expected to follow in the one case as in the other, still, as long as the COMMAND of our blessed Lord to the ministers of his church, and the EXAMPLE of his apostles, point so specifically to PREACHING, our great hope is in the annunciation of the gospel to the people face to face; and we dare not concentrate our labors in any other point but this. The exhibition of divine truth, effected by mere written statement, God has undoubtedly blessed; but there are other exhibitions of it, which, from the history of the church, we know, as from the nature of the ease we might have expected, that he has blessed much more.

"It is when the mind of the hearer is brought in contact with that of the speaker; when he is pressed with his serious inquiries, puts himself in the posture of defence, is worsted in his argument, becomes ashamed of his objections, and is obliged to relinquish the point which he had set himself to defend; it is when he marks the countenance and manner of the preacher, is subjected to the powerful eloquence of the word of God, pouring from the lips of one animated with zeal and prompted with compassion; it is when he beholds, not only earnestness and pity on every occasion, but self-possession and meekness in the midst of opposition; it is when an exhibition of divine truth like this is presented to his eye, that the Holy Spirit is most likely to recommend it to his heart, and render it effectual to the conversion of his soul.

"The preacher is in the mean time reduced to the exercise of faith and the use of prayer; without these how dares he approach a company of enemies, and how can he pursue his work among them? Their enmity and opposition send him sorrowing to his only Friend and Supporter; their reception of the word in the slightest degree, increases his earnestness, and enlarges his desires and demands in supplication to Him, who, while He has bestowed the privilege on his servants of planting and watering, has reserved to Himself the prerogative of giving the increase.

"It ought also to be remembered, that it is a very small proportion of the people that can be reached otherwise than by the DIRECT PREACHING of the gospel. The educated are few, the illiterate are many; and the missionary, who does not make every thing bend to the use of the only means which are adapted for the generality of men, while they are at the same time best suited for all, evidently sacrifices a greater interest

to a less, and practically denies it to be one of the peculiar features of the gospel of Christ, that it is a gospel preached unto the poor."

In accordance with these excellent principles, the people not attending public worship, as invited, were visited by the missionaries at their own houses, and tours were undertaken through the neighboring country.

In 1828, Mr. Stephenson removed from Hurnu, wishing, wherever there might be an opening, to devote himself entirely to the preaching of the gospel. "Native soldiers," he observes, "have conquered India for Britain; but European officers led them on, exposed themselves to burning suns, mounted the breach, and fell in the forlorn hope before their eyes; and shall European missionaries think that a useless waste of health and blood, which is expended in going before native missionaries in every act of self-denial, while leading men to Christ, the hope of glory? If we stand back, and listen to the old counsel, 'Master, spare thyself,' the Lord's work will be accomplished, but not by us."

In 1829, Messrs. Stephenson and Mitchell made a tour to the Deccan, and remained a few weeks at Poonah, the late capital of the Peshwa's dominions. Their appearance in that city excited a powerful sensation among the inhabitants, and gave rise to much inquiry concerning Christianity. Encouraged by this, the missionaries, a few months after, visited the Deccan a second time. In the course of this journey, they visited Jijoorce, where they remained six days. For the first three or four, they had few hearers; but afterwards, when the people from the country came in, on a pilgrimage to the temple of Kundoba in the city, they were engaged from morning to night in addressing them, and in distributing books among them. The people in general heard without much opposition, till the day previous to the departure of the missionaries, when the principal Brahmins, who seemed much annoyed with their preaching, presented themselves in great numbers in order to controvert Christianity; but after spending the greater part of an afternoon, reasoning on various subjects, in the presence of a great crowd of hearers, and finding that matters were growing worse instead of better, they went away in a rage, laying injunctions on the people to hear them no longer. The missionaries proceeded to Ahmudnugger, where they had an opportunity of holding forth the word of life to a population of 40,000 souls, and distributing 1500 tracts. They then returned to Poonah. Here the pundits and Shastrees put up handbills, warning the people against attending to them or their books, and denominating Christianity a system of folly

and hypocrisy. Notwithstanding, it is worthy of remark, that the common people heard them gladly. On their return, the missionaries preached the gospel around Bankote, and in some instances it seemed to be heard with attention.

In May, 1830, they made a third excursion to Poonah, and made it the residence of their families during the rainy season. About two hundred Europeans, among others, attended their instructions here; of whom eight, it is hoped, *passed from death unto life*. Up to this time, but one Brahmin had been baptized on evidence of Christian piety. His name was Ram Chundree. Two other natives, who had received the ordinance, turned out ill; but Ram Chundree continued faithful.

After his return in November, Mr. Mitchell removed to Hurnu, to take the place of Mr. Cooper, still, however, making frequent visits to Bankote. At Hurnu, Messrs. Nesbit and Mitchell continued to labor up to the last dates, with persevering diligence, though without any striking success. The schools also, and the lithographic press, are slowly advancing the great object of their mission. Four natives were baptized in 1831. Mrs. Cooper died in the blessedness of the gospel hope, July 4, 1831, at the Nilgherry hills, in the south of India, whither she had been carried for her health. Mr. Stephenson remained in Poonah, laboring with ardent zeal and considerable success among the native Hindoos, the Tamul and Portuguese Roman Catholics, the Protestant Indo-Britons, and the European population.

BOMBAY.

Since Mr. Stephenson's visit to this city in 1828, this has been made a permanent station. While Mr. S. remained, he, in connection with the American missionaries, divided Bombay into five districts, one of which he took as his charge. Their object was the visiting of every house, with the Scriptures and tracts for such as can read, and declaring to all, without distinction, the glad tidings of divine mercy. Many whom he thus visited had never heard the name of Jesus. He was joined here by the Rev. John Wilson, on whom the care of the station devolved after Mr. Stephenson's departure, and who is assisted by Pedro, Manuel and Ram Chundree, native assistants. Four adults have been baptized. There are now seven communicants. At the close of 1831, the latest intelligence, there were in eighteen schools, one thousand

and fifty-eight male, and one hundred and seventy-five female scholars; of these, one thousand one hundred and fifteen were Hindoos; two hundred and eighty-nine were Scripture readers; three hundred and five were tract readers, and five hundred and forty-four were

writers. The number of tracts, portions of Scripture, &c. given away the last year, was very great; the supplies have been principally obtained from the Bombay Bible Society, the Bombay Book and Tract Society, and the mission lithographic presses in Bombay and Hurnu.

CHAPTER IV.

MISSIONS IN THE WEST INDIES.

JAMAICA.

HAMPDEN.

THIS mission was established in 1824. At that time, Mr. and Mrs. Blyth, late of the Tartar mission, were sent out to this place by the Scottish Missionary Society, and arrived here March 22d. Two proprietors of Jamaica estates resident in Great Britain, bear a considerable part of the expense of this mission. Another gentleman, not connected with the West Indies, transmitted a munificent gift of £500, to be appropriated in part to the instruction of the negro slaves. Mr. Blyth met with great encouragement on the estates of his two patrons, who assisted in the erection of a place of worship. Soon after his arrival, he wrote thus:—

“I now perceive that something very wonderful has been going on among the negroes upon a number of estates for many years. The Lord has been very evidently making bare his holy arm, in enlightening and sanctifying many of them, almost without any human instrumentality. They have met for prayer and conversation in private; but they say that they do not know whether they are in the right way or not. Some of them have told me that they do not know how they began to think of religion, but that light came to their hearts. A number of them seem to have a true concern about their souls; and they have mentioned to me that a number more, who were formerly careless about the one thing needful, have become more thoughtful and serious since I came. Many of them are truly grateful that I have come among them. I might mention many interesting things from the con-

versations which I held with the negroes; but I can only at present remark, that I have much ground of encouragement in the work of Christ, and of gratitude to Providence for bringing me among this people.”

At this time, Mr. Blyth had nearly one thousand negroes under his care. A large number were married, and several, on giving evidence of piety, were baptized. Before 1827, Mr. Blyth had extended his labors; preaching regularly once a week at each of the following stations—Hampden, Dundie, Content, Endeavor. He had baptized six adults and twenty-four infants, received one hundred and eight catechumens, and forty-three church members.

“The conditions (he observes) on which I receive catechumens are, that they make a profession of religion, promise to attend to its duties, and to endeavor to live a moral life. If living in a state of concubinage, I require that the parties make a public declaration of their intention to live together during life, and to apply for a formal marriage as soon as practicable. I watch over those who are thus received in regard to their morals, and the regularity of their attendance on divine worship. If they swerve from their professions and duty, I admonish or exclude them; if they marry, and give satisfactory evidence of a change of heart, I receive them, after careful examination, as church members, or, more properly, as candidates for the Lord's supper. With regard to baptism, I make a point of not administering it to any but those who have a sufficient knowledge of its nature, and whose conduct, so far as known, is correct. If infants, I require the parents to be married persons, consistent pro-

fessors of religion, and to engage to use their endeavors to bring up their children in the fear of the Lord."

The children instructed this year were two hundred and ninety. In the schools, Mrs. Blyth greatly assisted her husband.

PORT MARIA.

In January, 1828, Messrs. John Chamberlain and James Watson joined the Jamaica mission. Mr. Chamberlain settled at Port Maria, on the north side of the island, upwards of sixty miles east of Falmouth. He obtained a license from the magistrates, not without some difficulty, and commenced his labors at six different stations, viz. Hampstead, Palmeto Grove, Petersfield, Frontier, Preston and Port Maria. In these places, which he was accustomed to visit in rotation, his instructions were evangelical, systematic, yet simple, and quite successful. Like Mr. Blyth, he found a "people prepared for the Lord."

LUCEA.

Mr. Watson settled at Lucea. This town is also on the north side of the island, about forty-four miles west of Falmouth. It is a remarkably healthy place. It is not large, but has many inhabitants, and the country around it is populous. It is close to the margin of a large and beautiful bay, and is surrounded on all sides, except that which opens to the sea, by a double range of high hills.

Many of the whites favored the mission at this place also; and Mr. Watson soon had under his care two hundred inquirers, and forty-three communicants; a day school of seventy scholars, and from ninety to one hundred Sunday scholars. A convenient house of worship was soon prepared, towards which the magistrates and people liberally contributed. Mr.

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Watson extended his labors to Green Island and Maryland, villages about twelve or fourteen miles distant from Lucea, where he was cordially received.

CORNWALL.

This mission was established in 1830. The place had been previously visited by Mr. Blyth; but on the arrival of the Rev. Mr. Waddel, it was intrusted entirely to his hands. The proprietor of the place, with great liberality, granted him a free furnished house, a piece of land, and one or two servants, with a view to his instructing the negroes on his estates of Cinnamon Hill and Cornwall.

The number of catechumens soon increased, under Mr. Waddel's labors, from one hundred to one hundred and sixty. The children of the estate enjoy peculiar advantages in consequence of the establishment of a school, where they are taught reading and sewing, and also some writing and arithmetic. Mr. Waddel visits several other estates in the neighborhood, namely, Rose Hall, the Crawle, Running Gut, Barret Hall, and the Spring; altogether containing a population of about one thousand five hundred souls.

The latest intelligence from the stations in Jamaica shows a progressive advancement of missionary operations and success, though suffering, in some measure, from the effect of the distressing insurrections at the beginning of the year 1832. Those dreadful scenes, so far from being instigated by missionaries, it is clear were extensively checked by their influence; so that after all the diabolical attempts of persecuting men to excite a prejudice against missions, the more closely facts have been investigated, it has appeared that Christianity has won a new triumph amidst the terrors of that melancholy catastrophe. New stations, also, have been established; at Petersfield by Rev. John Cowan, and at Green Island by Rev. John Simpson.

HISTORY OF THE MISSIONS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

CHAPTER I.

FORMATION OF THE SOCIETY.

AMONG the means which were employed in the providence of God, in awakening the spirit which led to the establishment of the Board of Missions, were the efforts of the missionary societies of Great Britain. A deep interest had been extensively felt in the noble exertions of Dr. Carey and of his brethren at Serampore. Kicherer and Vanderkemp of South Africa were names which were cherished in the hearts of thousands in the United States. The story of the conversion of the outcast Hottentots was read with great delight by many, who never imagined that a foreign missionary society could be established in this country, and who "died without the slight." The missions of the London society, in the South sea islands, though they showed in their early history striking proofs of the "faith and patience of the saints," and of the courage of men, who "hazarded their lives for the name of the Lord Jesus," were not fitted to disturb the indolence of the worldly-minded Christian, nor to overcome the skepticism of the unbelieving. A considerable amount of valuable missionary intelligence had been circulated, previously to 1810, in the pages of the New York Magazine, of the Massachusetts Missionary Magazine, and especially of the excellent Connecticut Evangelical Magazine. The Connecticut Missionary Society, though domestic in its purposes, accomplished great collateral good, by cherishing the true missionary spirit, by diffusing valuable information, and by exciting compassion in behalf of the wandering Indian tribes. The years of the right hand of the Most High, when the Mayhews, Eliot and Gookin, Brainerd and Sergeant, labored with such zeal and effect, were not entirely forgotten. The journals of these beloved men were published in various forms, and somewhat extensively read.

In April, 1783, Samuel John Mills was born in Torrington, Litchfield county, Connecticut. His

mother was a woman of intelligence and of preëminent piety. The attention of Mills was often directed to the subject of missions, by his mother. She frequently spoke of Brainerd, and Eliot, and other missionaries; and as she enlarged upon the blessed cause in which they were engaged, he once heard her say respecting himself, "I have consecrated this child to the service of God as a missionary." This remark was never forgotten. From the first hour of his conversion to Christ, his heart was in the missionary enterprise. Soon after that event, he remarked to his father, "that he could not conceive of any course of life in which to pass the rest of his days, that would prove so pleasant, as to go and communicate the gospel salvation to the poor heathen." For this purpose, he determined, with the consent of his parents, to obtain a public education. In the spring of 1806, he became a member of Williams college, Massachusetts. He was there instrumental of the conversion of several individuals, who have become missionaries in the East, and among the American Indians. In his diary he has the following remark:—"I think I can trust myself in the hands of God, and all that is dear to me; but I long to have the time arrive, when the gospel shall be preached to the *poor Africans*, and likewise to *all nations*." It was, without doubt, a special visitation of the Spirit of God, which, in a manner so remarkable, turned almost his whole attention to plans for the diffusion of Christianity. He gave to the subject a protracted and most serious consideration, before he communicated his views and feelings to any individual. At length, in company with two or three of his more intimate fellow-students, he retired, on a certain day, into a meadow, at some distance from the college, to a place probably familiar to himself, though little exposed to observation and intrusion. There, by the side of a large stack of hay, they devoted

the day to prayer and fasting, and familiar conversation on this new and inspiring theme. Much to the surprise and gratification of Mills, he found that the Spirit of God had been enkindling in the bosoms of his companions the same desires which had been so long burning in his own. The individuals to whom he first communicated his feelings, were Gordon Hall and James Richards, both afterwards missionaries to the East. To the consecrated spot on the banks of the river Hoosac, they often repaired on Saturday afternoons, to dedicate themselves to the service of Christ among the heathen, and to pray for a revival of the missionary spirit among the churches of America. These events took place in the summer or autumn of 1807. In September, 1808, a society was formed by Mills, Hall, Richards, and two or three others, in the north-west room of the lower story of the cast college building. The objects and character of the association are thus stated in the original document:—"The object of this society shall be to effect, in the persons of its members, a mission or missions to the heathen."

"No person shall be admitted who is under any engagement of any kind, which shall be incompatible with going on a mission to the heathen."

"Each member shall keep absolutely free from every engagement, which, after his prayerful attention, and after consultation with the brethren, shall be deemed incompatible with the object of this society; and shall hold himself in readiness to go on a mission when and where duty may call."

The great object of Mills and his associates was now to devise measures to carry their plans into execution. They introduced the subject to the attention of clergymen and Christians, discussing the greatness of the end to be accomplished, and the means to be put in requisition. They republished, at their own expense, two excellent missionary sermons; one by Rev. Dr. Griffin, preached before the general assembly of the Presbyterian church; the other by the Rev. Dr. Livingston, delivered before the New York Missionary Society, for sending the gospel to the North American Indians. They were in the habit of reading these sermons as often as possible, in families, in social companies of Christians, and in religious meetings. They made out a written list of some of the more distinguished clergymen of their acquaintance, and determined to urge the subject upon their attention, until their object was accomplished. Among this number were the Rev. Drs. Worcester, Griffin, Morse, and Dana. Dr. Worcester was the first in whom the missionary flame was enkindled.

Mills was admirably calculated to form measures, and then to put others in motion to execute them.

His whole life affords a fine illustration of the union of ardent zeal and of unaffected modesty. "I had always refused," says Dr. Griffin, "the applications of young men to study divinity with me; but from the love I bore to Mills, I agreed to criticise his sermons at stated times. After the exercise, he would commonly sit, and draw letters very moderately and cautiously out of his pocket, and read passages to me on some benevolent project. At length, I perceived that *studying divinity* with me had been quite a secondary object; that his chief object was to get me engaged to execute his plans. As soon as I discovered that, I told him to bring out his letters and all his plans, without reserve."

Impressed with the importance of increasing the number of young men, who should be willing personally to engage in the missionary service, Mills and his associates endeavored to inspire their fellow-students with the spirit of missions. It was a part of their plan to introduce associations similar to their own, in other public literary institutions. For this purpose, one of their number (supposed to be Edward Warren, afterwards a missionary in Ceylon) left Williams college, and joined Middlebury college. Mills himself had come to the conclusion to transfer his relation to Yale college, and actually made a journey to New Haven, to explore the ground. He took his degree, September 5th, 1809, and soon after became a resident graduate for a few months at Yale college. While there, he became acquainted with the lamented ОВОСКІАН, a native of one of the Sandwich islands, whose name will recur in a subsequent part of this history. In the spring of 1810, he joined the Theological Seminary at Andover. Here he found several of his former companions, who had dedicated themselves to the cause of missions, while together at Williams college. Here he renewed his exertions with his accustomed energy. "I have been in situations to *know*," says the Rev. President Griffin, "that from the counsels formed in that sacred conclave (referring to the association in Williams college), or from the mind of Mills himself, arose the American Board of Commissioners for Foreign Missions, the American Bible Society, the United Foreign Missionary Society, and the African School, under the care of the Synod of New York and New Jersey." He then adds, "If I had any instrumentality in originating any of those measures, I here publicly declare, that, in every instance, I received the first impulse from Samuel John Mills." That these assertions are correct, we presume no one acquainted with the career of Mills will doubt. The association before mentioned, which was formed in Williams college in 1808, came into existence about the time that the Theological Seminary at Andover

commenced operations. The object of the association, it will be observed, was not simply to diffuse missionary information and awaken a missionary spirit, but to establish a mission among the heathen in the "persons of its own members." At Andover, Mills and Gordon Hall, Adoniram Judson, Samuel Newell and Samuel Nott held frequent consultations on this momentous subject, which issued in a resolution to combine their exertions, in immediately establishing a mission to foreign lands. The missionary exertions of Mills constituted his relaxation from study. He had made himself complete master of the subject, and by judicious conversation with his fellow-students, by a careful and unimpassioned presentation of the arguments in the case, he gradually brought a number of them to adopt the conclusion that it was their duty to devote their lives to the great work of preaching the gospel to the heathen.

It was through the instrumentality of Mills, and the advice and coöperation of the professors at Andover, the Rev. Dr. Worcester, of Salem, and the Rev. Dr. Spring, of Newburyport, that, on the motion of the last-named gentleman, the subject was first introduced to the attention of the General Association of Massachusetts, at their annual meeting in Bradford, in June, 1810. We extract the following from their minutes:—

"At a meeting of the General Association of Massachusetts Proper, at Bradford, on Wednesday, the 27th of June, 1810, four young gentlemen, members of the divinity college, were introduced, and presented the following paper:—

"The undersigned, members of the divinity college, respectfully request the attention of their reverend fathers, convened in the General Association, at Bradford, to the following statement and inquiries:—

"They beg leave to state, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and, they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success and the difficulties attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God in his providence shall open the way.

"They now offer the following inquiries, on which they solicit the opinion and advice of this association: Whether, with their present views and feelings, they ought to renounce the object of missions as visionary or impracticable; if not, whether they ought to direct their attention to the eastern or the western world:

whether they may expect patronage and support from a missionary society in this country, or must commit themselves to the direction of a European society; and what preparatory measures they ought to take, previous to actual engagement.

"The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction and prayers.

ADONIRAM JUDSON, JR.,
SAMUEL NOTT, JR.,
SAMUEL J. MILLS,
SAMUEL NEWELL."

This document was written by Mr. Judson. It was referred to a special committee.

The committee made the following report, which was unanimously accepted:—

"The committee, to whom was referred the request of the young gentlemen, members of the divinity college, for advice relative to missions to the heathen, beg leave to submit the following report:—

"The object of missions to the heathen cannot but be regarded, by the friends of the Redeemer, as vastly interesting and important. It deserves the most serious attention of all who wish well to the best interests of mankind, and especially of those who devote themselves to the service of God in the kingdom of his Son, under the impression of the special direction, 'Go ye into all the world, and preach the gospel to every creature.' The state of their minds, modestly expressed by the theological students, who have presented themselves before this body, and the testimonies received respecting them, are such as deeply to impress the conviction that they ought not 'to renounce the object of missions,' but sacredly to cherish 'their present views' in relation to that object; and it is submitted whether the peculiar and abiding impressions by which they are influenced, ought not to be gratefully recognized, as a divine intimation of something good and great in relation to the propagation of the gospel, and calling for correspondent attention and exertions: Therefore,

"Voted, That there be instituted by this General Association, a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures for promoting the spread of the gospel in heathen lands.

"Voted, That the said Board of Commissioners consist of nine members, all of them, in the first instance, chosen by this association; and afterwards, annually, five of them by this body, and four of them by the General Association of Connecticut: Provided, however, that, if the General Association of Connecticut do not choose to unite in this object, the annual

election of all the commissioners shall be by this General Association.

"It is understood that the Board of Commissioners, here contemplated, will adopt their own form of organization, and their own rules and regulations.

"*Voted*, That fervently commending them to the grace of God, we advise the young gentlemen, whose request is before us, in the way of earnest prayer and diligent attention to suitable studies and means of information, and putting themselves under the patronage and direction of the Board of Commissioners for Foreign Missions, humbly to wait the openings and guidance of Providence in respect to their great and excellent design."

Pursuant to the report of the committee, the association proceeded to institute a Board of Commissioners for Foreign Missions, and the following gentlemen were chosen: His Excellency John Treadwell, governor of Connecticut; Rev. Timothy Dwight, D. D., LL. D., president of Yale college; Rev. Calvin Chapin, D. D., of Wethersfield, Conn.; Rev. Joseph Lyman, D. D., of Hatfield, Mass.; Rev. Samuel Spring, D. D., and William Bartlet, Esq., of Newburyport, Mass.; Rev. Samuel Worcester, D. D., of Salem, Mass., and Samuel H. Walley, Esq., of Boston.

"*Voted*, that the gentlemen of the commission belonging to Newburyport, Salem and Boston, consult with the other members, for the purpose of appointing a time and place for the first meeting of the board."

A meeting was accordingly holden in Farmington, Conn., September 5th, 1810. The following gentlemen were present: Governor Treadwell and the Rev. Drs. Lyman, Spring, Worcester and Chapin. The board was then formally organized. Its object was declared to be, "to devise, adopt and prosecute ways and means for propagating the gospel among those who are destitute of the knowledge of Christianity." A prudential committee was appointed "with power to transact any business necessary to promote the object of the institution." The members of the committee first appointed were William Bartlet, Esq., and Drs. Spring and Worcester; Governor Treadwell was chosen president, and Dr. Worcester corresponding secretary.

The spirit with which this meeting was actuated, may be gathered from the following extract from an address then prepared and published:—

"The promise is sure that the Son 'shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession,' and that 'the world shall be filled with the knowledge of the glory of the Lord.' The long-expected day is approaching. The Lord is shaking the nations; his friends in different parts of Christendom are roused from their slumbers, and unprecedented exertions are making for the

spread of divine knowledge and the conversion of the nations. In our own country, the missionary spirit is excited, and much has been already done for imparting the gospel to the destitute in our new and frontier settlements. But for the millions on our own continent, and in other parts of the world, to whom the gospel has never been preached, we have yet those exertions to make, which comport with the Saviour's emphatical directions, and our distinguished advantages for promoting the great object for which he came down from heaven, and labored and suffered."

This may be properly denominated an ERA in the history of the American churches. Christians now began to realize the great fact that their religion is to be *propagated* among all nations. In the political relations of the country it was truly a period of darkness. "There were wars and rumors of wars, and distress of nations." But "at evening time there was *light*." The day-star was rising in many hearts. The Sun of righteousness was soon to rise on the nations with healing in his beams.

The honor of the establishment of the Board of Missions is to be devoutly ascribed to Him, who worketh all things for the advancement of his own glory, and who has given to his Son all the nations of the earth for an inheritance. Every advancing year has deepened the conviction in the minds of the patrons and friends of the enterprise that the spirit and the providence of God remarkably concur in the measures which led to its commencement. Of human agency, Mills and his coadjutors stand in the first rank. The instrumentality of Mills was so set, and was exerted in so many unknown ways, that should err little in naming him as the prime mover, though the palpable results of his labors were less marked than they are. Much credit is also due Judson, Hall, Nott, Rice, Richards, Warren, New and others, "who were not disobedient to the heavenly vision." It has been remarked of Richards, "the self-denial of remaining at home would have been far greater than the going abroad to the heathen. He 'had set his face steadfastly' for the pagan world while in college. A number of individuals, who were prevented by various considerations from actually engaging in missions, gave their hearty cooperation to the labors of Mills and others. It ought also to be distinctly mentioned, in this place, that the gratitude of the American church, through all coming ages, will lie to Drs. Worcester and Spring, for the promptitude and power with which they entered into the suggestions of their younger brethren. The labors of Dr. Worcester were, perhaps, as valuable, during the six months which preceded the meeting at Farmington, as any equal subsequent period. He brought to infant enterprise, a

judgment of the highest order, a courage which gathered strength from difficulties, views of duty remarkably elevated and comprehensive, and the ardor of a primitive missionary. Dr. Morse, of Charlestown, gave to the work a warm and enlightened support. In the western part of Massachusetts, Rev. Dr. Lyman, at the outset, enlisted all his great influence in its favor. On his dying bed, it was one of the subjects which most deeply interested his feelings. In Connecticut, governor Treadwell and president Dwight lent a very efficient patronage.

In January, 1811, a society of inquiry respecting missions was formed in the Andover Theological Seminary. The names of its first members were Samuel J. Mills, Samuel Nott, Luther Rice, James Richards, Jacob Ide, Robert C. Robbins, Simeon Woodruff and Joshua Dean. This association, undoubtedly, grew out of the one established by Mills and his associates in Williams College. Except in extraordinary cases, no one was permitted to join it who did not feel an

interest in the cause of missions. This society now exists in undiminished vigor, exerting no inconsiderable influence upon the progress of the general cause of benevolence. Forty or fifty of its members have already gone far hence to the Gentiles. Soon after its establishment, it published and widely diffused the Letters of Melville Horne on Missions. No publication could have been more seasonable. It took up the subject with the hand of a master, and with the authority of an apostle. By the freshness of its representations, by the nerve of its style and the boldness of its appeals, it gained a hearing from those who had been deaf to the solemn and authoritative commands of the Son of God, and to the cries of the perishing millions of mankind. Buchanan's "Researches," and his "Star in the East," nobly seconded the efforts of Horne. We well recollect the thrill of mingled surprise, and joy, and sadness, which passed through many bosoms upon reading the simple statements and the graphic descriptions of Buchanan.

CHAPTER II.

PREPARATIONS FOR THE ESTABLISHMENT OF A MISSION.

AGREEABLY to the direction of the board, the doings of their meeting, Farmington, together with their address to the public, were printed and extensively circulated. Though a disposition favorable to the great cause was soon discovered on the part of individuals, yet the prudential committee perceived that considerable time must elapse before funds would be given adequate support of a mission upon a promising scale, any part of the heathen world. Four young men, however, Messrs. Judson, Nott, Newell and Hall, held themselves in readiness for the service. Under the circumstances, the committee judged it advisable to send Mr. Judson to England, to confer with the directors of the London Missionary Society. In the mean time, the four brethren had been examined in relation to their qualifications for their work, and generally approved. Mr. Judson sailed for England about the first of January, 1811. The principal object of his attention was to ascertain whether any and what arrangements could be made for a concert of efforts, in relation to missions, be-

tween the American Board of Commissioners and the London Missionary Society; whether, if circumstances should render it desirable, the four brethren could be supported in missionary service for any time, by the London funds, without committing themselves wholly and finally to the direction of the London society; or whether it might be consistent for the mission to be supported in part by the London, and in part by the American society. In the accompanying letter of the board to the secretary of the London society, it is remarked, "that as yet we have no adequate funds established for the support of distant and expensive missions. What may be done in the course of a short time, we know not. It is the desire and prayer of many, that American missionaries may have American support; and we are not without hope that He to whom the silver and the gold belong, will open the hearts of the rich among us for this interesting purpose. Should this hope be realized, and missionary funds to any considerable amount be raised, they will probably be placed under such an arrangement as to be employed either in the East, or

on our own continent, as Divine Providence may direct."

On her passage out, the ship in which Mr. Judson sailed was captured by a French privateer. Mr. Judson was taken to Bayonne, in France, where he was cast into close prison. He was detained so long, that he did not arrive in London until May, just in season to be present at the annual meeting of the London Missionary Society. He remained in England about six weeks, had repeated conferences with the directors of the London society, and returned to this country in August. In the official reply of the directors to the American board, the hope is expressed that the religious public in the United States "will come forward and so fill your funds, that not four only, but forty, may go forth with apostolic zeal, with the zeal of Eliot, Mayhew, Brainerd (names dear to us as to you), and spread abroad in many places the sweet savor of the name of Jesus—ours and yours.

"However, should the commissioners not find it convenient at present to undertake the support of the four brethren, the directors will agree to allow them the same annual salaries as are given to their missionaries, until they are able by some means, not incompatible with their missionary engagements, to procure their own support."

From the reply of the directors of the London society, it appeared that, in their opinion, a joint conduct of missions was not practicable. The plans of the London board were so extensive as to require all the funds at their command.

The result of the application to the London society, we think, is a matter of devout thanksgiving to God. It threw the responsibility of supporting and directing foreign missions where it ought to remain—upon the American churches. By raising up young men in this country, endowed with the spirit and qualifications for missions, Divine Providence seemed distinctly to call on the Christian public for the requisite means for their support, and upon the American board to apply the means and direct the missionary labors. By retaining the missionaries under their own patronage, the mission would be regarded as an *American* mission. These expectations were not disappointed. In the short space of a few months after the organization of the board had become known to the Christian public, Mrs. Mary Norris, of Salem, Mass., widow of John Norris, Esq., left a bequest to the board, of \$30,000. In addition to this munificent gift, about \$1400, in small donations, had been received. Would it not have been, indeed, a reproach to our character as a Christian nation, and as descendants of Britons, had we resigned our missionaries to the London society, under the apprehension that we could not support them?

Soon after Mr. Judson's return from England, the first annual meeting of the board was holden at Worcester, Mass. The prudential committee, in their report, urged upon the attention of the board the importance of immediately attempting a mission in the Birman empire, and another among the American Indians. The board accordingly voted to pay particular attention to the condition of the Caghnawaga tribe of Indians in Canada, and establish a mission among them as soon as practicable. In promotion of this object, they appropriated \$100 to aid in the education of Eleazer Williams, a native of the above-named tribe, with a view to his preparation for the Christian ministry. Messrs. Judson, Nott, Newell and Hall received appointment as missionaries, to labor under the direction of the board, in Asia, either in the Birman empire, or in Surat, or in Prince of Wales's island, or elsewhere; as, in the view of the prudential committee, Providence shall open the most favorable door. Messrs. James Richards and Edward Warren, students at Andover, were taken under the patronage of the board.

Before the close of the meeting, the following important resolution was adopted: "That this board submit to the general assembly of the Presbyterian church in the United States, the expediency of forming an institution similar to this; between which and us there may be such a coöperation as shall promote the great object of missions among the unevangelized nations."

Soon after the meeting of the board, a committee appointed for the purpose, consisting of Drs. Morse and Worcester, and Jeremiah Everts, the treasurer of the board, published an address to the churches, on the subject of missions to the heathen. "No nation," say the committee, "are so able to take an active part in evangelizing the heathen as the United States. With the exception of Great Britain, indeed, no nation but our own has the inclination or ability to make great exertions in the prosecution of this design. Great Britain is engaged in a conflict for her existence with a power which threatens to subjugate the civilized world; yet, besides all the expenses of this unexampled conflict; besides the millions paid for the support of the parish poor, and the immense aggregate of the sums given in occasional charity; besides the vast annual expenses of charity schools, hospitals, and many other benevolent institutions; besides the support of the regular clergy, both of the establishment and among dissenters; besides these and many other expenses, Great Britain spends *hundreds of thousands of dollars* annually, in distributing the Bible, employing missionaries, translating the Scriptures, and other extraordinary methods of dispensing the gospel to

mankind. Our public burdens are light compared with those of England; and there is among us wealth sufficient, abundantly sufficient, to employ all the instruments which will be offered to our hands. We are accustomed to hear many encomiums on the liberality of Christians in England; let it be remembered that these very encomiums will condemn us, unless we go and do likewise."

In the winter of 1811-12, special exertions were used to establish auxiliary societies, and appeals were made in various forms to the friends of missions. About twenty subordinate associations were formed, which remitted to the parent treasury the sum of \$4000.

On the 6th of February, 1812, the Rev. Messrs. Samuel Newell, Adoniram Judson, Samuel Nott, Gordon Hall, and Luther Rice, were ordained in the Tabernacle church, Salem, Ms., as missionaries to the heathen in Asia. A season of more impressive solemnity had hardly ever been witnessed in our country. The sight of five young men, of highly respectable talents and attainments, forsaking friends and native land, and devoting themselves to the perils of a mission for life to a people sitting in darkness and in the region and shadow of death, could not fail to affect deeply every Christian heart. Not less affecting were the views which the whole scene was calculated to bring before the mind, of the deplorable condition of the pagan world, of the riches of divine grace displayed in the gospel, and of the obligations resting upon all, to whom this grace has been given, to use their utmost exertions to spread the gospel through the whole earth. God was manifestly present in the vast assembly convened on the occasion. It was an unaccustomed spectacle. Many tears were shed, and many vows of renewed consecration to Christ were, doubtless, recorded in heaven. The sermon by Dr. Woods, the charge by Dr. Spring, and the right hand of fellowship by Dr. Worcester, all excellent performances, were printed and widely published.

After the public solemnities, arrangements for the departure of the missionaries were made with all possible despatch. Circumstances of delay, however, occurred, so that Messrs. Newell and Judson, with their wives, did not sail till the 19th of February, and Mr. Nott and his wife, and Messrs. Hall and Rice, on the 18th. The latter company sailed from Philadelphia in the ship *Harmony*, captain Brown; the former, in the *Caravan*, captain Heard, from Salem, Ms. Messrs. Johns, Lawson and May, English missionaries, with their wives, sailed in the *Harmony*.

At this distance of time, and in a year in which the board have resolved to send out between forty and fifty missionaries, if so many can be obtained, it is in-

teresting to notice the caution and hesitancy which characterized the measures of the same board in 1812. It was not till after the ordination at Salem, that they felt themselves warranted decisively to resolve on sending all the missionaries in the service, and at the expense of the board; even their expectations extended no farther than to an advance for each missionary of a salary for six months. "But the Lord made it to be remembered that the silver and the gold are his." Within about three weeks, reckoning from the commencement of the special arrangements for the embarkation of the missionaries, more than six thousand dollars were collected for the mission. Several societies and many individuals manifested an extraordinary liberality. In the instructions given to the missionaries, the prudential committee remark, "From the best views which we have been able to obtain, our present desire is, that the seat of this mission should be in some part of the empire of Birmah. After your arrival in India, however, you will make it an object to avail yourselves of information relating to that empire, and also relating to other parts of the East; and after due deliberation, you will be at your discretion as to the place where to make your station. It will also, in a similar manner, rest with you to determine whether the great object of the mission will probably be best promoted by your residing together in one place, or by occupying separate stations. In regard to those very important points, however, it is expected that you will act with unanimity; certainly, that you act only with a due regard each to the views and feelings of the rest, to our known desire and expectation, and to the essential interests of the mission."

The missionaries were all highly favored in their passage to India. The *Caravan* arrived at Calcutta on the 17th of June, and the *Harmony* on the 8th of August, 1812, the latter ship being detained nearly a month at the Isle of France. The English missionaries, and other Christians in Calcutta and its vicinity, received the American brethren in the most courteous and affectionate manner.

It will be recollected that that period was one of great political difficulty between the United States and Great Britain. War was declared by the former government, on the 18th of June, the day after the arrival of the *Caravan* at Calcutta. In addition to the embarrassments resulting from this state of things, the British government in India had manifested for a long time a deep-rooted hostility to missions. This arose in part from a most unfounded prejudice, which had been imbibed by the directors of the East India Company, and many of their servants and agents both in England and India, that Christian missions would

interfere with the rights of the native population, and that the British government was pledged to prevent all such interference. The Baptist missionaries at Serampore, Dr. Buchanan and others, had witnessed the full operation of this prejudice. Enmity to the gospel itself, doubtless, contributed its share to this very illiberal policy—a policy which, most happily for the perishing millions of India, was afterwards changed, through the unremitting exertions of Dr. Buchanan and his noble coadjutors in and out of the parliament of Great Britain.

Messrs. Newell and Judson, soon after their arrival in Calcutta, received an order from government, requiring them to return to this country by the Caravan, and signifying that the Caravan would not be allowed to depart without them. By this order they were thrown into great distress and perplexity. Their Christian friends at Calcutta and Serampore entered with warm sympathy into their situation. Earnest solicitations were employed in their behalf with the officers of government; and special and united prayer offered up to Him who reigns in Zion, and who controls the hearts of men as he pleases. After some time, the order was relaxed, and liberty was granted to the two brethren to depart, by any conveyance which might offer, to any place not within the jurisdiction of the East India Company.

It then became an important question whether they should go; respecting Birmah, which had been particularly contemplated as the field of labor, they had received such information as decisively to deter them from attempting any establishment in that empire. China they supposed to be absolutely closed against them. Seeing no doors open, or likely to be opened, in countries eastward of British India, they had only to turn their eyes westward. While in this state of anxious suspense, they received letters from their brethren of the Harmony, dated at the Isle of France, with the intelligence that the governor of that island was favorable to missions, and very desirous of having missionaries employed there and in the neighboring island of Madagascar. As the Isle of France, Bourbon, and the more easterly island of Ceylon, are not within the jurisdiction of the East India Company, but belong to the crown of Great Britain, and are under separate governments, in them the policy of the East India Company does not prevail. Messrs. Newell and Judson, therefore, at length concluded to embrace the first opportunity of a passage to the Isle of France; considering that, should they not find it expedient to attempt an establishment there, or at Madagascar, they would, at least, be out of the reach of that government which had barred up their way, and at liberty to go thence wherever Providence might direct them. Accord-

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ingly, on the 4th of August, Mr. and Mrs. Newell embarked for the Isle of France in a vessel which could not afford accommodations for any more passengers, and the expectation then was, that Mr. and Mrs. Judson would soon follow them. Four days after the departure of Mr. and Mrs. Newell, the Harmony, with Messrs. Hall, Nott and Rice, arrived at Calcutta. After going through a process similar to that to which the two brethren before them had been subjected, these brethren came also to a similar determination. They were providentially, however, detained at Calcutta until the latter part of November.

About this time, Messrs. Judson and Rice, and Mrs. Judson, were led to change their views on the subject of baptism. Mr. and Mrs. Judson were baptized at Serampore, on the first sabbath in September. Their connection with the board was dissolved. Mr. Rice returned to this country on special business, deemed by himself and Mr. Judson important to their contemplated separate mission. Mr. and Mrs. Judson soon after sailed for the Isle of France, thence to Madras, and shortly after to Rangoon, in the Birman empire, where they commenced a mission.

Mr. and Mrs. Newell's passage to the Isle of France, before mentioned, was long and perilous. After leaving Calcutta, on the 4th of August, they were driven about in the bay of Bengal for a month, in which time Mrs. Newell was sick of a fever. On the 5th of September, the ship put in at Coringa, in distress. Thence they sailed on the 19th of the same month, and arrived in the Isle of France in the early part of November. About three weeks before their arrival, they were called to the mournful office of consigning to the waves an infant daughter, whom, but five days before, they had joyfully received at the hand of God, and whom, with mingled vows and tears, they had solemnly devoted to him in baptism. Soon after this, symptoms of a consumption began to show themselves in Mrs. Newell. The disease baffled all medical skill, and on the 30th of November, at Port Louis, in the Isle of France, she fell asleep. During her sickness, she conversed in the most familiar manner of death and the glory that was to follow. Upon being asked whether she was not willing to recover, she replied, "On some accounts it would be desirable: I wish to do something for God before I die. But the experience I have had of the deceitfulness of my heart, leads me to expect that if I should recover, my future life would be much the same as my past has been, and I long to be perfectly free from sin. God has called me away before we have entered on the work of the mission; but the case of David affords me comfort; I have had it in my heart to do what I can for the heathen, and I hope God will accept me."

Mrs. Newell was a daughter of Mr. Moses Atwood, a merchant of Haverhill, Mass. Her character is thus delineated by the Rev. Dr. Worcester:—"Precious to the hearts of many is the memory of this amiable and excellent woman. Her superior and cultivated mind, her enlarged and active benevolence, her solid and elevated piety, her steady and cheerful fortitude, her enlightened and sacred devotedness to the missionary cause, adorned with all the endearing virtues of the female character, had raised her high in Christian estimation, and given no ordinary promise of distinguished usefulness. But He from whom all these

excellences proceeded, and to whom they were consecrated, best knew how long to employ them in this world, and when to raise their possessor to perfection for higher employment in a better. Mrs. Newell neither lived to herself nor died to herself. Her witness, we believe, is in heaven, and her record on high, and we trust that her fervent prayers, her readiness to forsake all for the service of Christ, and her exemplary life and death, will not be lost to her friends, or to that sacred cause to which she was so ardently devoted." Her memoir, written by Dr. Woods, was soon after published, and widely circulated.

CHAPTER III.

MISSION AT BOMBAY.

WHILE in Calcutta, Messrs. Hall and Nott obtained such information as induced them to relinquish the design of returning to the Isle of France, in the hope that they might yet find it practicable to establish themselves at Bombay, Surat, or some other eligible place in India. Early in November, 1812, therefore, they engaged a passage for Bombay, obtained their passport from the police, and were contemplating, with great satisfaction, their encouraging prospects, when they received notice that it was the pleasure of the government to have them conveyed to England, and that a passage would be provided for them in the fleet then under despatch. As, however, their passports were not revoked, and they had paid for their passage, they concluded to sail, and await the event. Accordingly, on the 20th of November, they went on board. On the 29th, the ship was out at sea. They touched at Pondicherry, a French settlement, on the Coromandel coast, where they remained five weeks. They arrived at Bombay on the 11th of February, 1813, about eleven weeks after leaving Calcutta. On their arrival, they immediately found that intelligence disadvantageous to them had been forwarded from Calcutta, accompanied with an expression of the will of the supreme government, that they should be sent to England. They were allowed to submit to sir Evan Nepean, governor of Bombay, a very respectful and judicious memorial; which, together with accompanying documents, made known the views with

which they came to India, gave a narrative of their proceedings at Calcutta, explained the misunderstanding which had arisen between them and the supreme government at Calcutta, and the reasons of their departing thence for Bombay, under circumstances so liable to misconception, referred their case to the well-known candor and benevolence of the governor, and implored his favor and protection. Their memorial was very kindly received and considered; and every thing relating to their object and proceedings appeared to the governor so satisfactory, that he allowed them to remain for the present at Bombay, assured them of his disposition to render them every favor in his power, and even took upon himself the trouble to write a private letter in their behalf to lord Minto, the governor-general at Calcutta, with a view to remove the unfavorable impression respecting them, which had been made on his lordship's mind, either by misrepresentations, or unexplained circumstances, and to obtain permission for them to reside at Bombay, or to go elsewhere in pursuit of their object. Thus encouraged, the two brethren commenced the study of the Mahratta language.

Sir Evan Nepean's letter seems to have been satisfactory to the governor-general's mind, in regard to the character and proceedings of the two missionaries. The war between the United States and Great Britain, however, intelligence of which had been received in India, gave rise to new difficulties. On the

25th of June, sir Evan Nepean expressed his fears that, on account of the war, he should be obliged to send them to England, expressing, notwithstanding, his firm confidence in their integrity, and the excellence of the character of those gentlemen by whom they were patronized. On the 18th of August, by the advice of Mr. Money, a gentleman to whom they were indebted for many important services, they drew up another memorial to the governor, showing decisively, along with other documents, that their mission had no connection with the war. On the 19th of August, they were informed that preparations had been made for their immediate embarkation for England. Through Mr. Money, they informed the governor that they were entirely unprepared for the measure. In consequence, he allowed them to remain six weeks. He endeavored to justify the supreme government in sending them away on account of the war. He declared his perfect confidence that they were innocent men, whose weapons of warfare were not carnal, but spiritual. He also informed them, that he had removed the unfavorable impressions which had been made on the mind of the governor-general respecting them.

About the middle of September, the brethren received from Calcutta an official letter from Dr. Worcester, the corresponding secretary of the Board of Missions. This letter they immediately submitted to the governor. In it, mention was made of the appointment by the prudential committee of an agency, or commission for their affairs in India, of Rev. Dr. Carey, Rev. D. Brown, and judge Harrington. When the communication reached Calcutta, Mr. Brown was dead, and judge Harrington was absent. In these circumstances, Dr. Carey thought fit to appoint the Rev. T. T. Thomason in place of Mr. Brown, and they jointly requested George Udny, Esq., a member of the supreme council in the Bombay government, to act in the place of Mr. Harrington. Intelligence of this arrangement was duly communicated to the two brethren at Bombay. They immediately addressed the letter just referred to to the gentlemen of the agency at Calcutta, for the purpose of engaging their good offices with the governor-general, in behalf of themselves. About five days after, they received letters from Mr. Newell at Colombo, Ceylon, and from the Rev. Mr. Thomson, chaplain at Madras, informing them that Ceylon was entirely open to them as a field for missionary labor. After serious consideration, they submitted the communications from Messrs. Newell and Thomson, to governor Nepean, requesting him, in case they could not remain at Bombay, to give them permission to remove to Ceylon. The governor was thrown into considerable embarrassment in consequence of not having received definitive

replies to some communications which he had sent to the governor-general. On the 16th of October, they were informed that they must prepare to depart for England. On the 18th, they had information that a vessel was about sailing to Cochin, and that she would shortly convey them to Colombo in Ceylon. On the 30th of the same month they arrived at Cochin, but, to their great regret, learned that they could not be conveyed from thence to Colombo. While waiting for a passage, an order was received from Bombay, requiring them to return to that place. They accordingly returned after an absence of nearly a month. With their private departure from Bombay the governor was dissatisfied, as it might subject him to censure from the general government, for imputed connivance or delinquency. In a respectful and able memorial to him, however, they justified their conduct on the broad principle, that the authority of the Lord Jesus Christ, under which they had been sent forth, was paramount to any civil authority, which would frustrate or counteract their mission. A few days after, letters were received from the committee of agency at Calcutta, informing them of a favorable change in the sentiments of the general government towards them. Notwithstanding, sir Evan Nepean felt constrained to carry into execution the order for sending them to England. They were informed that a passage was provided for them on board a ship about to sail. At this critical moment, they drew up a memorial to the governor, as their last appeal, which they considered as of a private and confidential nature, and in which they addressed him, not only as a governor, but as a man and a Christian. We presume it was written by Mr. Hall. It is so interesting that we cannot refrain from quoting a single paragraph. "We most earnestly entreat you not to send us away from these heathens. We entreat you by the high probability, that an official permission from the supreme government for us to remain here, will shortly be received; and that something more general, and to the same effect, will soon arrive from England. We entreat you by the time and money already expended on our mission, and by the Christian hopes and prayers attending it, not utterly to defeat its pious object, by sending us from the country. We entreat you by the spiritual miseries of the heathen, who are daily perishing before your eyes, and under your excellency's government, not to prevent us from preaching Christ to them. We entreat you by the blood of Jesus which he shed to redeem them. As ministers of *Him*, who has all power in heaven and on earth, and who with his farewell and ascending voice commanded his ministers to go and teach all nations, we entreat you not to prohibit us from teaching these heathens. By all the

principles of our holy religion, by which you hope to be saved, we entreat you not to hinder us from preaching the same religion to these perishing idolaters. By all the solemnities of the judgment-day, when your excellency must meet your heathen subjects before God's tribunal, we entreat you not to hinder us from preaching to them that gospel which is able to prepare them, as well as you, for that awful day."

The memorial appears to have been generously received by the governor, and to have had its desired effect. After having made all necessary preparations for embarkation, they received, on the 22d of December, the following official note:—

"I am directed by the right honorable the governor in council to acquaint you, that, under the expectation of receiving some further instructions from the supreme government respecting you, he has determined to defer the carrying the directions he has received into execution, until such instructions shall arrive.

"W. NEWNHAM, *Secretary.*"

This intelligence was received by the missionaries with the greatest joy and gratitude. They then resumed their labors, preparatory to preaching the gospel, with increased confidence, though not entirely without apprehension. In the course of the year, they received full permission to commence a mission at Bombay, or in any part of the presidency.

Having arrived at the period of the permanent establishment of the mission, we propose, before proceeding any further with the narrative, to give a brief statistical description of Bombay, taken in part from the geography of Malte-Brun.

The island of Bombay, the seat of the principal British settlement, on the west coast of India, in the province of Aurungabad, is in lat. 18° 56' north, and long. 72° 57' east. This small island is formed by two parallel ranges of whinstone rock, one on the west, five miles long, and another on the east, eight miles long. These rocks are united at each end by a low belt of land, which seems to be of recent formation, and over which the sea is said sometimes to have broken, and flooded 40,000 acres of land. The river belonging to the island of Salsette, and which runs into the channel separating this island from Bombay, is said to have occasioned similar inundations, and flowed quite across Bombay island, into the ocean, at its southern side. When first noticed by Europeans, Bombay was accounted a most unhealthy place. It contained a cocoa-nut wood. The fortifications of this island are thought too extensive, as requiring too numerous a garrison. The houses are built of wooden pillars, supporting wooden verandas. The view of

the bay from the fort is extremely beautiful. Bombay is a barren rock, unfit for agriculture, but possesses great advantages for trade and for ship-building, the rise of the tides being sufficient for the construction of docks on a large scale. The docks belong to the company, but the persons who contract for the timber, the inspector on delivery, and the builders of vessels, are always Parsees, who monopolize every department, and build many large vessels, some of 1000 tons. The teak wood, of which they are built, is brought from the western side of the Ghaut mountains. The Parsees* are exceedingly thriving, and contribute much to the prosperity of the settlement.

This little island commands the whole trade of the north-west coast of India, and of the Persian gulf. In 1814, the company's marine at Bombay consisted of eighteen armed cruisers, besides armed boats, advice boats, and other craft; a force requisite, on account of swarms of cunning and ferocious pirates by whom these seas are infested. The population in 1816 was 161,550, of whom 104,000 were Hindoos, 28,000 Mahometans, 11,000 native Christians, 4,300 English, and 13,000 Parsees. The European society is less numerous at Bombay than at the other presidencies, and the salaries of the functionaries smaller; consequently there is less profusion, although great abundance, and even elegance, in their mode of living. The territorial possessions, under the immediate jurisdiction of the Bombay presidency, are small, compared to those of Bengal and Madras, and lie chiefly along the gulf of Cambay; but the inhabitants are among the most intelligent and industrious of Hindoostan, and carry on a very great trade.

The comparatively large island of Salsette, on the north of Bombay, was formerly separated from it by a narrow strait; but they are now connected by a narrow causeway. The length of the island is eighteen

* The following information respecting the Parsees, was received verbally from the Rev. Mr. Graves, lately returned from Bombay. "They appear to have come originally from Persia. They are much more respectable in their external appearance than the Hindoos. They have no beggars. Their funerals are permitted to appear more frequently in society. Those in the neighborhood of Bombay, all bring their dead, or rather lay their dead, upon some grates, which are placed over a pit, on the top of a hill. Their watchers stay to see whether the birds eat out the right or the left eye first. If the former, it is a good omen; if the latter, it is a bad omen. Mr. Graves never saw but one Parsee who was at all friendly to the gospel."

In Persia they are called Guebans, or Guebres, or Ganers. They call themselves Behendie, or followers of the true faith, and live chiefly in the province Yerdkeran. They drink wine, eat all kinds of meat, marry but one wife, and live temperately. The sun, moon and planets they believe to be peopled with rational beings, acknowledge light as the primitive cause of good, and darkness that of evil, and worship fire.

miles, and its breadth thirteen. The soil is fertile and well adapted to the production of the most valuable articles; yet it unaccountably remains uncultivated, and covered with jungle, which makes it more unhealthy in its present state than Bombay. Elephanta is a beautiful island in this group, about seven miles from Bombay, and five from the continent, composed of two long hills with a narrow valley between them, and is nearly six miles in circumference.

We left Mr. Newell at the Isle of France, on the 24th of February 1813. He sailed for Bombay, intending to join his brethren, Hall and Nott, there, or at Ceylon, as Providence should direct. On his arrival at Ceylon, he was assured of the protection and favor of governor Brownrigg, and other principal officers of the government. He immediately wrote to his brethren in Bombay, who advised him to remain in Ceylon, and commence his studies. He accordingly soon after commenced the study of the Sanscrit, Hindoostance and Persian languages. By subsequent communications from the missionaries at Bombay, he gave up all hopes respecting the establishment of a mission at that place. At one time, he supposed that the missionaries were actually on their way to England, and that he was left alone. "Stripped," says he, "of all my domestic enjoyments, by the death of my wife and child, and separated from all my dear missionary associates, I find myself a solitary pilgrim, in a heathen land. My heart is sometimes quite overwhelmed with grief. But my prevailing desire is, and my determination, to try to do something for the wretched heathen around me. My conviction of the duty and practicability of evangelizing the heathen has not been diminished, but greatly increased, by all that I have witnessed in this part of the world." Thus circumstanced, he was undetermined in regard to the field in which to fix his mission; whether to remain in Ceylon or attempt an establishment at Bussora, at the head of the Persian gulf. The reasons which weighed in his mind, for the one and for the other, he states at large, and in a manner which indicates much attention and reflection. On the 13th of January, 1814, he received from the missionaries such intelligence as gave him some assurance that a mission might be established at Bombay. He immediately prepared to leave Ceylon. Governor Brownrigg kindly gave a testimonial in his favor to the Bombay government. He left Colombo on the 28th of January, 1814. On the 7th of March, 1814, Mr. Newell thus writes in his journal:—"Early this morning, the harbor and town of Bombay appeared in full view, and at eleven o'clock I landed, and went in search of my friends, whom I found in a short time. It was a joyful meeting to us all. We had been separated more than two years, had all of

us passed through many trying scenes, and often given up the idea of ever meeting again on earth; but that unseen hand that had guided us in all our perplexities, and led us in a mysterious way, had at length brought us together in the very place, which, in our conversations on the other side of the water, we had often contemplated as the probable seat of our then future mission. And what was peculiarly gratifying to us, we had reason to hope that we should now be established in this place, and be allowed to enter on our work, which had been so long delayed." On the 27th of March, the missionaries kept a season of special prayer, with a view to the solemn ordinance of the Lord's supper, which was observed on the following day. On the sabbath, "we were naturally led," observes Mr. Newell, "to look back on all the way in which the Lord had led us, since we devoted ourselves to the missionary cause, and particularly since we came to this land. Two of our brethren, who came with us to this country, had been separated from us, and had gone to different and distant countries, and we expected to see them no more in this world. One of our little number had finished her work, and received an early release from the pain and toil of the missionary pilgrimage. Though, on our own account, we could not but mourn her absence, yet we had reason also to rejoice in the hope, that she had entered into her rest, and though she could not return to us, yet, if we were the children of God, we should go to her, and partake with her in the marriage supper of the Lamb." On the 8th and 9th of April, Messrs. Nott and Hall wrote to the corresponding secretary,—"Our hopes are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us are, ere long, to be crowned with the special blessings we have sought. We would hope that his various dispensations towards us may make us more prepared for our work. Pray for us. We are sensible that God alone can teach us to profit. We have great reason to acknowledge the kind attention paid to our circumstances and wishes, by the Rev. Dr. Carey, the Rev. Mr. Thomason, and George Udny, Esq., acting as your committee in Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy."

They immediately commenced regular divine worship in their own house, every sabbath day, at which a few persons, besides their own family, usually attended, established a prayer meeting on every Wednesday evening, and observed the first Monday in every month, as a concert of prayer for the universal diffusion of the gospel. After much deliberation, they adopted a system of social polity, for the regulation of their little community, agreeably to the instructions given

them by the prudential committee. They applied themselves closely to the study of the Mahratta language, the vernacular tongue of the Hindoos of Bombay, and of many millions on the continent of India. They also opened a school so modified as to embrace half-caste children (one of whose parents was a European, and the other a native) and the children of Europeans; this became a boarding-school of considerable importance to the mission.

In the joint letter of the missionaries, dated Dec. 29th, 1814, they say—"We are at length delivered from the long and painful suspense in which we have been held; and are now, we have no reason to doubt, permanently settled in this place. Here there is work enough for a great many missionaries within the compass of a few miles. We cannot walk the streets half a mile, without meeting thousands of heathens, with whom we may mingle and converse about the way of salvation, without any fear of giving offence, or exciting the least alarm. We are daily becoming more familiar with their language and their ways, and hope soon to commence the great work of preaching to them the gospel of Christ. There are many facilities here for the prosecution of our work, among which we would mention, with gratitude, the perfect security to our persons and property, which we enjoy under the British government; an invaluable blessing, and one upon which we could never calculate under a heathen government."

In a communication from Mr. Newell to the Rev. Dr. Griffin, dated Bombay, June 11, 1815, we find the following paragraph:—"Mr. Hall and myself are the only Protestant missionaries on this side of India, except an Armenian brother at Surat, in connection with the Serampore mission. The Mahratta language, which we are learning, is the language of many millions of people in this region; there are two hundred thousand in Bombay alone. When we look at the multitudes of heathen around us, who are daily dropping, in long and rapid succession, into the eternal pit, ignorant of what awaits them beyond the grave, we are compelled to take up a lamentation and say, Oh! thou slaughtered Lamb of God! why was thy blood shed in vain? Why perish these countless millions of immortal souls, for whom thou hast endured the pains of death? Oh! my dear sir, who will be answerable for this waste (if I may so speak) of redeeming blood? Why do whole nations thus go down to hell from generation to generation? It is only because the church and the ministers of Christ will not obey his last and emphatic command, to teach all nations."

Soon after his arrival in India, Mr. Nott was attacked with a disease which is common in that country, and which often proves fatal to persons not inured

to that climate. Afterward, from time to time he was visited with similar attacks, and his health generally was not good. At length it became a question with him whether he ought not to abandon a country, where his prospect for health and for life was so dark. Upon this question he consulted his physicians, and had from them a decided opinion, "that the climate of the East Indies was very unfavorable to his constitution, and that he could not remain in the country without endangering his life, and that he should return to his native country or to Europe, as the most effectual means of recovering his health." Judging it proper to comply with this advice, Mr. Nott took his measures accordingly, and returned to his country in safety.

In a letter to the Rev. Dr. Worcester, dated Nov. 29, 1815, the missionaries thus write:—"His excellency, sir Evan Nepean, has just personally communicated to us the result of our concerns with government. After briefly recapitulating what had taken place, he said that the whole business had been represented to the court of directors, and that they in reply had stated, that the communications from the Bombay government concerning us were such as led them to think, that our object was simply the promotion of religion, and that therefore he (sir Evan) was at liberty to allow us to remain if he chose, and that they should acquiesce in such a decision. His excellency then said that he had found nothing that was in the smallest degree reprehensible in us excepting one thing (delicately alluding to our escape from Bombay), in which he did think that we departed from that character which we are bound to maintain.* But even in that, he could not impeach our motives, but rather imputed our conduct to our great zeal in the pursuit of our object, which carried us into a course which he thought erroneous. 'But' said he, 'I have no wish to revive that matter; it is past:—let it go. I can now assure you, that you have my entire permission to remain here, so long as you conduct in a manner agreeably to your office. I shall feel no difficulty in allowing you to go to any part of this presidency; and I heartily wish you success in your work.' He repeated his expressions of confidence in

* While the business relative to the American missionaries was before the court of directors of the East India Company, an honorable and distinguished member of that body, who had been the chairman, was at the trouble to write an argument of four sheets, containing an ample and particular justification of our missionaries in every step of their proceedings. In doing this, he relied only upon the despatches of the Bengal and Bombay governments, from which he proved that the governments of India had fallen into a mistake, and had assumed a power which they were not authorized to exert, either by the laws of the British empire, or the law of nations. To the disinterested exertions of this excellent man, the mission at Bombay is under great obligations.

us, his belief that we were doing good, and his attachment to the object."

During the year 1815, the missionaries were earnestly engaged in efforts for the education of the youth and children, many thousands of whom were in a state of most deplorable ignorance, corruption and wretchedness. Several miserable orphans and outcasts they received into their own family, in addition to a flourishing school which they had established. The fields for effort of this kind were very great, and the demand for relief very pressing. In consequence, the board judged it to be advisable to institute a specific charity under the denomination of the school fund, or the fund for the education of heathen children and youth.

"This day," say the missionaries, in their journal, Nov. 1st, 1816, "has been made joyful to us by the arrival of our long-expected brother Bardwell, his wife and child. They arrived safe after a voyage of twenty-seven days from Colombo, Ceylon. It was a joyful meeting to us all; and we heartily united in thanksgiving and praise to that all-directing Providence who has so mercifully preserved and guided us in all our ways, and crowned us with tender mercy. Now our waiting eyes are unto the Lord, that he would grant our brother a quiet settlement here; that thus our hands may be strengthened, and our hearts encouraged." Mr. Bardwell soon after waited on the governor, with a letter of introduction from the governor of Ceylon. Sir Evan Nepean received him with his accustomed kindness, and expressed to him his readiness to show the mission any favor. In a few weeks afterwards, Mr. Hall was married to an English lady, who had resided in the country so long as to have acquired a knowledge of the Hindoostanee, one of the principal languages spoken at Bombay; and who was considered by the brethren as no small acquisition to the mission. It was now about two years since the missionaries had been able to preach, with considerable facility, in the language of the country. "It is an unspeakable joy to us," they remark, "that we can do something for the religious instruction of the heathen every day; and that we can assure our patrons and friends at home, that, through their pious liberality, hundreds of their unenlightened fellow-creatures are every week warned to flee from the wrath to come, and to lay hold on that eternal life, which is Christ Jesus our Lord. It is probable that the manner of our preaching will continue to be much the same. We shall daily go among the people and preach to five, fifty, a hundred, or to more, as we may find opportunity; and these we shall meet in the streets and market places, in private houses and in their temples, at their weddings, festivals and

pilgrimages, as the case may be." On the last day of 1815 they commenced the public reading of the Scriptures, at one of their school rooms, in the Mahratta language, accompanied with expository remarks. At these exercises, which were holden twice a week, a number of pagans and some Jews attended. A portion of the time of the missionaries, every day, was devoted to the study of the Scriptures in the original languages. Besides a Harmony of the Gospels, they translated the Evangelists separately; the Acts of the Apostles, several of the Epistles, and select portions of other parts of the Bible. On the 9th of December, they received, through Mr. Thomason of Calcutta, a printing press, with a fount of Nagree types. As Mr. Bardwell was acquainted with printing, no time was lost in getting the press into operation. Various difficulties however occurred; but by strenuous exertion, they finished, on the 10th of March, the printing of 1500 copies of a Scripture tract of eight octavo pages. In one of their communications they say, "Our press, we hope, will soon enable us to introduce improvements into the native schools. Hitherto they have not been supplied with books, except a few lessons prepared for them in manuscript. The tract, which we have just printed, has already been introduced into the schools, and it is pleasing to hear the name of Jehovah pronounced without scruple or fear, by hundreds of pagan children. We would not convey the idea that the pagans have abandoned their own religion; far from it. Still we think there is abundant encouragement for endeavoring to imbue their tender minds with the principles of a purer religion."

A school for Jewish children was instituted, and embraced, in May, soon after its establishment, about forty Jewish pupils, who were instructed to read and write both Hebrew and Mahratta. In the mean time, the missionaries were looking abroad upon the pagan nations with very expanded views, and very philanthropic feelings. They collected and communicated important information in relation to different parts of India, Persia, Arabia, Syria, Palestine and Egypt.

On the 5th of October, 1817, the Rev. Messrs. John Nichols, and Allen Graves, with their wives, and Miss Philemela Thurston, embarked at Charlestown, Mass., for the Bombay mission. They arrived at Bombay on the 23d of February, 1818. They were welcomed with affectionate tenderness and grateful joy. Soon after their arrival, it was determined to establish two new stations, Mahim, on the northern part of the island of Bombay, and Tannah, on the island Salsette. Mr. Graves was assigned to the former and Mr. Nichols to the latter. On the 11th of March, Mr. Nichols visited Tannah, in company

with Mr. Newell, and was cordially received by the magistrate, Mr. Babington. The island Salsette, connected with Bombay by a causeway, contained at that time about 60,000 inhabitants, Hindoos, Parsees, Jews, and Portuguese; but chiefly Hindoos, in an abject and wretched condition. Tannah is the chief town; is distant from the mission house at Bombay about 25 miles, and commands the passage, about a furlong in breadth, from the island to the neighboring continent, where the principal language, both of Bombay and Salsette, is common to a population of many millions. The occupying of these two stations was a considerable advance in the mission; it gave a wider range to the operations, and enabled the missionaries almost immediately to carry the system of schools to a much greater extent; and also the dissemination of the various productions of the press. On the 26th of March, Mr. Newell was married to Miss Thurston. The mission, including two infant children, now consisted of twelve persons; sixteen months previously, there were but two.

Before they commenced printing themselves, they had procured five thousand copies of a tract in Guzaratee to be printed for them. This, together with two Mahratta tracts issued from their own press, were soon exhausted; several hundred copies of the Gospel of Matthew were also distributed. On the 6th of April, 1818, the number of schools had been increased to eighteen; four of which were on the opposite end of the island. The whole number of boys attending all the schools was about six hundred, though many more were attached to the schools, and attended more or less. Probably in the course of a year, twelve hundred Jewish, Mahometan, but chiefly Hindoo boys, were instructed in the art of reading, writing and arithmetic, and in some degree educated in the knowledge of the Holy Scriptures, and the way of salvation through Jesus Christ. "In these schools," remark the missionaries, "we seem to see a thousand Hindoo hands at work, from year to year, in undermining the fabric of Hindoo idolatry." No visible success in the conversion of souls to Christ yet attended the labors of the missionaries.

About this time, the Mahratta states and territories on the side of the peninsula adjacent to Bombay, were, to a great extent, subjected to the British dominion. This event, as it rendered those countries more safely and easily accessible, gave a new spring to hope and enterprise.*

* See Duff's History of the Mahrattas, three volumes, 1826. Holkar, sovereign of Indore, whose revenue was estimated at £1,500,000 sterling, was alternately the friend and enemy of the English. In the war of 1803, he was compelled to submit to disadvantageous terms. In 1817, he again took arms, but was defeated

In October, Mr. Newell made an excursion to Caranja, an island near Bombay, containing about ten thousand inhabitants, mostly Hindoos. There he preached to numbers of the people, and distributed a hundred books.

In the early part of November, Mr. Newell made a visit to Bankote, about sixty miles south of Bombay, of which he gives the following account:—"I staid at Bankote eleven days; and from thence visited the principal towns in that vicinity, and held conferences with the people in all the places to which I went. I read also in all those places some of our tracts, which contain a general view of the gospel in a small compass; and distributed among the people copies of the Gospel of Matthew, and of the Acts, and of all the different tracts which we have published. I found the people attentive and inquisitive. When I visited the people a second time, I generally found they had a number of inquiries to make about what they had heard before. The town of Bankote, with its dependent villages, contains about seventeen hundred inhabitants. I distributed, in this place, of the Gospel of Matthew, fifty copies, of the Acts, thirty, and two hundred tracts. I had the satisfaction of finding that I could communicate with the people on the continent as readily as with the people on the island, and that the people and the language are precisely the same as here."

In December, Mr. Hall made an excursion; visited Cullian and Basseen, two large towns on the continent, the former about forty miles east, and the latter about thirty miles north of Bombay; imparted instruction to many people, and distributed more than five hundred books. "Our experience of this mode of laboring," say the brethren, "has led us to estimate more highly the importance of itinerating extensively, for the double purpose of preaching and distributing the Scriptures and tracts. And we indulge the pleasing hope that He who has helped us thus far, will enable us to go on, extending our instructions and distributions farther and farther; and we would rest assured, that our labor will not be in vain in the Lord." "The demand for books," they say, "has been greatly increased; a large number has been distributed, and some of them have been sent to a considerable distance on the continent. A few copies of the read-

and obliged to submit, and deprived of two thirds of his territories. He died in 1825. The Mahrattas profess the religion of Brahma. They are strong and firmly built, and vary in their complexion from black to a light brown. In battle, they intoxicate themselves with a sort of opium or wild hemp, which they smoke, like tobacco. In the last war, their artillery exhibited as much skill as courage. Their subjugation was facilitated from the fact, that the military caste of rajahs was universally hated, because they treated the other castes as slaves.

ing book for schools were sent, some months since, to a large town about twenty miles east of Bankote, and were so highly approved, that they were immediately introduced into the principal schools there. The supply desired has since been forwarded. A number of Gospels, and copies of the Acts, and tracts, have been distributed in the same place through the same gentleman. He also remarked concerning a copy of Matthew and the Acts (bound together), that an officiating Brahmin of the principal temple in that place, asked for it; and it was given him on condition that it should be publicly deposited in the temple for the use of all who might wish to read it. It was accordingly deposited."

In their joint letter of January, 1820, the missionaries write:—"On the 25th of September last, the Mahometan, Kadin Yar Khan, was baptized. We indulge the hope that he is truly born of God; if so, may the glory be given to whom alone it is due. He recommends, both by argument and example, the religion of Jesus to others. His walk and conversation are truly encouraging."

The excellent governor of Bombay, sir Evan Nepean, was succeeded, in the autumn of 1819, by Mr. Elphinstone, the gentleman who conducted the Mahratta war with so much success, and who is mentioned in the Memoir of Henry Martyn, as possessing fine classical attainments and liberal views. In July, 1820, the missionaries write:—"Our most favorable opportunities for communicating religious instruction are connected with the schools. We not only command the attention of the boys in the schools, but other people also share in the admonitions given at the school-rooms. It is not uncommon to see from twenty to fifty persons standing around the doors to hear the boys read, and repeat their lessons. Our religious meetings at the school-rooms are sometimes attended by two or three hundred persons."

In January, 1821, Mr. Bardwell, through continued ill health, was compelled to leave the mission. This step was taken by the unanimous advice of his brethren. He arrived at Calcutta, on his way to the United States, on the 22d of January. In reference to that event, Mr. Hall says, "It would be far less trying, both to you and to us, if, along with these afflictive tidings, we could send you good news of sinners flocking to Jesus. But alas! out of the tens of millions around us, and the some thousands, whom we have invited to the great salvation, we know not of a single one inquiring what he must do to be saved. The temptation to discouragement is very great. The dispensations of Providence, most mysterious to us, but no way doubtful as to their result, offer a very salutary exercise to our faith and humility, and a

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most interesting, solemn, and sublime theme to our contemplations." At this time, they had five schools on the continent, seven in Bombay, two at Tannah, and seven in Mahim and the vicinity; making twenty-one in all. The aggregate number of heathen children receiving religious instruction was one thousand and fifty. A missionary range on the continent of about fifty miles, was opened by means of the schools.

On the 30th of May, 1821, the mission was again most severely afflicted by the death of Mr. Newell. His disease was the spasmodic cholera, which, during the four preceding years, had swept over India, Birmah, and the Asiatic islands, and had hurried millions to the tomb. From sixty to one hundred were then dying daily in Bombay. The following interesting particulars of the life and character of this beloved missionary are given by the editor of the *Missionary Herald*:—

"Mr. Newell was one of the four young men who first offered their services, as missionaries from our country, to any remote part of the heathen world. Immediately after the institution of this board, he was taken under its patronage; and, having finished his course of theological studies at Andover, and attended medical lectures in Philadelphia, he sailed with the first missionaries for India in February, 1812. During the embarrassments at Calcutta, and the severe personal affliction occasioned by the removal of his beloved wife, and his subsequent pilgrimage till he found a field of labor at Bombay, his attachment to the missionary cause remained firm, and his confidence in God unshaken. As a missionary, Mr. Newell was distinguished by great tenderness of feeling, uncommon modesty, and a low estimate of his own attainments. The woful condition of the heathen oppressed him much; and a view of the magnitude and responsibility of the work in which he was employed, weighed heavily upon him. Though generally enjoying comfortable health, he had many presentiments, as his letters testify, that he should continue but a little while in his allotted station. But whatever might be the divine will concerning himself, and the termination of his labors, he earnestly desired the perpetuity of the mission, the triumph of divine truth, the exaltation of his Redeemer. The journal of Mr. Nichols records, under the date of May 19th, that Mr. Newell, then on a visit to Tannah, had conversed much on the interests of the mission, and on different methods of doing good to the natives. On the 30th of the same month, the message for his release arrived; his spirit took its flight; and his mortal remains were followed to the house appointed for all the living. Though not permitted to see, with his mortal eyes, the seed of the word springing up and bringing forth fruit, he had for years enjoyed the privilege of sowing it, in a

soil long desolate and barren, unvisited by showers from heaven, and uncheered by beams from the sun of Righteousness, yet capable of fertility, and destined, at some future day, to yield an abundant harvest; so that he who has sown under many discouragements, and they who shall reap the long-expected crop, will rejoice together."

Mr. James Garrett, a printer, first located in Ceylon, joined the Bombay mission in May, 1821, and immediately began to superintend the printing business. At this time, the whole New Testament, and some parts of the Old, were translated into Mahratta, and were ready for the press. Books were now distributed in all the tours for preaching and visiting schools. In the course of 1822, Mrs. Graves, the wife of the Rev. Allen Graves, on account of a severe and long-continued illness, visited her native land, where, in the course of a few months, her health was completely restored.

From a letter dated June 6, 1823, we copy the following notice, respecting the completion of a missionary chapel:—

"Our last letter made you acquainted with our arrangements for building a chapel, with school-rooms, and also informed you of the actual commencement of the building. We have now the pleasure of informing you that, in the course of the last month, the building was completed, so far as it was intended to finish it in the first instance. It is a very strong and durable building, and we feel much gratified with its plain but comely appearance.

"Having been accustomed to see only the lofty and highly finished pulpits of our churches at home, you would perhaps be half inclined to smile at first sight of our plain and lowly pulpit. It is eight feet long, and five feet wide, with six steps of the same width, at each end, all of masonry. The elevation of this platform is three feet only; and on the front edge of it is a plain wooden railing eight feet long, on the top of which is a board of the same length, and fourteen inches wide, all painted. We are much pleased with the convenience and appearance of this pulpit, and think it quite in unison with the general style and character of the building.

"The flooring is of earth, and raised three feet. The surface, after being thoroughly wet, was beaten hard, level and smooth, and then washed over with a solution of cow-dung. This is a very common kind of flooring to native houses; but in public buildings it requires to be matted, and if money were not wanting, it would probably be expedient to have it flagged with the common stone of the country, which is much used for such purposes.

"Provision was made, in building the walls, for the erection of a gallery; and we hope that we shall

live to see our native congregation so increased as to render the addition of a gallery necessary."

On the 27th of September, 1823, the Rev. Edmund Frost and his wife, and Mrs. Graves, embarked at Salem, Mass., for Calcutta. After a long and distressing voyage, they reached Bombay on the 28th of June, 1824.

About the beginning of 1823, the missionaries sent two Jewish schoolmasters into the interior of the Mahratta country, with about six thousand copies of extracts from the Scriptures, and other religious tracts to be distributed. The Jews dispersed about one thousand of these copies on their way to Poonah, and about seven hundred in the streets of that great city, within two days after their arrival. In this stage of their proceedings, they were arrested by the local authorities, and sent back with their books to Bombay. On the 18th of February, 1823, the Bombay government addressed a note to Mr. Hall, informing him that the distribution of books in the Mahratta country could not be allowed. In April, the missionaries addressed a memorial to the government, in which they stated all the facts in the case, and pleaded for the liberty of diffusing Christianity wherever the people were willing to receive books. The request was not complied with, as it was thought that it might endanger the public tranquillity, to circulate books, exposing the superstitions of heathenism, in a country lately subjected to British rule.

Mr. Graves employed much of his time in making tours through the country. Sometimes the audiences which he addressed amounted to three hundred persons.

Late in the autumn of 1824, Mr. Nichols commenced a tour in the southern Concan, for the purpose of visiting, and, to a certain extent, newly organizing the schools which had been established there. Before arriving at Rawadunda, sixteen miles below Bombay, he was taken ill with a fever, and reached that place with difficulty. Hearing of his illness, Mr. Garrett proceeded to his assistance, and sending back word that he grew worse, Mr. Frost accompanied Mrs. Nichols, in a covered boat, to the place. He was conveyed to Bombay on the 9th of December, ten days after the commencement of his illness. He was speechless, and much of the time insensible; and about the middle of the following night fell asleep in Jesus. The funeral services were attended the next day in the chapel, to which many of the natives resorted. A solemn address was made by the Rev. Mr. Fyvie of Surat. He had been nearly seven years among the heathen, engaged the greater part of the time in preaching the gospel to them in their vernacular tongue. He was a man of an excellent spirit, mild, gentle, yet firm in the performance

of duty. His kind disposition made him peculiarly acceptable to several English families residing in the neighborhood of Tannah; and to some individuals in these families, there is reason to hope that his conversation was serviceable in a religious point of view.

During this year, a change was made in all the charity schools, by teaching the children on the sabbath. Their studies and pursuits on that day had reference to moral and religious subjects only. By this change they were kept from idleness and play, or from wasting the time in heathen company.

In a letter dated July 19th, 1825, the missionaries state, that they had commenced a new edition of ten thousand copies of Scripture History, and also new editions of several other publications.

The missionaries at Bombay have been called to suffer very severe afflictions in the loss of children. Mr. and Mrs. Hall had lost their two eldest; Mr. and Mrs. Graves had lost four, and were left childless; Mr. and Mrs. Garrett buried a little daughter, and the only child of Mrs. Nichols died soon after its father. Under these circumstances, it was judged expedient, by all the missionaries, that Mrs. Hall and her two surviving children should visit the United States. They accordingly sailed in a ship belonging to Salem, Mass. The eldest child was taken suddenly ill, and died on the 25th of October. Mrs. Hall and her surviving child arrived at Salem, Nov. 18th, 1825, in comfortable health. In a letter of August 27th, 1825, the missionaries thus speak:—"How ought we to feel, when the present situation of this mission is contrasted with what it was ten years ago! Then there was no school to catechise, no school-room in which to give lectures, no chapel to preach in, no portions of God's word to circulate, no Christian tracts to distribute. Now, we see a house built for God, and hear his word daily sounded in it. There are thirty-five school-rooms to be used, had we the laborers, as so many meeting-houses; thirty-five schools containing 2000 children, and five times as many districts calling for additional schools. There are the means, if we had the help, of printing and distributing, annually, 100,000 tracts and portions of the Bible, and half a million of souls to whom we might preach the gospel."

On the 14th of October, 1825, the mission were called to suffer deep affliction by the removal of Mr. Frost. His last days are thus described by his brethren:—

"Several days before his death, being confident he should continue but a short time, he desired to see us all together. We met accordingly, and united in singing and prayer. At this precious season, he was not able to address us all collectively, but spoke in a whisper to one of us, who communicated his ideas to the rest.

He requested, if he had wounded any of our feelings, to be forgiven. He appeared very affectionate, and much attached to all our concerns, especially that of the schools. He remarked, that his love for the mission had been increasing; and, on another occasion, he expressed a confidence, that it would prosper. He said he had anticipated much enjoyment in the missionary meeting which was about to take place, but, not being able to attend, he wished us to give his love to all who should be present.

"During his long illness, he manifested a child-like submission and confidence in God, and much Christian humility. 'How widely different,' said he, in regard to his bodily suffering, 'is my condition from that of those in hell, where I deserve to be.' At other times, he said, 'My life looks bad, but Jesus has washed me.' 'I may continue a day or two, but it is better to depart.' In reply to the question, whether his desire to depart arose chiefly from his bodily pains, he said, 'I wish to be where I shall serve God day and night.' His emotions were at no time peculiarly rapturous, but he enjoyed a continual and steady confidence."

Mr. Frost was a native of Brattleboro', Vt. He was educated at the seminary at Andover, and embarked for Bombay, September 27, 1823. His connection with the mission was scarcely of a year and a half continuance. "As a man and a Christian, he possessed qualities which ensured to him the love and confidence of his associates, and would have rendered him a very useful missionary."

In the course of the year, one Roman Catholic, two Brahmins, and one Rajpoot, were admitted to the communion of the church. The last three were admitted on the first sabbath in November, and were from Belgaum, a place in the interior.

On the 21 of March, 1825, Mr. Hall left Bombay on a tour for preaching on the continent, which he prosecuted with his characteristic zeal and enterprise, until the 20th of the same month, when, at Dhoerlee-Dapoor, near Nasseek, at four o'clock in the morning, he was seized violently with the malignant cholera, which, in a little more than eight hours, terminated his life. He imparted suitable advice to those around his couch, prayed with them, and several times gave expressions to his feelings in ascriptions of praise and glory to God. The violent nature of his disease would permit but few remarks of any kind to be made.

"Among Mr. Hall's natural qualities, force of mind was the most prominent; and this he possessed to so high a degree, as to predispose and to qualify him for great undertakings. Connected with this, was so much piety and moral courage, as rendered him, by the grace of God, strong and unyielding in purposes of Christian benevolence; and, blessed with health, he

held on his way, amid numerous trials and discouragements, until he thought he beheld the dawn of the morning, and saw the clouds breaking, and the star of promise shining in the east."

Mr. Hall was spared to the mission long enough to see the entire New Testament translated into the **Mahratta** language, and issued from the press after very careful revision. A few weeks before his death, he composed an appeal, written with great power, and which reached this country with the news of his death. We cannot refrain from quoting a few sentences:—

"About three months ago, delegates from five missions met in the Bombay mission chapel, and formed a missionary 'Union to promote Christian fellowship, and to consult on the best means of advancing the kingdom of Christ in this country.'

"The individual missionary who constituted one of these missions, has since gone to England not to return, and therefore, for the present, that mission is extinct. To the other four belong nine missionaries, and two European assistant missionaries. These missions have two common printing establishments, and one lithographic press, consecrated to Christ as so many powerful engines for scattering abroad the light of life. These four missions have in operation about sixty schools, in which are more than 3000 children, reading, or daily learning to read, the word of God, and receiving catechetical instruction. The missionaries, some or all of them, are every day preaching Christ and him crucified to the heathen. The Scriptures and tracts are travelling abroad, and the word of God is working its way to immortal minds in every direction. Prayer is made, and the promises of Jehovah are laid hold on; while the means (missionaries excepted) of doing a thousand times more in similar ways for the cause of Zion here, are ready at hand. These are good things, and we rejoice in them. You too will rejoice in them; and let us all praise the Lord for them.

"But there is something in the weakness of our nature or in the deep subtlety of our adversary, which, even while we contemplate such good things, and are praising God for them, is exceedingly liable to practise a mortal mischief upon us, by so alluring and engrossing the mind with the little that is done, or doing, as to render it seemingly blind to the almost all that still remains to be done. This brings us to the grievous part of the subject.

"From Bombay, we look down the coast for seventy miles, and we see two missionaries; and fourteen miles farther on, we see two more. Looking in a more easterly direction, at the distance of about three hundred miles, we see one missionary, chiefly occupied, however, as a chaplain among Europeans. In

an eastern direction, the nearest missionary is about one thousand miles from us. Looking a little to the north of east, at the distance of one thousand three hundred miles, we see ten or twelve missionaries in little more than as many miles in length on the banks of the Ganges. Turning thence northward, at nearly the same distance from us, we see three, four, or five more, separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a north-east direction, through the Chinese empire and Tartary, to Kam-schatka, and thence down the north-western coast of America, to the river Columbia, and thence across the mountains to the Missouri, the first missionaries we see, in that direction, are brethren Vaill and Chapman among the Osages.

"Again we look north, and, at a distance of one hundred and eighty miles, we see two missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia, to the pole, not a single missionary is to be seen. In a north-western direction it is doubtful whether there is now one missionary between us and St. Petersburg. Westerly, the nearest is at Jerusalem, or Beyroot. South-west, the nearest is at Sierra Leone; and more to the south, the nearest may be among the Hottentots, or on Madagasear.

"Can you count the millions and millions comprised in this range? Can any but an adamant heart survey them and not be grieved?"

"I will endeavor, as God shall enable me, so to labor here on the spot, that the blood of these souls shall not be found in my skirts; and while I cannot but witness a generation of 12,000,000 of unevangelized souls, in succession to the hundreds of generations gone down before them, dropping into eternity, leaving prospects but little better for the next generation, I will endeavor, as a watchman at my post, faithfully to report what I see. Wo is unto me if I proclaim not the wants of this people, and the eminent facilities made ready for the supply of those wants. This I would wish to do so plainly and so fully, that if the guilt of neglecting their salvation must lodge any where, I may be able to shake it from my garments; so that I may stand acquitted before my Judge, both as to my personal labors among them, and as to my pleading with you on their behalf.

"The remarks I have now made are in a great measure applicable to other parts of India. And there is yet another very grievous view to be taken which I can but barely mention. In little more than a year past, death, sickness, and other causes, have, so far as I can learn, laid aside nineteen missionaries in India, while but six or eight have, in the same time, come to India; and so far as I know (from missionary appear-

ances, not from God's promises), there is a prospect of further diminution, rather than of augmentation. In view of these things, what will the English and American churches do? Is it not time for every missionary in India to cry aloud and spare not? Would you have your missionaries leave their work, and come home, to plead, in person before you, the cause of the heathen? Do not tempt us to do so. Some have, in Providence, been called home, especially to England, and their pleas, in person, have been successful so far beyond what has been otherwise attempted, as seemingly to call for the measure, though so expensive, and, for the time, so privative to the heathen. Why is it so? Why cannot facts be weighed? Why cannot the well-known necessities and miseries of the heathen speak, and plead, and prevail, without the aid of any such disastrous expedients? Does this tell to the credit of those whom the gospel makes wise to do good? O think of these things, every one who has a mind that *can* think! O feel, every one that has a heart that *can* feel! O ye redeemed of the Lord, whom he has made kings and priests unto God, 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service,' and, in the true spirit of such an unreserved consecration of yourselves to your Redeemer, ask him, 'Lord, what wilt thou have me to do?' And let his Spirit, and his truth, and your own conscience, give you the answer, which shall guide you in a matter of such unparalleled moment."

On the 10th of October, 1827, Mrs. Frost was married to the Rev. Mr. Woodward, of the American mission in Ceylon; and on the 19th of the same month, Mrs. Nichols was married to the Rev. Joseph Knight, of the Church Missionary Society in Ceylon. During the year 1827, one thousand five hundred portions of the Scriptures, and seven thousand three hundred and fifty religious tracts in Mahratta, had been distributed. The second edition of the Mahratta New Testament had advanced as far as the middle of Luke. The number of schools was twenty-six, of which ten were for girls. Near the close of the year 1827, the mission was strengthened by the arrival of the Rev. David Oliver Allen, Rev. Cyrus Stone, and their wives, and Miss Cynthia Farrar. After spending about twenty days at Bombay, Mr. Allen wrote as follows:—"We find the mission in a more encouraging state than we expected. Indeed, I can hardly conceive of a more inviting field for missionary labor than is now open before us in this place. About two thousand rupees have lately been raised for the support of free schools under the superintendence of American missionaries."

The whole number of pupils in the schools, at the close of the year 1828, was one thousand six hundred and twenty-six. All the schools were carefully examined by native inspectors once a month, and those in Bombay two or three times every week.

In a letter dated July 10, 1828, it is stated that the missionaries had printed an edition of two thousand copies of a letter addressed by some Bengalee converts to their countrymen, on the reasonableness of renouncing idolatry for the worship of Jehovah, and urging on all an immediate attention to the great concern of salvation. Within a few months, there had been more excitement on the subject of Christianity than at any former period. Though this arose very much from enmity to the truth, yet various things which occurred tended to the promotion of the gospel. In the course of the opposition, the nature of Christianity, with the object and labors of missionaries, and the means which they use in endeavoring to persuade men to renounce idolatry, was more clearly seen and apprehended by a large number of pundits, teachers, and intelligent natives.

Two persons were added to the church in November, 1828, one a Portuguese Roman Catholic, the other an American, from Barnstable, Mass. Several natives of the first respectability called on Mr. Graves, requesting Christian instruction, some of whom appeared convinced that their religion could not save them. Others were just beginning to inquire into the truth of Christianity. In the autumn of this year, the native female schools held their first public examination at the chapel. About three hundred and thirty pagan girls, from the age of six to eighteen, were present. They were examined by Mr. Graves in reading, writing, catechisms, &c. Several specimens of plain sewing were exhibited by Miss Farrar. The scene was novel and highly interesting. The Rev. Mr. Davis, senior chaplain of the presidency, remarked, that the exhibition must stop the mouths of those who say that all attempts to instruct native females will prove abortive. In February, 1829, Mr. Stone made a tour on the continent, for the purpose of visiting the schools, distributing tracts, &c. He witnessed many things of an encouraging nature. On one night, he remarks, he had but little sleep, in consequence of the numerous wedding processions, which passed within a few yards of his couch. One of these processions was very splendid. Two hundred flaming torches changed the darkness of midnight into the brightness of noonday. It was escorted by a numerous band of musicians, attended by frequent salutes of a great gun. At early dawn, while at Rawadunda, his slumbers were broken by the songs of the children of the Hebrew school, who had assembled at the school-room,

and were chanting the morning song of the sweet singer of Israel.

In January, 1830, the first number of the *Oriental Christian Spectator* was commenced at Bombay, under the charge of Mr. Stone of the American mission, Mr. Wilson of the Scottish mission, and Messrs. Webb and Money, Esqrs. No such paper as the *Spectator* had been published in that part of India. The following, from the journal of Mr. Stone, describes one of the diabolical customs of the Hindoos:—

“For the first time, witnessed the swinging of natives on hooks thrust through their backs. This practice is not common in Bombay, and is confined to the Kumaty people, who live in the suburbs of the city. To-day three have propitiated the favor of their bloody gods, as they imagine, by performing this cruel rite. I saw only the last, a female. She was about eighteen years of age, and strong and masculine in her appearance. Two hooks were thrust through the flesh in the back; these hooks were fixed to a rope fastened to the end of a beam, which, when elevated, raised her about thirty feet into the air, and this beam was fixed to a car which was drawn with great velocity by forty or fifty natives in the circumference of a hundred rods. She, with one hand, held by a rope that was fastened to the beam, as far forward as she could reach, which prevented her head from hanging down, but afforded her no other support, and with the other she brandished a flag and a large knife over the heads of the crowd as she sailed round. A large bag of yellow ochre, such as the natives paint their foreheads with, was tied about her waist. This she occasionally scattered round upon the people beneath her, which the ignorant natives received as a boon from their god. Having been drawn round in the course five times, the car stopped; but she made signs to have them go round again, as the sixth time is regarded as meritorious as all the preceding five. Her countenance exhibited great agony; her face became pale as death; and on being taken down she was unable to support herself. The whole scene was attended by their horrid music and infernal shouts of joy. I expostulated with hundreds of people on the absurdity and wickedness of such sacrifices. I told them that instead of propitiating the favor of God, they greatly excited his anger. They seemed to regard me as one who had no fear of the gods. I preached to them the true God, and the only way in which they could secure his favor. Several appeared satisfied that what I said was true. I distributed about fifty books, and returned home at dark, realizing more sensibly than ever, that the dark places of the earth are filled with the habitations of cruelty.”

The following extract illustrates the excellence of our Saviour's mode of preaching the gospel:—

“Sabbath. Morning, preached to the natives from these words, ‘As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.’ I showed why the serpent was lifted up, and described the circumstances of the case. While dwelling on this part of the subject, the attention of the natives was very much excited. They could appreciate the expression ‘bitten by fiery serpents,’ &c., and the importance of such a remedy as was provided, and the imminent danger of those who should neglect to apply to this remedy. This prepared their minds to understand and see the force of the other part of the discourse, viz. the importance of a Saviour, and the necessity of his being lifted up on the cross to make an atonement for sin, and the great guilt and danger of those who neglect to look to Christ for salvation. I find that the most successful way of communicating divine instruction to the natives is by familiar illustrations. And most of those parables which our Saviour spake, founded on the customs and circumstances of the people, are readily understood by them.”

On the 2d of August, 1830, Rev. Messrs. William Hervey, Hollis Read, and William Ramsey, with their wives, sailed from Boston, in the brig *Corvo*, and arrived in Calcutta after a passage of one hundred and forty-five days. They soon after joined the mission at Bombay. On the 5th of February, 1831, the missionaries were again afflicted in the death of Mrs. Myra W. Allen, wife of the Rev. D. O. Allen. Her funeral was attended from the mission chapel, on the same day. She was the daughter of Abel Wood, Esq., of Westminster, Mass. In the situation in which she was placed, and in the labor which she was called to perform, she found occasions of gratitude, and sources of the purest joy. She made herself acquainted, in a degree seldom exhibited by her sex, with the language and customs of the natives, many of whom heard from her lips the doctrines of salvation.

On the 5th of May following, another beloved woman entered into the rest which remaineth for the people of God. This was Mrs. Elizabeth S. Hervey, wife of the Rev. William Hervey. The primary cause of her decease was dysentery. She was the daughter of deacon Jacob Smith, of Hadley, Mass. She became a subject of renewing grace, in a revival of religion which blessed her native town in the years 1815 and 1816. She made a profession of religion in June, 1816. For some time before her connection with Mr. Hervey, the subject of missions was the great theme of her soul. Mr. Allen said to her, in her last moments, that he hoped the Saviour would be with her as she walked through the dark valley of the shadow of death. “If this,” said she, “is the dark valley, it has not a dark spot in it; all is light, light.” She remarked that she had never for a mo-

ment regretted that she had given her life to the heathen.

Once more the heavy hand of affliction was laid upon this little missionary family. Mr. James Garrett, the printer, died on the 16th of July, 1831, the day on which he completed the thirty-fourth year of his age. He entered the service of the board in the autumn of 1819. His original destination was to the mission in Ceylon. On being forbidden to remain on that island, by the governor, sir Edward Barnes, he repaired with his press to Bombay, in May, 1821. He died of a very obstinate dysentery.

We quote the following sentences from a communication of Mr. Hervey:—

“The day before he died, the workmen of the office, about twenty in number, called at his request, and agreeably to their own desires, to see him. He addressed them in Mahratta, and exhorted them to repent of their sins, and believe in Christ as the only Saviour. They were all in tears, and many of them sobbed aloud. He conversed with them as long as his strength would permit, and then bade them an affectionate and final farewell. It was with difficulty that they could be prevailed on to leave the room. All the men that have been under his care say of him, ‘He was a kind master and a good man,’ and they evince their sincerity by their tears and mournful looks when his name is mentioned.

“On the 17th, at five o’clock, P. M., his funeral was attended at the mission chapel; and although the rain fell almost incessantly in sweeping torrents, the assembly of English and natives was so large as nearly to fill the house. The natives were addressed in Mahratta, by Mr. Allen, and the other part of the congregation in English, by Mr. Ramsey. After prayer and singing, the mortal part of our dear friend and brother was conveyed to the mission burying-ground, where, with other precious dust, previously deposited there, it must remain.

“We trust that the recent severe and successive afflictions, with which it has pleased a mysterious Providence to visit this mission, will serve to quicken those of us who survive to greater diligence and fidelity in our Master’s work, and awaken a spirit of prayer in our behalf among our distant friends; while we are not without hope that they will be followed by some good effects upon the heathen in the midst of whom we dwell. These poor creatures are accustomed to view death as the most awful event that can happen to man. And truly it is so to them, in their present state. But some of them have now seen what support and consolation Christianity administers to its true disciples in that trying hour. All the arguments that I have hitherto been able to use with my pundit,

in favor of the religion of the Bible, and against his own, seem not to have had half so much effect as this peaceful and happy death, of which (as I was living with Mr. Garrett) he was an eye-witness. And here permit me to make a similar remark respecting what occurred in the last hours of my dear wife. As three or four native females stood in tears beholding her, she made use of the little Mahratta she had acquired in endeavoring to show them how happy she was that she was going to Jesus. At the same time her countenance was brightened with smiles. Her words and appearance took fast hold of our young woman, who has since often spoken of it as an unheard-of thing that a dying person should be so happy as to *laugh*. If, then, the gospel is to be the power of God unto the salvation of these people, by the *deaths* rather than the *lives* of your missionaries, may their *lives* be such as that their *deaths* shall *preach!*”

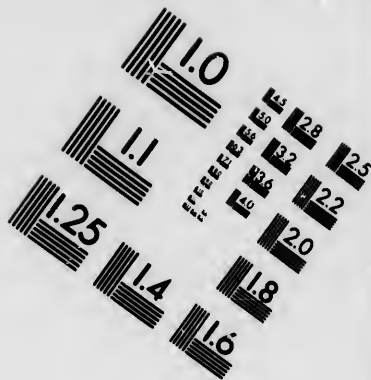
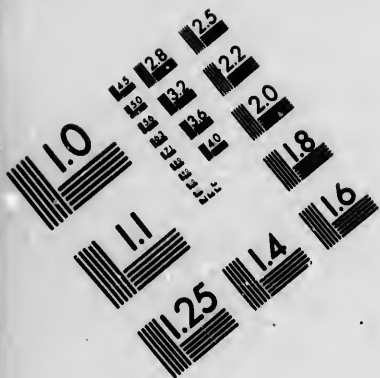
Five persons were about this time admitted to the mission church—the first, an aged European, who had lived in India forty years; the second, a Malay woman, of the Mahometan faith; the third, a convert from the Romish church; the fourth and fifth were Hindoos. In March, the Lord’s supper was administered, in the American mission chapel, to nineteen communicants, among whom were the descendants of Shem, Ham and Japheth, from the four quarters of the globe. The services were in the Mahratta language. The novelty of the scene drew out a large number of natives.

About this time, Mr. C. T. Huntridge, an inhabitant of Bombay, deceased, left a legacy for the support of public worship in the chapel of the American mission, valued at \$3000.

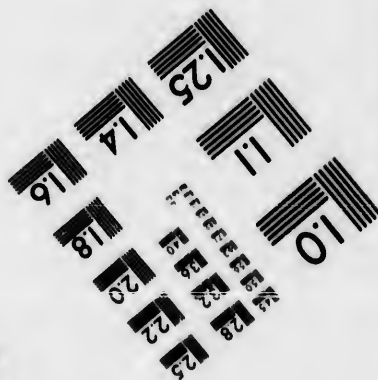
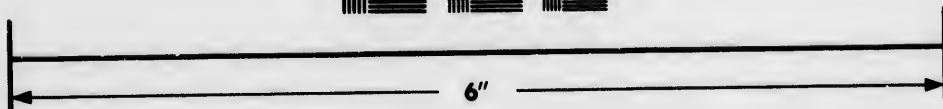
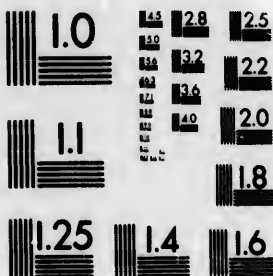
In May, 1831, Mr. Read thus writes, from the village of Mahim:—

“For some days past, I have had numerous applications for books. I should think all the lads in the village of Mahim had by this time paid their *salam*, and urged their request. Most of these lads belong to heathen schools, which are not under the patronage of any mission, but are supported by the heathen themselves. Christian books have not, to any extent, been introduced. What gave the impulse now, or what change of feeling on the subject may have taken place, I know not. But this I know, that more than a hundred lads, from ten to sixteen years old, of different castes, and of different origin,—Hindoos, Mussulmans, Jews and Catholics,—have, since yesterday morning, been pressing their requests upon me for books with as much earnestness as a hungry child solicits bread from a parent. This has enabled me already to put in circulation about one hundred copies of the different publications of the mission press; such as the Gospels, portions of the Old Testament, Scripture





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history, the commandments, catechisms, tracts, &c."

In November, 1831, the members of the Bombay mission, after much consultation, resolved to form a new station on the highlands of the adjoining continent. One important reason for this measure was, the feeble health of Mr. Graves, who had been obliged to reside for nearly a year and a half on the Nilgherry hills, where it is comparatively cold. As these hills are not in the Mahratta country, it was thought highly desirable that some elevated situation should be found, where the Mahratta language is spoken, so that Mr. Graves might employ his knowledge of that language to the best purpose, in a climate suited to his infirm state of health. Another reason for the measure was, the importance of a more extended field of operation. There is now no obstacle, on the part of the Bombay government, to missionaries residing in any part of the presidency.

The station which was selected was the city of Ahmednuggur, situated on what may be called the table-land of the Ghauts, in a plain twelve or fifteen miles in extent each way, and about one hundred and seventy-five miles north of east from Bombay. It is estimated to contain a population of 50,000; and since it has become a military station, it is increasing in population. It was once the seat of the Mahometan power in that part of India, and appears, from its palaces, mosques, aqueducts, and numerous ruins, to have been a place of much splendor. It is four or five miles in circuit, and entirely surrounded by a high wall of mud and clay. Two miles east of the city is a cantonment of about one thousand British soldiers. The missionaries designated to this station were Messrs. Graves, Hervey and Read, with their wives. They reached the station on the 20th of December, 1831. They immediately held three services stately on the sabbath. In company with Babjee, a native convert, they have made excursions and preaching tours in various directions.

A little more than a year after the death of his excellent wife, Rev. William Hervey was called to his eternal reward. He died at Ahmednuggur, of the malignant cholera, on the 13th of May, 1832. He had been in India fourteen months, and had become acquainted with the Mahratta language, so far as to be able to converse with the people in private, and to preach to some extent in a more public way. He was attacked with great severity by the disease at four or five o'clock in the afternoon, and died at half past three on the next morning. He was a man of great excellence of character, and gave promise of becoming a most valuable missionary. He united uncommon sweetness of disposition and vigor of intellect to ardent

and consistent piety. He was born in Warren county, New York, in 1799; graduated at Williams college, in 1824; performed the duties of tutor in that college for one year, and studied theology at the theological seminary in Princeton, N. J.

On the 28th of May, 1832, Rev. George W. Boggs and his wife sailed from Salem, Mass., to join the mission at Bombay. On the 22d of December, 1832, Mr. William Sampson and his wife embarked at Boston for the same mission. Mr. Sampson succeeds Mr. Garrett as printer. On the 11th of January, 1833, the Rev. Allen Graves and his wife, and the infant child of Mr. Hervey, arrived at Boston. They left Bombay in August, on account of an obstinate attack of disease, to which Mr. Graves was subjected, threatening a speedy termination of his life. He had spent fifteen years on this mission. Nothing but the united opinion of medical gentlemen, and the unanimous opinion and desire of the missionaries, would have induced Mr. and Mrs. Graves to revisit their native land, as the last resort for the restoration of his health. Mrs. Garrett, with her two children, had previously returned to this country on account of ill health. The Bombay mission now consists of the following individuals:—At Bombay, Rev. Cyrus Stone and Rev. William Ramsey, with their wives, Rev. D. O. Allen, and Miss Cynthia Farrar, superintendent of female schools, at Ahmednuggur, Rev. Hollis Read and his wife. The following paragraphs are extracted from the last report of the board:—

"*Education.*—Most of the principal villages on the sea shore of the adjacent continent have been visited by the missionaries, and some of them repeatedly—from Basseen, thirty miles north of Bombay, to Rajapoor, more than a hundred miles south. In a number of these villages, each with a population of from one thousand five hundred to two thousand, there have long been schools supported and supplied with Christian books by the mission. The schools are generally visited and inspected every month by a native Jewish superintendent, who appears to be faithful to his trust. All of them being accessible by water from Bombay, they are also visited occasionally by the missionaries themselves.

SCHEDULE OF NATIVE FREE SCHOOLS.

Boys' Schools.	Scholar.	Girls.	Jews.	Proteus.	Professors of Mahratta.	Mahomedans.	Christians.	Total.
On the Continent,	11	105	141	62	711	51		1670
Island of Sabette,	2			8	8	4		84
Island of Bombay,	8	23	8	8	359	26	15	439
							Mhars	30
Girls' Schools.								
Island of Bombay,	12	314						314
Ahmednuggur,	1	13						13
	34	455	149	70	1142	81	15	1940

"The schools are thirty-four in number, and contain one thousand four hundred and eighty-five boys, and four hundred and fifty-five girls. About one fourth part of these can read the Scriptures and other printed books fluently and intelligently. Most of them can repeat from memory a catechism of sixteen pages, containing the principal doctrines and duties of Christianity.

"The greater part of the boys have acquired a sufficient knowledge of arithmetic for the transaction of ordinary business, and some of the larger girls have learned to do plain needle-work, etc. The education of females is well known to be a recent innovation upon the immemorial usages of India, and, thus far, the experiment has succeeded beyond the expectations of those who were acquainted with the difficulties to be encountered. A perceptible change of sentiment on the subject is taking place among the natives. Still, female education is but lightly esteemed, even by those parents who think most favorably of it; while many, and those not uncommonly the learned and the great, retain all their old prejudices in unabated force. Though the teachers are of Brahminic caste, their employment subjects them to much obloquy. But on the whole, the cause of female education at Bombay, may be regarded as firmly established, and likely to make continual advances.

"*The Press.*—The press manifestly exerts an increasing influence wherever it is employed in Southern India; and it is certainly destined to operate upon the native population with very great power, and that too before many years. Even now, a considerable number of readers may be found in that densely peopled country; and seldom is a Christian mission long in a place, before the doctrines and duties of religion become the subjects of written controversy. Such is the fact at Bombay, where the Rev. John Wilson, an intelligent Scottish missionary, has lately been engaged in an animated discussion with intelligent natives, through the medium of the press. A learned Mahratta, conceiving himself able to refute all the objections which had been brought against the Hindoo religion, sought an interview with Mr. Wilson, and then proposed a public discussion. This was consented to, and the debate, which was attended by a great number of Brahmins and other respectable natives, several of whom gave much aid to the prime mover of the controversy, was continued during six successive evenings, till the Brahmins proposed its termination. Mora Bhatta (which was the name of the native disputant) then published a treatise, which he entitled *A Verification of the Hindoo Religion*, and challenged Mr. Wilson to write a reply; which was accordingly done. The same missionary has also been the conductor of a controversy with some leading

Parsees on the subject of the Moslem faith, carried on chiefly in two native periodical publications. The editor of one of these periodicals, being furnished with copies of the Gospel of Matthew for each of his subscribers, went so far as to recommend it to their perusal. The effect of such public discussions, when judiciously conducted, cannot be otherwise than to increase the demand for Christian books.

"To assist the natives in acquiring the English language, as well as foreigners in learning that of the country, Mr. Hall, some years since, prepared a work of one hundred and sixty pages, in the two languages, which has lately been reprinted. The sale of the work will probably repay the expense of its publication. The printing executed at the mission press, during the year 1831, for the mission, and for various societies, individuals, &c., was as follows:—

	Copies.	Pages.
In English,	10,370	135,300
Portuguese,	500	20,000
Mahratta and English,	1,600	256,000
Mahratta,	31,250	986,000
Guzerattee,	3,000	84,000
	46,720	1,481,300

making the whole amount of printing, from the first, about 11,000,000 pages.

"*The Chapel.*—The Mahratta services in the chapel continue as heretofore. The English service on sabbath mornings has received a better attendance. The congregation is composed of the mission families and those families which are connected with the missionaries as a religious society, together with a few Europeans living near the chapel, who belong to the English and Scotch churches; and a number of Indo-Britons. The last-mentioned class are the descendants of European fathers and native mothers. They are numerous in Bombay, and are supposed to be increasing. Being generally educated in the English language, and likely to exert an extensive influence over the native population, the missionaries feel a deep interest in their moral state.

"*Mission Church.*—Three Hindoos have been received into the church the past year; viz. *Dajeaba*, of the Purbhoo caste; *Moraba*, of the Mahratta caste (both connected with the schooling system), and *Babjee*, a Brahmin. Others make professions of a belief in Christianity, and of an intention to embrace it; but past experience of the native duplicity constrains the missionaries to receive and speak of such professions with caution.

"Nearly the whole of India," say the missionaries, "is now open for the propagation of Christianity, and perhaps no country ever presented a more extensive

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field for benevolent enterprise. Some will, perhaps, be surprised at our calling India an encouraging field; but we think the opinion supported by a view of the country and the history of benevolent exertions that have been made in it. The great population of India gives it a claim on the Christian world above any other country to which missionaries can have access. In most places in this country, where the gospel has once begun to take effect, its advance has been steady and increasingly rapid. And, perhaps, when the people

generally shall have become enlightened to see the absurdity of their own religion and the excellence of Christianity, they may at once break the chain of caste, and, throwing off the shackles of superstition, a nation may be born in a day. Considering the greatness of the population, and the character of the Hindoo religion, it is not unreasonable to suppose that the harvest eventually gathered in India may be as great in proportion to the means employed, as in any heathen country."

CHAPTER IV.

MISSION IN CEYLON.

We have already alluded to the temporary residence of the Rev. Mr. Newell on the island, Ceylon, and the facilities afforded by the government of that island for the prosecution of missions. In the benevolent arrangements of Providence, the hinderances which were placed in the way of the establishment of the Bombay mission, were the means of directing public attention in this country to a number of important fields of missionary labor, especially to Ceylon. Immediately after the restoration of peace in 1815, it was resolved, by the prudential committee, to fit out another mission for the East. On the 21st of June, 1815, five missionaries, the Rev. Messrs. James Richards, Edward Warren, Daniel Poor, Benjamin C. Meigs and Horatio Bardwell, were ordained at the Presbyterian church in Newburyport. A vast concourse of people assembled, and gave many manifestations of deep interest in the solemnities of the occasion. About seven hundred communicants of different denominations, commemorated the dying love of the Saviour of the world. The scene was an earnest of that day when they shall come from the east and the west, the north and the south, and shall sit down together in the kingdom of God.

The missionaries sailed in the latter part of October, 1815, and arrived in Colombo, Ceylon, March 22, 1816. The voyage was a prosperous one in all respects. They received the kindest attentions from the captain, supercargo, and other gentlemen on board. They were permitted to maintain regular religious exercises, which, in connection with personal conversation and

prayer, were the means of the conversion of several individuals. They had no sooner landed, than they were received with great cordiality by the Rev. Messrs. Chater and Norton, missionaries from England. They were then conducted to the custom-house, where they found the Rev. Mr. Twistleton, who kindly sent an express with a letter of introduction to governor Brownrigg. The very friendly manner in which his excellency welcomed the missionaries is worthy of lasting remembrance. He declared, in a letter to Dr. Worcester, that it was his intention, as far as it lay in his power, to protect and encourage those who devote themselves to the propagation of Christianity.

The brethren remained at Colombo about six months. Some time was required for the purpose of obtaining, by correspondence with the missionaries in different parts of India, such information as would enable them to determine the proper location for the mission. While at Colombo, they took charge, in compliance with the request of the Hon. and Rev. T. J. Twistleton, chief secretary to the government, of the instruction of several young natives, designed for the Christian ministry. In addition, they opened a school, containing twenty-six English scholars, preached on the sabbath and other days, from three to six sermons in a week, and in other ways advanced the great cause for which they had left their native land. By residing at the seat of government, they experienced but few of those evils arising from false reports and groundless suspicions, to which foreigners are frequently exposed. The result of their inquiries in regard to the stations which they

should occupy, were, that Mr. Bardwell should join the Bombay mission, if allowed by the government, that Messrs. Richards and Warren should attempt an establishment at Batticotta, and Messrs. Warren and Poor at Tillipally, both in the province of Jaffna, in the northern part of the island, and separated from the continent of India only by a narrow channel. In this opinion of the eligibility of Jaffna, the principal gentlemen at Colombo, the chief justice, sir Alexander Johnstone, particularly, and the missionaries generally, were fully agreed. Tillipally and Batticotta were considered as decidedly the best missionary stations in the province. The churches and mansion houses were built by the Portuguese in the sixteenth century. They are chiefly of coral stone; and the churches are so large, that, when repaired, two thirds of each would be amply sufficient for the purposes of public worship, and the remainder afforded good accommodations for schools. Though the brethren were officially informed that, the glebes and buildings could not be permanently secured to the mission, till the pleasure of the British government at home could be ascertained, yet they thought themselves warranted in entering upon the premises, and making such repairs as could be made with little expense. Messrs. Warren and Poor took up their residence at Tillipally about the middle of October. They commenced preaching regularly by an interpreter at Tillipally and at Mallagum, a place about two miles distant. In the province of Jaffna, they found some relics of the Roman Catholic religion, which was introduced two or three hundred years previously by the Portuguese; some traces of the religions afterwards communicated by the Dutch; and some decaying fruits of the labors of Christian David, Mr. Pailin, and others. Yet the great mass of the people are pagans. In the other provinces of Ceylon, the paganism is of the Buddhist form, the same which prevails in Birmah, and the regions of Central Asia; But in Jaffna, it is Hindooism, the same which exists on the neighboring continent of India.

About this time, a most important measure was carried into effect, very much by the instrumentality of sir Alexander Johnstone—the abolition of slavery. The number of slaves on the island was large, and the consequences of the system, as usual, deplorable. In consequence of the abolition, multitudes of children were placed in circumstances peculiarly interesting to public charity.

Batticotta lies about six miles north-west of the fort of Jaffnapatam, about half a mile from the sea-shore, and in sight of it. Although surrounded on three sides by rice-fields, yet the ground on which it stands is dry and healthy. The whole province of Jaffna, unlike the middle and southern parts of the island,

is very level. All the ground belonging to Batticotta amounted to about three acres and a half. On this ground were a church, dwelling-house, and five other small buildings. The church was said to be the best in the whole district. It is one hundred and sixty-three feet in length, on the inside, and fifty-seven in breadth. The walls are nearly four feet thick. Many of the buildings have stood nearly four hundred years. From one end of the church to the other run two rows of massy pillars, which form a support to the roof. The dwelling-house is one story in height, one hundred feet in length, and forty-one feet in breadth. It was very much out of repair.

The liberality of the government was not limited to the buildings and lands in Tillipally and Batticotta, but they also granted to the mission similar buildings and lands in six other parishes in the vicinity. The missionaries immediately procured the building of a school-house at Mallagum, and another at Panditeripo, two villages in the neighborhood. A son of a native was brought to Tillipally, in a state of mental derangement, for medical aid. On his recovery, the father, understanding that the missionaries intended to establish a school at Panditeripo, generously offered to furnish timber, and a piece of ground near the old church building, for a school-house, and to superintend the building of it. The situation of Messrs. Richards and Meigs did not permit them to establish schools so soon as Messrs. Warren and Poor had done in Tillipally. In the latter part of September, 1817, a Tamul school was established by them in Batticotta. Earnestly engaged, as they were, in the repairs of the buildings, and in establishing schools, yet they were not unmindful of the paramount importance of preaching the gospel. Just a year after settling at Tillipally, Mr. Poor commenced preaching in Tamul, the language chiefly spoken in the northern part of Ceylon. The number of their hearers constantly increased; some individuals received abiding impressions both from the public and private instructions given them. Not a few of the natives began to express doubts respecting their own religion. Rays of divine light, long since scattered in Ceylon by missionaries, seem, in a measure, to have dissipated the thick mists of heathenism. Mr. Warren, after having labored for sixteen months, with fair prospects of established health, was visited with decided symptoms of consumption, and was obliged to remove to the house of J. N. Mooyart, in Jaffnapatam, and afterwards to Colombo, in the southern part of the island. Mr. Richards, who had been, for some time, indisposed, and unable to share with his brethren in many of the duties of the mission, accompanied Mr. Warren to Colombo. Every attention, which Christian kindness could prompt, was

bestowed on them, and various expedients, for their benefit, were proposed, until at length, in the latter part of April, 1818, they embarked for the Cape of Good Hope. For the greater part of their voyage, the weather was very favorable. When they came in sight of land, the scene was reversed; they encountered heavy gales, were driven out to sea, and for two weeks, in boisterous weather, were tossed on the waves. They landed at Cape Town on the 14th of July, with enfeebled health. On the 11th of August, Mr. Warren rested from his labors. During his protracted illness, his exemplary resignation, his sweet serenity of mind, and his heavenly conversation, were, in a high degree, inspiring and edifying. "His flesh rests in hope at no great distance from that of Mrs. Newell; his spirit, we cannot doubt, is with hers, and with those of the apostles and prophets, and all the multitude of the redeemed." Mr. Richards, after burying his friend, remained at the Cape, till the 25th of November, with no material alteration in regard to his own health, when, not finding a direct opportunity to return to Ceylon, he embarked for Madras.

On the 4th of November, 1818, Rev. Messrs. Miron Winslow, Levi Spaulding and Henry Woodward were ordained as missionaries to Ceylon, in the Tabernacle church, in Salem, Mass. Soon afterwards John Scudder, M. D., a young physician of New-York city, with his wife and child, joined the mission family. On the 8th of June, 1819, the three ordained missionaries, the physician, and their wives, embarked at Boston, on board the *Indus*, bound to Calcutta. Just as they were leaving Calcutta, about the middle of November, they say, "All the seamen on board the *Indus* were impressed, and we did hope that every one had become the subject of renewing grace. After our arrival at Calcutta, some, to our grief, did not maintain a consistent Christian character; and though, with the exception of two or three, who appeared to a considerable degree hardened, the remainder show signs of repentance, we are constrained to stand in doubt of a number. We are encouraged to hope, indeed, that a removal from the enticements of a wicked city, will bring all to reflection. When they parted from us last evening, they were much affected." From all that was known on the return of the vessel, it is most fully believed, that few instances are on record, in which the power of God's grace was more signally manifested, than on board the *Indus*. A considerable number were evidently reformed, and renewed for immortality. Before leaving Calcutta, Dr. and Mrs. Scudder were called to bury their only child. They reached Tillipally on the 17th of December, 1819, Mr. and Mrs. Woodward early in January, 1820, and

Messrs. Spaulding and Winslow, with their wives, in February.

During the three years from the time of the arrival of the first missionaries to the 13th of November, 1819, they had established fifteen schools, nine in connection with Tillipally, and six with Batticotta. The whole number of regular pupils was reckoned at seven hundred. Besides these common free schools, there were at each station, a boarding-school, consisting of youths taken under the special care of the missionaries, supported by benevolent societies and individuals in this country and bearing names selected by the respective donors. The mission began to be favored with special tokens of the divine presence. Two individuals, Suppen and Francis Maleappa, had, for some time, given satisfactory evidence of true conversion, and many proofs of affectionate attachment to the missionaries. Other individuals appeared to be the subjects of abiding religious impressions.

On the 10th of August, 1820, Mr. James Garrett, sent out to superintend the press which had previously been furnished for the Ceylon mission, reached Tillipally. The missionaries immediately requested the permission of government for Mr. Garrett to commence his labors. Governor Brownrigg, the warm friend of the mission, with his suite, had sailed for England in the preceding January. Sir Edward Barnes, the lieutenant-governor, directed his secretary to reply, that government did not deem it proper to allow any increase of the American missionaries in Ceylon, and that Mr. Garrett could not be permitted to reside there. An order was received, dated August 24th, requiring Mr. Garrett to leave the island within three months from that date. Supposing that the lieutenant-governor might be under some misapprehensions, the missionaries prepared a memorial, in which they called the attention of government to the inoffensive and salutary nature of the mission; to its entire freedom from all secular and political interests; to the express approbation of governor Brownrigg; to the patronage which it had received from sir Alexander Johnstone, archdeacon Twistleton, and other eminent persons; to the schools containing more than eight hundred boys; to the expenses which had been laid out for future missions; and finally to the expression of government, communicated in an official manner, dated June 13, 1816. In reply to this memorial, sir Edward Barnes stated, that he felt averse to admitting any foreign missionaries into the island; that the British government were making laudable efforts to inculcate Christianity among the heathen, and that, in his opinion, the labors of American missionaries might be more advantageously expended upon the heathen of their own continent. A second memorial

from the missionaries produced no effect on the determination of the lieutenant-governor. Mr. Garrett repaired to Bombay.

Soon after the reinforcement arrived in Jaffna, it was concluded to occupy the station of Odooville, six miles from Batticotta, and four from Tillipally, containing a large population, and where a school had been established for several years. The church and parsonage, though much decayed, were capable of being repaired, and of answering valuable purposes. In June, 1820, Messrs. Winslow and Spaulding removed thither, and commenced their labors. There were also urgent reasons why a mission family should be established at Panditeripo, nine miles north-west of Jaffnapatam. Dr. Scudder took up his residence there in July. As he was about to occupy a new station, he received a license to preach the gospel according to the custom of the American churches. Mr. Poor being left alone at Tillipally, in consequence of Dr. Scudder's removal, Mr. Woodward joined that station. In repairing the premises at Panditeripo, Dr. Scudder expended several hundred dollars of private property.

Several of the elder and more intelligent boys were now able to render essential service, in superintending and inspecting the schools. All the boys in the boarding-schools enjoyed peculiar opportunities to gain religious knowledge. At the close of 1820, there were probably one hundred children in the families of the missionaries, and one thousand under their superintendence in the common schools. Several individuals, additional to those previously mentioned, gave evidence of decided personal piety, and commenced a course of preparation for the Christian ministry and the profession of medicine.

The following extracts from Mr. Poor's journal present some of the results of his labors:—

“October 15, 1821. This is the fifth anniversary of my residence at Tillipally. The past has been to me one of the most eventful years of my life. I have been more afflicted and more comforted than ever before. My mind has been more awake to the great objects of the mission, and I have seen more evidence that the word has not been preached in vain. Four persons, the first fruits among the heathen, have been gathered into our church; four or five others give pleasing evidence of a saving change of character; and a larger number are awakened to the importance of seeking, through Christ, the salvation of their souls. I have never been so deeply impressed with the importance of prayer and supplication, as means to be used for the conversion of the heathen, and have never found such delight in attending to this duty.”

Mr. Winslow thus writes about the same time from

Odooville:—“We have now under our care five schools, in which the number of boys is two hundred and fifty, and the average attendance two hundred. These schools are taught in open bungalows. Were you to enter one of them in a forming state, you would see forty or fifty boys seated around the sides of the bungalow on their mats or on the bare earth, and with several leaves of the ola, on which their lessons are written, for a book, studying so loud that each one might be thought striving to drown the voice of all around, and with as little understanding of what he is studying, as though it were Greek or Latin. They learn every thing by rote, and hence it is exceedingly difficult to teach them to pay any regard to the sense. Whilst most are thus employed, a few beginners are writing their alphabets in the sand, or trying to make the letters upon the ola with a stile. By vigilant superintendence, these schools are made a very important auxiliary to the labors of a missionary. The native books are gradually supplanted by those which the boys can understand, and instead of the absurd fables of their gods, they are taught to commit to memory different longer and shorter catechisms, particularly those of Watts, and various Scripture extracts, such as the miracles, parables and discourses of our Saviour, altogether containing the most important truths of the gospel.” At Panditeripo, George Koch, a youth of Danish extraction, a member of the church, assisted Dr. Scudder in his medical services, as well as in communicating religious instruction. Many opportunities of evangelical labor were afforded in the villages adjacent to this station.

In March, 1821, Mr. Woodward removed to Manepy, a new station four and a half miles north-west of Jaffnapatam. Not long afterwards, on account of ill health, he removed to Batticotta, and Mr. Spaulding immediately succeeded him as resident at Manepy. Philip Matthew, a native convert, and a licensed preacher of the gospel, assisted Mr. Spaulding. Five native schools contained two hundred and forty-five boys and eight girls.

The missionaries in Ceylon now occupied five stations, at which, besides performing the general duties of evangelists and pastors, they were educating eighty-seven heathen children in their families, and superintending twenty-four schools, containing one thousand one hundred and forty-nine children. The whole number of pupils was one thousand two hundred and thirty-six, of whom forty-nine were females. Nine promising young men, of whom three were licensed preachers of the gospel, had been gathered into the church. Another was propounded for admission, and others were serious and prayerful. The approbation which the mission continued to receive from gentle-

mén of consideration in the island, is worthy of distinct mention. Sir Robert Brownrigg, the former governor, wrote from England, testifying his kind regards. Sir George Outley, a judge of the supreme court, Mr. Hooper, collector of the district, and several other gentlemen of influence, not only approved of the mission, but showed themselves to be its decided friends and patrons, by making donations to its treasury, or by publicly addressing the natives in its favor.

On the 7th of May, 1821, Mrs. Poor, wife of the Rev. Daniel Poor, was released from the cares and labors of this world. Her illness was of a fortnight's continuance, and was dangerous from the first. She was favored nearly the whole time with vigorous exercise of her intellectual powers, with clear views of the way of salvation, and of her own interest in the Saviour. Her death-bed was a scene of triumph. Her bereaved husband, and other friends, could not but rejoice with her. So strong was her confidence in Christ, so vivid her anticipations of heaven, so fervent her expressions of wonder and praise, that those who enjoyed it, went forth to their several labors consoled, cheered and invigorated.

In 1822, the missionaries came to the conclusion that it would be expedient to establish, as soon as practicable, a native school or college. It would tend, as it was thought, to a more general diffusion of knowledge among both the higher and lower classes of society. By introducing the sciences in connection with Christianity, it would raise the standard of education, and strike at the root of idolatry. It would also be the means of raising up thoroughly instructed translators, native preachers, teachers and assistants. It would prove, at the same time, a powerful stimulant to the boys pursuing their studies at the subordinate schools.

The labors of the native preachers began to occupy a more and more important place in the proceedings of the mission. They had been previously occupied near home, but now began to itinerate at a greater distance, spending five or six days of each month, either separately or unitedly, on the islands adjacent, or in different parts of the district.

The mission was again called to lose one of its most beloved members. Mr. Richards had been for a long time on the borders of another world. Though compelled to relinquish preaching and the study of the language almost entirely, for several years, yet, by his meek example, expansive charity, prudent counsels, and fervent prayers, he had been of great service to the mission. His last days are thus described by his brethren:—

“Another voice speaks to us from the grave. Our

elder brother is no more. Brother Richards, who was so long burdened with sickness and pain, has gone to his heavenly rest. It was not till June last, that our fears concerning him were more than usually excited. At that time, his disorder began to prey upon him with increased violence, and continued to do so till the day of his death, which was on the third of August. Some time previous to this last violent attack, he seemed to have an impression, that the time of his departure was at hand. His mind was led much to self-examination, and to a review of the past, that he might, if it were possible, find every false ground upon which he rested for acceptance with God. This self-examination resulted in a confidence of his good estate. This confidence appeared to attend him to the hour of his dissolution. Certainly death was to him disarmed of its terrors. He hoped for a release from pain only in death, and in the enjoyment of his Saviour. His sufferings were long and severe; but we doubt not that the voice, which by disease was so long forbidden to join us in prayer and praise, now bears a part in the song of Moses and the Lamb, with the company of those who through faith and patience have inherited the promises. On sabbath, August 4th, we assembled at Tillipally to pay the last tribute of affection to his remains. At the house we engaged in devotional exercises, and then followed the corpse, which was borne by the native members of our church to the grave, where an appropriate address was made to the spectators.”

Mr. Richards's age was thirty-eight. He was a native of Plainfield, Mass., and a graduate of Williams college. He was one of the first men in this country who seriously resolved to devote themselves to personal missionary service, in the distant parts of the pagan world. In point of time, Mr. Richards was second only to Samuel J. Mills in the dedication of himself to this arduous service.

In April, 1822, Daniel Smead, who had been much conversant in the family of Mr. Richards, was publicly married to a female convert, who had been named Miranda Safford. The ceremony was performed in the church by a native preacher, the Rev. Christian David. One hundred and fifty natives were present. “This marriage,” say the missionaries, “has, for several reasons, produced considerable excitement. The parties are of different castes; Smead is of the Velale caste; Miranda is of the Chanda caste, which is comparatively low. According to the custom of the people, an individual of one of these castes cannot marry, nor even eat with an individual of the other. But at this time prejudice and custom lost their influence, and all united in partaking of a feast prepared for the occasion on our premises. One of the most

extraordinary circumstances, in the view of the heathen, is that Smead and Miranda are in the habit of eating together. This practice does not prevail even among the Roman Catholics of this country; and the heathen think it quite intolerable that a woman should eat with her husband. We feel gratified that this event has had a good effect, and that three girls of good caste, from the village where this girl lived, have, in consequence, been offered to become members of the school."

On the 21st of January, 1823, Mr. Poor was married to Miss Knight, sister of the Rev. Mr. Knight, of the Church Missionary Society at Nellore. In the summer of 1823, Mr. Poor removed to Batticotta with a view to open the *central school*, which was designed as a measure preparatory to the establishment of a mission college. To this charge Mr. Poor was assigned by the unanimous appointment of his brethren. Mr. Woodward supplied Mr. Poor's place at Tillipally.

About the middle of January, 1824, a revival of religion commenced in the boarding-school at Tillipally, and was soon after witnessed at all the other stations. It was one of the most remarkable exhibitions of divine grace, which the history of missions presents. We quote the following from a communication of Mr. Meigs:—

"Nothing remarkable was noticed, either among the youth of the schools, or among the missionaries, until the middle of January, 1824; excepting that, during the season of fasting, humiliation and prayer, in the latter part of December, of which mention is made by Mr. Meigs, there was an unusual degree of feeling among those who were present at the religious solemnities of the occasion.

"*Tillipally*.—On the 18th of January, near the close of the morning service at *Tillipally*, Mr. Woodward observed some of the boys to be peculiarly affected by what was said. Thus encouraged, he appointed another meeting for them in the afternoon, and another in the evening. The next day, being unwell, he sent for Mr. Winslow, who repaired to *Tillipally* in the afternoon, and found seven or eight of the boys manifesting much anxious concern for their spiritual welfare, and others more or less serious. Most of them belonged to the boarding school. They were assembled together for religious services, when he arrived, and the Spirit of God seemed evidently present.

"The disposition to serious and anxious inquiry continued to increase, till all the members of the school (about forty in number), the domestics of the family, and two or three schoolmasters, were among the inquirers. The result was, that most of the older boys, and two girls, gave pleasing evidence of a change of

character. On the 24th of March, when Mr. Winslow wrote, the revival in that place still continued to prevail.

"*Oodooville*.—Mr. Winslow returned to *Oodooville* impressed with the importance of looking for a similar blessing on his own station. And a similar blessing was granted. In dispensing the word of life, on the next sabbath, he was himself favored with a remarkable tenderness and fervency of spirit. The effect of his preaching upon his hearers, he thus describes:— 'Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day, and at evening, I found that a number of the girls in the female central school here, were convinced of their sinfulness and need of salvation by Jesus Christ. Meetings for inquiry into the state of individuals followed, and the Lord graciously caused the work to proceed, until no one in the school remained wholly unaffected.'

"*Batticotta*.—After giving the above notice of the very hopeful beginnings of a work of grace at *Oodooville*, Mr. Winslow passes to *Batticotta*, where the central school, or mission college, is established.

"The monthly prayer-meeting was held at this place on the 2d of February, at which most of the missionaries of Jaffna district, together with J. N. Mooyart, Esq., and some others, were present. Mr. Winslow observes:—

"It was a day ever to be remembered. The promising appearances around us gave new feeling and hope to all. The forenoon was occupied in relating, as usual, whatever of particular interest had occurred at our different stations; but a new spirit prevailed; and we had scarcely assembled in the afternoon, and sung a hymn, when the Holy Spirit seemed to fill all the place where we were together. The brother, who was leading in prayer, was so much overwhelmed with a sense of the divine presence, that he could scarcely proceed. The same influence was felt by all; and the afternoon was spent in prayer, interrupted only by a few passages read from the Scriptures, and by singing and weeping. The next morning, also, was set apart for special prayer, and was a precious season.'

"*Manepy*.—The next sabbath was a new day at *Manepy*. The holy supper was celebrated, and an adult man baptized and admitted to the church. The serious lads from *Tillipally*, and the girls from *Oodooville*, were there; also Mr. and Mrs. Winslow. Mr. Winslow adds:—

"During the sermon and ordinances, the Spirit of God was evidently present; and when, in the afternoon, the children and youth of the boarding schools of that and the other stations came together, an affect-

ing scene was exhibited. Many were in tears. More than thirty expressed a desire to forsake all for Christ. The Lord has since carried on the work, till, in a school consisting of about forty-five boys, many of whom are young, nearly half *profess* themselves to be the Lord's.

"*Panditeripo*.—But a more remarkable visitation was yet to be experienced. This was at *Panditeripo*. There had been some previous attention at that station. But, on the 12th of February, while Mr. and Mrs. Scudder were absent, and after the boys had gone to their room, and were about to lie down to sleep, Whelpley (a native member of the church) was induced to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was soon heard in every quarter. It waxed louder and louder, each one or each company praying and weeping as though all were alone. More than thirty were thus engaged in a small garden. The cry was, 'What shall I do to be saved?' and, 'Lord, send thy Spirit.' In about an hour, Dr. Scudder returned, and, after waiting a while, rang the bell for the boys to come in. They came, and, with weeping, proposed to him the inquiry, 'What shall we do to be saved?' The next day I saw them. They seemed to be earnestly seeking for the salvation of their souls. More than twenty, at that place, now indulge the hope, that they have obtained the forgiveness of their sins. And the Lord is still there.

"*Central School at Batticotta*.—There had yet been, however, no uncommon attention in the central school at Batticotta, in which our feelings were much interested. Prayer was made, and had been made almost without ceasing, for that school; and, in two or three instances, some little meetings, held for this purpose, experienced very sensible tokens of the divine influence, and continued in supplication through a great part of the night.

"At length, several of the serious lads at Tillipally, where the revival of religion commenced, visited this seminary, and conversed with the youths there, with good effect. The sabbath following, a serious influence on the minds of the scholars was manifest. The next Tuesday, most of the missionaries were there, with their wives. A meeting, held on the evening of that day, was deeply interesting. About *ten* of the youths expressed a determination to forsake all for Christ, and scarcely one in the school was altogether unmoved. The good work in this school continued at the time Mr. Winslow wrote. He remarks:—

"The next Thursday was our quarterly meeting and communion, and was such a day as we have never

had before. The sermon was from the text *Bring ye all the tithes into my store house, &c.*'

"*Jaffna*.—Since then, an awakening has commenced in Jaffna, where we have all been, and attended meetings more or less; and the prospects there are still very encouraging.

"Last week we had a most reviving season of prayer there, in the house of J. N. Mooyart, Esq., who had called together all his Christian friends to take leave of them; he being about to remove to the southern part of the island."

The greater part of the pupils in all the boarding-schools were at one time inquiring what they should do to be saved. Of about half the number, hope was entertained that they had been renewed by the Holy Spirit. It was a time of joy, and animated labor, and grateful praise, on the part of the missionaries, and a time of salvation to many poor pagans. The period of greatest attention was from January to March; but near the close of the year, there was a new awakening, in which the hopefully pious were quickened in their religious life, and several other youths brought to accept of the offers of salvation. Among the youths, who more recently avowed their cordial reception of the gospel, were some of superior standing and character, whose influence with the natives was considerable. They renounced heathenism in the most public manner; and they looked down upon opposition to their avowal of the truth as scarcely worthy of regard.

The happy effects of the revival of religion with which this mission was favored, in the beginning of 1824, were very manifest and salutary. Forty-one native converts were admitted to the church, on the 20th of January, 1825; eight in the following July; and seven in the course of January, 1826; making fifty-six in the whole. The number of native converts previously admitted was thirty-three, besides one of Dutch descent. The cases of church discipline were few, and the character of the converts was, in general, interesting. In February, 1826, a class of eighteen boys was formed in the Tillipally school, comprising those who had made the greatest proficiency, and exhibited the best talents, with a view to their removal to the higher school in Batticotta. On occasion of this removal, thirty boys were received into the Tillipally school, out of seventy applicants who were examined for admission. At a previous examination, a few months before, there were one hundred and two applicants. "How different this," say the missionaries, "from the time when, with all our persuasion, and even with the promise of rewards, we were unable to prevail upon a single child to live on our premises!" This station, and the mission at large, suffered an

afflicting bereavement in the death of Mrs. Woodward, which took place on the 24th of November, 1825. She had been in feeble health for some time previously; and much concern had been felt lest she should not recover; but her departure was more sudden than had been expected. Several months before the closing scene, during an illness from which she partially recovered, her views of eternal things were very animating, and she had a desire to depart.

At this station also died Samuel Judson, a member of the church, who had adorned his profession. He was soon followed to the grave by four others, all in rapid succession. In 1825, Mr. Winslow visited Calcutta, and obtained for the mission college in Ceylon, about \$1700, besides the sanction of several able and very intelligent gentlemen. There had been previously received from English gentlemen in Ceylon, about \$800, and from Madras, \$300. Mrs. Knight, formerly Mrs. Richards, died at Nellore, near the American mission, on the 25th of April, 1825. She was an excellent woman, and well adapted to the missionary work. During the progress of the revival at the missionary stations, there was an unusual attention to religion in the town of Jaffnapatam, among the descendants of the Portuguese and Dutch.

From the third annual report of the central school at Batticotta, drawn up in January, 1826, we make the following extracts:—

"The church members, generally, give pleasing evidence that they sincerely believe the gospel, and sacredly regard its injunctions. One member, however, was suspended from the church for the term of six months, which was subsequently extended to nine: he will, probably, soon be restored to his former privileges. We have witnessed the best effects resulting from church discipline. This appears to be even more necessary, if possible, in a heathen than in a Christian country.

"In the course of the year, the school has been favored with three seasons of special religious excitement. On these occasions, many have been awakened to a very serious attention to the concerns of their souls, and begun in good earnest to seek the Lord. The good impressions of some have been abiding; but those of others have been like the morning cloud and early dew. During these seasons of special excitement, which usually continue several weeks, it often happens that those who had been previously awakened, but had become comparatively thoughtless, are again aroused, obtain clearer and more impressive views of divine truth, and give satisfactory evidence of genuine conversion. This was the case with some of those, who, in the course of the year, have been received into the church. Thus the *latter* as well as the *former*

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rain of the Spirit appears to be necessary before the good seed of the word can yield its fruit.

"These occasional revivals are most salutary to the members of the church. All who are heartily engaged in the welfare of the mission, becoming actuated by a stronger faith in the promises of God, and by more raised expectation of witnessing still brighter displays of divine grace, redouble their diligence in the good work. This increased diligence and zeal on the part of the students, not unfrequently attracts the attention of the surrounding heathen. Some of them are constrained to acknowledge that these things are true and important; but others 'gaze, and admire, and hate the change.'"

Mr. Meigs thus describes an animating scene, under date of January 3, 1826:—

"Our monthly missionary prayer-meeting was at Panditeripo, yesterday, and was more than usually animating and interesting to us all. From the accounts that were communicated of the state of things at all our stations, it appears, that there is more than ordinary religious excitement at them all—that the Lord is waiting to be gracious, and ready to pour out his Spirit in more copious effusions upon the heathen, than he has hitherto done.

"For several weeks past, the state of things has been very interesting at this station. The members of the church have been excited to greater fervency in prayer, more love to each other, and increasing zeal in the service of Christ, that all around them may be gathered into his fold. Several members of the school and a few of our hired assistants have been excited to inquire with much anxiety, 'What shall we do to be saved?' Even should no souls be speedily converted, the members of the church will receive an abundant recompense for all their labors and prayers, by their own growth in grace, and by their increasing joy and peace in believing.

"At our last communion, on sabbath before the last, we enjoyed such a sweet season of refreshing to our souls as we have rarely witnessed at this place. It was, indeed, a great and good day to all the members of the church here, and I would hope that it may prove a blessing to some who are without.

"After the examination of the youth in the seminary here, on Wednesday last, we held a meeting with them in the evening, before dismissing them for a few days to visit their friends, which proved to be a season of great solemnity and interest. Most of the brethren were present, and addressed them on various topics suited to their circumstances, with much feeling and apparent effect. They were especially charged to be prudent and faithful in making known the gospel to their relations and neighbors, during the vacation; and

for this purpose, they were furnished with suitable tracts and portions of the Scriptures to read to them.

"12. Our quarterly season of communion was held this day, at Batticotta. Most of the members of the mission, and nearly all the native members of the church, were present on the occasion. The ordinance of the Lord's supper was administered to about eighty communicants. In consequence of some special excitement among the members, as mentioned above, the occasion was one of more than usual feeling. The exercises on these occasions, with the exception of one hymn in English, were all in Tamul. The brethren and sisters of the mission were seated in a row behind the communion table; the native female members on the right, a little in front; and the native male members in semicircular rows directly in front, all on mats, agreeably to the native custom. At the Lord's table we allow of no distinction of *caste*. All, from the highest to the lowest, sit and drink together, without distinction as to time and place. At first, this plan gave great offence to those of high *caste*, and exposed them to much ridicule and contempt among the people. But, though contrary to all their prejudices and habits of thought and feeling, they were, by degrees, brought to see that in Christ Jesus 'there is neither Jew nor Greek, bond nor free, male nor female;' and they have been taught, with Peter, not to call that common nor unclean, which God hath cleansed."

Under date of August 21, 1827, the missionaries thus review their labors, and the state of missions on the island:—

"No *considerable* impression has been made on the *mass* of heathenism in this district. Perhaps less was to be expected here than south of us, as the Malabars are vastly more tenacious of their opinions than the Cingalese, have more character, and are more connected with the whole system of *caste*, and Brahmins, and priests of the continent. What was done formerly, to introduce a nominal Christianity by force, now, under the very different policy of government, reacts to the prejudice of missionary efforts. The people, who for a time had affected an indifference to idolatry, and in some instances had been baptized, have, for many years, been enlarging their temples, building new ones, and in other respects strengthening the whole fabric of heathenism. The labors of missionaries have, indeed, removed here and there a stone from this fabric; and one after another being taken away, the building will, no doubt, at length fall. We have reason to believe that the more thinking and sober, and generally the more respectable natives, are becoming less attached to idolatry; and some, we know, have aban-

doned it, who have not yet embraced Christianity. The prospect is, therefore, on the whole, encouraging. There is a more general spirit of inquiry among the people; tracts and portions of Scripture are read with more avidity and understanding; in many places preaching is better attended; in some villages particular desire has been manifested to hear frequently the word of life; the people generally do not cavil so much as formerly, but are more ready to admit the truth of Christianity; and there are not wanting several instances of serious inquiry, and some of hopeful conversion. Added to these favorable appearances, we may notice, with humility and thankfulness, that there is an *increasing moral power* applied to the work. More than eighty schools, twelve pious native assistants constantly occupied in different departments, and more than that number in the seminary and preparatory school, who are employed occasionally in reading and distributing tracts; a better supply of the Scriptures than formerly, and the aid of a press; all, in connection with a good measure of health among ourselves, and increasing familiarity with the language, and with the customs of the people, enable us to bear down with more effect upon the superstitions opposed to us, and lead us fully to anticipate important changes and marked triumphs of the gospel, *not very far distant.*"

Mr. Winslow, in one of his communications, thus describes the inhabitants of Jaffna, the northern province of Ceylon, about thirty-five miles in length, and from five to fifteen miles in width:—

"The inhabitants of Jaffna, composed principally of native Malabars and Moormen, are estimated at about 200,000; but the real number may be somewhat less. A few Europeans, mostly connected with government, and some hundreds of country-born descendants of the Portuguese and Dutch, reside in the town of Jaffnapatam, and a few at the out-stations of Point Pedro, Mallagum and Chavycheng, where there are sitting magistrates. The country-born descendants of the Portuguese and Dutch, either retain some remnant of former family estate, and live by loaning out the little money they may have, at an exorbitant interest, or they get a scanty subsistence by petty trade, or by writing in the public offices. Some of the Portuguese are tailors, and a few are shoemakers—the latter trade being conducted, mostly, by Moormen—and their wives act as ayahs, or female servants, in European families. There is, however, but little industry among those born in the country, of European descent, because *labor* is a *disgrace*; and, indeed, so cheap is the price of native labor, and so different the expense of living in the native style, from even a wretched imitation of European dress and manners,

that few will attempt to support themselves by labor, and most are tending to a very *low state of poverty*. Few circumstances are more affecting than the deterioration and gradual sinking—often even below the natives—of the descendants of Europeans, not only here, but throughout India. Some strong remedy must soon be applied, or the evil will be past remedy, without a convulsion.”

In a joint letter of the missionaries, dated August 4th, 1828, we copy the following paragraph, respecting the distribution of books and tracts among the people:—

“The printing or purchase of Bibles and tracts for distribution among the people is daily becoming more and more important. There is already a spirit upon the face of these waters, which awakens inquiry. The attachment of the people to their idols, and their fears of their gods, are decreasing; and not a few who used to make offerings at the temples, have now left them off. There is an unusual stir among the Roman Catholics. This is partly in consequence of a tract which we have lately addressed to their priests, who have commanded the people to burn the books they have received, not to receive any more, nor even to listen to the heretics. Some fear, some join their priests, and almost gnash on us with their teeth. Notwithstanding this, many of those who can read will receive books, and listen to the gospel in a private manner. Many tracts, and about two hundred and fifty Gospels, and other parts of the Bible, have been distributed amongst them; and very few, as far as we are acquainted with facts, have been burned or otherwise destroyed. This spirit of inquiry after the truth, which we see among the heathen, as well as among the Roman Catholics, will, we trust, increase, and the demand for books increase with it. We have some materials for supplying the demand. Many tracts, well calculated to arrest the attention of the people, and to fasten conviction of the truth upon their consciences, addressed both to heathens and to Roman Catholics, are in print; others are ready for the press, and others greatly needed can be prepared. We want large editions for immediate distribution. Our opportunities for a profitable and wide circulation of books, as the people return from their great festivals at their temples, and our facilities for visiting not only the people in this district, but many unoccupied fields on the neighboring continent, make it desirable to have large supplies of tracts and of the Scriptures on hand.”

In a joint communication of the missionaries, of the 15th of April, 1829, the influence of the seminary at Batticotta is thus described:—

“Something has been done, and is doing, of real and great utility in promoting a knowledge of true

science, and in supplying a number of pious youth with that discipline and furniture of mind which may essentially aid them in understanding and making known the doctrine of Christianity. The effect is beginning to be felt even by the heathen. There is, just at this time, a very considerable excitement among the learned natives around us, attended with much inquiry, and no little doubt whether their systems of geography, astronomy and natural philosophy, long held to be divine, are not in many respects false. Concerning a late eclipse of the moon, the native astronomers mistook in their calculations as to the beginning, the end and the extent of the eclipse. This mistake was pointed out to several of the learned natives before it took place, and the true calculations shown them; they would not believe, until the event testified it, that their calculations could be wrong; and they were then much chagrined.

“At the last public examination in Tamul, which was held on the 1st inst., and was attended by a considerable number of natives capable of judging on such subjects, the doctrine of the cause of eclipses—the two serpents devouring the sun or moon—their calculations concerning the solstice—bringing the time too far forward by about twenty-one days—and of the sun’s place in the ecliptic at the commencement of the Tamul year—it being eight degrees west of the point at which they supposed it to be—and several other gross errors, affecting the fundamental principles of their system of astrology and chronology, were refuted, as well as exposed. Many natives of intelligence have great reasonings among themselves on these subjects, and some, perceiving that there is satisfactory evidence that they have been misled by the learned on several important points, begin to doubt as to the truth of the whole system of native astronomy, and consequently of the system of religion, which they suppose to be founded upon it.”

We quote the following sentences respecting the seminary building, at Batticotta, named Ottley hall, in honor of the distinguished chief-justice of the island, sir Richard Ottley, who showed himself to be such an uniform and efficient friend of the mission:—

“Ottley hall, the principal building, designed for public examinations, lectures, library, &c., which was in progress at the date of the last report, has since been enlarged, by the addition of virandah rooms on one side and end: at the other end an observatory is partly erected. The building, in its present form, including the outer virandahs, is one hundred and nine feet in length, and sixty-six in breadth; the centre being two stories in height. The whole will be finished, it is hoped, in the course of the present year, when accommodation for the seminary, on its present

plan, in regard to buildings, will be tolerably complete."

In the latter part of October, 1830, the mission was once more favored with special tokens of the presence of the Holy Spirit. This was the third season of the kind which that highly-favored mission has enjoyed. We quote some passages from the journals of Mr. Winslow:—

"October 21, 1830. Our quarterly meeting to-day at Panditeripo was a season of much encouragement. Mr. Poor preached, and, toward the close of his sermon, expressed himself as being greatly affected with the low state of the church. There is reason to think that this produced in many thorough heart-searchings, and a consequent preparedness to come to the table of the Lord with repentance, and with resolutions to seek more earnestly the quickening influences of the Holy Spirit.

"The native members held a special meeting soon after the conclusion of the public services, and three of our number attended part of the time, exhorting them to awake out of sleep, to rise and call upon God; and reminded them of the disciples to whom Jesus appeared as they walked by the way, but whose 'eyes were holden, that they should not know him.' There was so much to encourage special effort, that the brethren Spaulding and Woodward went to Batticotta at evening, to assist in calling up the attention of the members of the seminary to the signs of the times, and to urge their seeking earnestly a refreshing from the presence of the Lord.

"23. Mr. Spaulding called at Oodooville on his way home from Batticotta, having spent two days there with Mr. Woodward in special labors with the church members and others. He says there is much encouragement. Those who love the Lord Jesus seem to be awakened, and some of them earnest in prayer and intercession. In meetings, also, with the brethren and sisters there, to pray for a revival of the work of the Lord, there appeared much evidence that He is near and ready to be gracious.

"25. Went to Batticotta, and spent the day in the delightful work of directing inquirers to Christ, and in uniting with the children of God in the prayer, 'O Lord, revive thy work.' Almost all in the seminary profess to be anxious for the salvation of their souls; and many, not heretofore accustomed to pray, are now resorting to the prayer-rooms in little companies, or going again and again alone to seek relief from the burden of sin. At evening, the families at the station, together with Mr. and Mrs. Scudder and myself, had an uncommonly solemn season in social prayer, when the children of the mission families were particularly remembered, and prayed for with much fervor. Two

of the older children, who were present, were deeply affected, and seemed resolved not to rest till they had given themselves to Christ.

"28. The quarterly meeting for our schoolmasters was held to-day at Batticotta. More than one hundred teachers and superintendents, besides the members of the seminary and some others, were present. The Spirit appeared to carry the word home to the heart with power. It was a time of great solemnity, and, we may trust, of conviction of sin, if not rejoicing in hope. The meeting was continued till about two o'clock. Afterwards the members of the seminary and such schoolmasters as had a desire to stay, and could conveniently, held a second meeting, which was attended by two of the brethren, while the others were engaged in prayer for a blessing. Some of the schoolmasters and members of the seminary made known their feelings, and some of the church-members exhorted all present with much feeling and force.

"November 1. The monthly prayer-meeting to-day was at Jaffna. All came together impressed with the conviction that the Lord is reviving his work, and prepared to approach the throne of grace with renewed faith and enlarged desires. In most respects, our anticipations from the meeting were realized. The subject introduced for remark related principally to the means of promoting the revival of religion already commenced, and to the conduct becoming us while the Lord is near. The importance of self-abasement, faith, zeal, self-denial and self-devotement, were particularly insisted on, and that we take for our motto, 'Quench not the Spirit.' Oh that we may indeed know how to obey and follow the leadings of the Spirit, and be 'strong in faith, giving glory to God.'

"6. In the weekly meeting with the schoolmasters to-day, I found most of them awakened to inquire what they shall do to be saved. Of some of them I have a good hope that a work is indeed begun in their hearts. Of the others, some are, no doubt, deceived in thinking that they really desire to be Christians, and some probably make professions only to please us.

"13. Spent yesterday and to-day at Batticotta; Dr. Scudder being employed, during the same time, at Oodooville. Found the state of things in the seminary very encouraging, and enjoyed much the opportunity of conversing with inquirers and with such as trust they have given themselves to Christ.

"18. A general meeting of all the older and more forward children of our schools, and those connected with Nellerre, was held to-day at Oodooville. About eight hundred were present, principally such as are able to read.

"22. The 'conference' was here this evening. One of the Maneply members, who had been guilty of

lying, voluntarily confessed his sin, with many tears, and prayed with great earnestness and much feeling. The effect on all present was very striking, as exhibiting a trait in the character of real Christians—a readiness to confess their sins. Many were affected to tears.

“December 1. The brethren Spaulding and Woodward have been with us to-day, attending a special meeting with the older children of the schools, and with the schoolmasters and other inquirers. A considerable number of the children, as well as all the schoolmasters, expressed their determination to forsake all for Christ. The former, especially, however, know little of themselves, and if they have any sincere desires to be the Lord's, they are but weak and few. But he can out of weakness bring strength, and out of the mouths of these *children* perfect praise.”

In March, 1831, the mission premises at Manepy were destroyed by fire, as described in the following extracts:—

“Though we have at this time, as at others, occasion to speak of goodness and mercy, we have also to mention a calamity, which most seriously affects our mission, and will for a time interrupt the occupation of one of our most flourishing stations. This is, the destruction of the house, church, study, and large bungalow at Manepy, by fire; and with these, the furniture, clothing, library and stores of brother and sister Woodward, who occupied the station. This disastrous event took place on the 30th ult., about noon, while the family were all at home, and Mr. and Mrs. Roberts, from Jaffna, were with them on a visit. The fire commenced in a small out-building, used by a domestic as a place for cooking, and from that was conveyed to the large bungalow, which was near, and covered with palmyra leaves. This bungalow was connected with the dwelling-house by a shed, and, the wind blowing fresh towards that and the church, no efforts could stop the progress of the flames. The house and church, though partly prepared for tiles, being thatched with leaves, were, in a few minutes, all on fire, and conveyed the flames to the study, a small brick building, a little distance from the house, which also was consumed. Indeed, so rapid was the conflagration of all the buildings, that very little could be saved from any of them, although Mr. and Mrs. Roberts also exerted themselves much in removing such things as were at hand, until the fire fell so much in the rooms, that they could not be entered without hazard of life. Mr. and Mrs. Woodward, with their children, all mercifully escaped unhurt, though with the loss of most of their effects, and took up their abode at Oodooville, which will probably be their home until some part of the buildings are again made

habitable. Every thing is, of course, done, that can be, not only by the members of our own mission, but by other friends, to render their situation comfortable; and they bear very submissively the loss of their goods, in the belief that they have a better and more enduring treasure in the heavens.”

The following quotations describe the admission of a number of individuals to the church, and the visit of the excellent bishop Turner, of Calcutta:—

“Thirty-four were received to communion on Thursday, the 21st inst., at Oodooville. There was a large and attentive audience. The candidates, standing in a circle, in front of the pulpit, gave their solemn assent to the articles of faith adopted by our church, and then all, advancing one by one, kneeled before the communion table, and received baptism. After this, they entered into covenant with the church, and the former members, rising, entered into covenant with them. The exercises were all peculiarly interesting and impressive; and we even felt encouraged to take the text of the sermon preached on the occasion for our motto—‘The God of heaven, he will prosper us; therefore we his servants will rise and build.’

“The bishop of Calcutta visited Batticotta last week, and examined not only the lads of the seminary there, but those of the preparatory school, and the girls of the female boarding school, who, as his lordship could not, for want of time, visit the other stations, went to Batticotta to be examined. We had reason to be gratified with the result of these examinations, and with the highly favorable impression which these, and an inquiry into the general economy of our mission, produced on the mind of this very respectable and pious prelate.”

The following extracts describe the labors of Dr. Scudder at Panditeripo, in the midst of a Roman Catholic and heathen population:—

“July 11, 1831. On Tuesday last, I sent two persons to the east of Jaffna to distribute tracts among Roman Catholics, who were about to return from a visit to Tayvaytte's* church, situated in the jungle. This church has been erected within the last three years. The cause was as follows: A man of low caste declared that this saint had appeared to him in a vision, and told him that, as he was suffering much in the sun, he wished him to build him a house in a place which he then pointed out. Early in the morning, he went to the place, and found the image of Tayvaytto there. Immediately he built a shed over him. After these circumstances were made known, it of course became a place of great repute; and splendid miracles, it is said, have been performed there. A Roman

* Tayvaytte is, probably, the Tamul name for Xavier.

priest attended to collect the offerings on the occasion, which amounted to more than two thousand six dollars. Quite a number of heathens attended to make their offerings also, in hopes of obtaining favors, which probably they suppose Pulliar is unwilling to give them.

"August 6. Went with Mr. Spaulding to Condassumy's temple, in Tillipally, to distribute tracts. Immense multitudes were present. Condassumy is one of the sons of Siva. He married two wives. When his car is drawn, it is followed by another containing them. With the aid of several native assistants, we distributed about one thousand five hundred tracts. I received a bruise on my cheek and collar-bone from some stones or hard clods of earth which were enclosed in a tract and thrown at me. We frequently find at such places a few evil disposed people.

"15. The ceremonies at three of the churches dedicated to the Virgin Mary—Kaits, Jaffna and Panditeripo—finished to-day. Three members of the church went to Kaits, two to Jaffna, and three attended here. They distributed six or seven hundred tracts. The Catholic priest in Panditeripo has been punishing the people with great severity, and much opposition has been manifested to his measures.

"24. Yesterday the remains of the amiable and universally beloved Harriet, daughter of Mr. Meigs, were committed to the dust. About ten months ago, she began in earnest to seek the salvation of her soul, dedicated herself, as she trusted, to the Saviour, has glorified him on earth, and is now, as we have every reason to believe, with him in heaven. From the time I was called, I did not leave her until she died.

"26. Went to Batticotta and preached a funeral sermon, occasioned by the death of our dear departed young friend, from John xvii. 19.—'Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.' I went into the little room where she used to retire for prayer, and transcribed the following, which she had scratched on the wall: 'This is my little Bethel.'

In darkest shades if he appear,
My dawning is begun;
He is my soul's sweet morning star,
And he my rising sun."

From a joint letter of the missionaries, bearing date August 8, 1831, we take the following:—

"Considering the blessing which God has already conferred upon missionary labors, we think that young men may find new encouragements to devote themselves to the cause of missions; and surely Christians in England and America should be excited, by what

God hath already wrought among adults, as well as among the children and youth, to send many more laborers into this large and populous field, before all the present generation go down to the grave.

"The religious state of the seminary, preparatory school, and central school for girls, may be learnt in part from the number in each admitted into our church. In the two latter, however, the larger proportion being too young to be received to Christian privileges, all who in other respects would be candidates for admission to the church, have not been received. In learning, all make pleasing and commendable progress.

"In the distribution of tracts, in preaching on the sabbath, and at other times, our encouragements are gradually increasing, not so much from larger congregations than formerly, or from individual conversions, as from evidence that heathenism is gradually declining. This appears, not only from a greater manifestation of desire to obtain Christian knowledge, but from the fact that many who were formerly strong heathens, are now deists, and though they oppose the pure truths of the gospel, they have very little desire to support heathenism. Caste, custom and idolatry, the three great barriers to Christianity, which have bound these people so long in fetters of iron, are gradually yielding, and we have every reason to believe that the patient, persevering and constant preaching and teaching the gospel on our part, and an unwearied and prayerful supply of aid on the part of our friends at home, will secure the gift of the Holy Spirit—without which we labor in vain and spend our strength for nought. God has already given us the former rain moderately, and will, we doubt not, in his own best time, give us the great rain of his strength."

The prudential committee of the board make the following remarks in their report for 1832:—

"Education.—It may be stated, as the result of experience in India, that no substantial and permanent advantages are to be anticipated from the diffusion of mere general knowledge among the heathen, except so far as it is accompanied with a knowledge of Christianity. No sooner does the pagan become acquainted with the absurdities of his own system, than he is almost necessarily driven to atheism or to the worst system of deism, unless the requisite means have been put into his hands for becoming acquainted with the true God and his Son Jesus Christ. Our brethren in Ceylon have, therefore, very properly been averse to the establishment of a greater number of free schools, while under the necessity of employing heathen schoolmasters, than they could themselves personally superintend and direct; and they have labored without ceasing in their higher schools—the grace of Christ assisting them—to raise up Christian schoolmasters.

"The number of boys in the ninety-five native free schools, at the close of the year 1831, was two thousand nine hundred and ten, and of girls, five hundred and ninety-one; making in all three thousand five hundred and one. About thirty of the schools were suspended during the last quarter of the year, for want of funds, owing to bills of exchange having miscarried, which had been remitted for the use of the mission. These schools have, doubtless, since been resumed.

"The free *boarding school for females*, at Oodoo-ville, called the 'female central school,' gives continued and increasing satisfaction, as the education of females appears more and more important, and the success and influence of the school more and more manifest. It tends to diminish the prejudices of the natives against sending their daughters to the village free schools, and, in some instances, has furnished female teachers for those schools. The whole number of pupils is twenty-six; seven of these are members of the church, four are candidates for admission, and five or six are seriously disposed. Indeed it is very encouraging, that none have been long members of this school without becoming the hopeful subjects of converting grace, and no one has been yet known to dishonor her profession. All who have regularly left the school, are married to Christian husbands, and are training up their families in a Christian manner; and though some of them suffer occasionally for want of this world's goods, they appear to suffer patiently, in hope of a better and more enduring inheritance. The influence of Christian households, thus formed and conducted, must eventually be great among a people to whom domestic happiness is rarely known.

"The free *boarding school for boys*, at Tillipally, is called the preparatory school, from its relation to the seminary. It contains fifty scholars, of whom four are members of the church, and four or five are candidates for admission. The pupils have made good progress in their studies, and given satisfaction as to their general behavior. The number is not so large as in preceding years, as the class which left it in 1830, to enter the seminary, was not replaced by new admissions—a part of the funds which had been usually appropriated to the preparatory school being more needed by the seminary. Near the beginning of the year 1831, almost the whole school was awakened to a serious concern for the soul.

"In the *seminary*, at Batticotta, are eighty-three students, thirty-eight of whom are members of the mission church: twenty-eight were added to the church during the year 1831. There are, besides, a number of candidates for admission. In all the four classes, and especially in the first, the weight of character and influence is decidedly Christian. Idolatry

may, possibly, have its secret advocates, but it is avowed by none. That none of the pupils will hereafter countenance the superstitions of their countrymen, it would be too much to expect; yet the folly of idol-worship, if not the sin of it, must have been made so apparent to all, as to render their cordial support of it scarcely possible.

"The following table gives a summary of the schools and scholars at each of the stations:—

	Semi-nary.	Boarding Schools.	Free Schools.		Whole No. of Scholars.
			Males.	Females.	
Tillipally,		50	922	100	1,072
Batticotta,	83		624	105	812
Oodooville,		26	678	142	836
Panditeripo,			366	40	406
Manepy,			320	204	524
Total,	83	76	2,910	591	3,660

"*Preaching.*—At *Tillipally* the congregations have been larger than in former years. The attendance of women has been particularly encouraging. Meetings for prayer have been held in different neighborhoods at an early hour in the morning, where members of the church resided and were able to attend. The congregations at *Batticotta* have been more numerous and attentive than heretofore. Not only has the chapel been filled, but also an adjoining room. From fifteen to thirty native women attend at this station, several of them the wives, mothers or sisters of schoolmasters. 'This,' remarks Mr. Meigs, 'forms a new era at Batticotta. Six months ago, it was considered a thing quite impracticable. Many were disposed to say, Should the Lord make windows in heaven, could this thing be?' There has been regular preaching on Fridays, often by missionaries from other stations, or by the native preachers; and evening meetings have been held, sometimes in two villages at the same hour, which were well attended. The congregation on sabbath mornings, at *Oodooville*, is from four to five hundred, and fills the church. From seventy to eighty are adults, and from twenty to twenty-five are women. The afternoon congregation consists of the female and English schools, and from twenty to thirty adults. The native preachers hold meetings alternately in Copay and Pootoor, places in the neighborhood of this station, at which the free schools of the vicinity attend, and from four to twenty adults; a few women have begun to come in. Evening meetings in different villages have usually been well attended, though there is not supposed to be in any village a general desire to hear the gospel.

"About 75,000 tracts were distributed by the mission, during the year 1831, designed for native Christians, heathens, papists and Mahometans. Four tracts, coming within the rules of the American Tract Society, were published at the expense of that insti-

tution, on account of the appropriation of two hundred dollars, mentioned in the last report. The committee take great pleasure in acknowledging another grant of five hundred dollars from the same society, for the use of this mission.

"*Mission Churches.*—For the greater convenience of church government and discipline, the missionaries have found it expedient to form separate churches at each of the mission stations; uniting them, however, in a consociation. Of the one hundred and ninety-eight natives, who had been received into the mission church since its formation, several had died, a few had removed to other parts of the island, and eight had been excommunicated. The remaining members were divided to the different stations where they reside, or to which they naturally belong. According to this arrangement, the native members in the several new churches were as follows:—

	<i>Native Members.</i>
Church at Tillipally,	26
“ “ Batticotta,	51
“ “ Oodooville,	40
“ “ Panditeripo,	23
“ “ Manepy,	27
Total,	170

"All the members of the local churches are still to meet in one place, as heretofore, at the quarterly seasons of communion; but each church is also to have its own seasons of communion, and to regulate all its internal concerns so far as may be without aid from the others. The principal direction of each church is to be with the pastor or pastors, and elders or deacons, but the consent of a majority of the brotherhood is considered necessary in the decision of all important questions, such as concern the admission or discipline of members.

"Since the last meeting of the board, the committee have become acquainted with the results of the revival then mentioned as existing at the close of the year 1830. This work of grace continued with little abate-

ment till near the end of February. On the 21st of April, thirty-four natives were admitted to the church; and on the 21st of July, twenty-five others, and the two oldest children of the mission; making sixty-one new members of the church, as the consequence of that gracious visitation from on high. Thirteen others were admitted in January, 1832, probably fruits of the same revival.

"The admissions to the church in the successive years from 1816, when the mission was established, to the 19th of January, 1832, have been as follows:—

In 1816	2	In 1825	49
" 1817	none	" 1826	10
" 1818	none	" 1827	12
" 1819	2	" 1828	20
" 1820	3	" 1829	8
" 1821	9	" 1830	6
" 1822	8	" 1831	62
" 1823	5	Jan. 1832	32
" 1824	8	Total,	217

All of these, except six, were natives."

The last communication from the missionaries was dated July 23, 1832. They earnestly request that new missionaries may be sent out to Ceylon, in order to strengthen the stations, to form a new station in Jaffna, and another on the neighboring coast of the continent of India. In the interior of the island, there are but two missionary stations, and only one European missionary. In the Cingalese division of the maritime parts there are eleven missionaries, and in the Tamul, including the American missionaries, eleven, besides, in both divisions, some assistant missionaries. There are of course twenty-three missionaries, and some assistants, in a large population who are almost wholly heathen, and must be taught the very first principles of true religion.

Several missionaries proceeded to Ceylon, as a reinforcement to the mission, in June, 1833. Mr. Meigs will soon revisit his native land.

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CHAPTER V.

MISSION TO CHINA AND SOUTH-EASTERN ASIA.

During the year 1829, the prudential committee of the board had their attention directed to China. Overtures were received from the Rev. Dr. Morrison, together with very interesting and encouraging statements from him, and from an American merchant engaged in the Canton trade, showing that a field of great extent and promise is there open for the exertions of American Christians. The number of merchants and seamen, speaking the English language, is very great; to whom the gospel might be preached publicly without restraint; and although the public preaching of the gospel to the Chinese is forbidden, yet much might be done, by conversation, and by the reading of books.

In the latter part of the summer of 1829, the attention of the committee was specially drawn to the subject by the earnest solicitude of the merchant before alluded to, who generously offered to provide a passage for a missionary, and to support him in Canton for a year, without any expense to the board. In consequence of this effort of liberality, proceeding from a gentleman well acquainted with the state of the Chinese, the committee appointed Mr. Elijah C. Bridgman, who had just completed the term of theological study in Andover, and a graduate of Amherst college, a missionary to China. He was ordained to this arduous work, in October, 1829, at Belchertown, Mass., his native place. The instructions of the prudential committee he received at the meeting of the board in Albany. From these instructions we copy a few paragraphs. "The work of bringing the Chinese under the sanctifying and saving influence of the gospel may be hastened, or retarded, or stopped for years, as you show yourself active, judicious, and faithful, or the reverse. There is, perhaps, no service, which the church of Christ at the present day could assign to any man, which opens a wider field, affords opportunity for more varied and powerful exertion, or contemplates greater results. Do not let your mind waver on this point, that the gospel certainly will, at some day, triumph over the Chinese empire, and its vast population be given to Christ. Encourage yourself with this thought; and let a holy

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enthusiasm be kindled in you, exciting every power of your soul to strenuous effort and unwearied perseverance, with the hope that you, as a soldier of Christ, may have some part in such an achievement."

Mr. Bridgman embarked for Canton, at New York, in the ship *Rome*, captain Lavender, October 14, 1829. He was accompanied by the Rev. David Abel, a missionary to the seamen at Canton and the vicinity, who speak the English language, under the care of the American Seaman's Friend Society. On the 6th of March, 1830, Mr. Bridgman thus writes from Canton:—

"I have at length arrived at Canton; and with a native teacher, and under the paternal care of Dr. Morrison, have sat down to the study of the Chinese language. I learn the Canton dialect, which differs from the Mandarin and other dialects only in sound, the Chinese written character being every where the same. All the circumstances of our mission, up to the present time, have been most favorable. At every step, God in his providence—and I humbly trust that I have not mistaken that providence—has made the way too plain to allow me either to hesitate or linger. Every day has afforded new occasions for devout gratitude, and new motives to hasten, in these ends of the earth, the preaching of the glorious gospel of God our Father, and of his Son, our Lord and Saviour Jesus Christ.

"Our passage of one hundred and twenty-six days was very fair and pleasant. My health, with the exception of sea-sickness, was good; and I was able to engage in my appropriate duties with but very few interruptions. We had preaching on board twice each sabbath, and social prayer, with the reading of the Scriptures, every evening. We were pleased to know that in all these services we had the approbation and countenance of the captain. He also wished to do every thing in his power to render our situation agreeable, and to facilitate our labors to do good. I must not omit to mention that the "temperance reform" had its perfect work on board the ship.

"The north-east monsoon, which was blowing at the time, prevented our going up the China sea, and obliged us to make the eastern passage. This course

brought us near some of the most beautiful islands of the ocean, and gave us a distant view of New Guinea. We seemed to be in the region of perpetual spring; but it was painful to know that among all these islands, excepting only Amboyna, there is no one to preach the gospel. As we passed the Pelew islands, a canoe, manned with six natives, came along side of our ship, for the purpose of traffic. They were in all their "native simplicity and innocence," as it is called. But they were men with souls immortal as our own, and their appearance, in a state of perfect nudity, made an impression on my mind that can never be obliterated. I shall endeavor to transmit to you, as early as possible, whatever valuable information I can collect relative to these islands.

"The first view we had of the Chinese was on Feb. 17th. They were fishermen, or rather fishing families. The number of these families, each one occupying a separate boat, is very great, hundreds of them being in sight from our deck at the same time. The next day about noon, the main land of the "celestial empire" was in view; and on the 19th, about 8 o'clock in the evening, we came to anchor at Lintin. Wednesday, the 24th, after having ascertained that Dr. Morrison was not at Macao, we set out in a Chinaman's boat for Canton, and arrived there late on the evening of the next day. The following morning, Mr. Abeel and myself called on Dr. Morrison, who received us with the warmest feelings of a father, and bade us a most hearty welcome to our new scene of labors. The long and very peculiar and arduous labors of this venerable missionary are worthy of the most grateful remembrance of the church. He has, very recently, admitted to the Christian communion another Chinese convert. And long may the Head of the church spare his life and give him strength to direct and carry forward the work of this mission; and before he shall fall asleep, though it may be very soon, give him to see great numbers of this people gathered into the fold of our Redeemer.

"I have very many things to write, but must defer them until the return of the Roman. My effects have not yet come on shore from the ship; but I expect them soon. My residence is with the American consular agent. I am not yet prepared to say any thing of my future prospects. As for the necessities of this life, I enjoy every thing that I could reasonably wish, and am content and happy. Mr. Abeel has his residence in the same factory with myself, and I find in him a warm friend, with whom I can take sweet counsel; but without, all is dark as midnight. The whole city is given to idolatry. Every where are the temples, and altars, and offerings, and votaries of strange gods.

Under date of March 25, 1830, the Rev. Dr. Morrison thus writes to Mr. Evarts:—

"My dear sir,—Your note of October 14, 1829, I received by the Rev. Mr. Bridgman, and immediately endeavored to do what was necessary; i. e. I set him on to learn the Chinese language without delay, affording him such assistance and advice as were in my power.

"He studies daily at the same table with myself, under a veteran Chinese literary graduate, who predicts that Mr. Bridgman will soon learn the Chinese language.

"I introduced a teacher to him, who knows something of the Christian revelation; and this evening I introduced to him, and to Mr. Abeel, the Chinese convert, Leangafa, who read the tenth chapter of Luke, in the Chinese language, and gave the sense of verse second. After which he prayed fervently and fluently for your missionary to this empire.

"Leangafa has written a few lines, in his own manner, to yourself, which Mr. Bridgman will enclose.

"The native Christian says, that 'among those who ardently love the Saviour, difference of country makes no distinction.' This is the principle on which I act; and therefore the missionary from New England is as much an object of my respect and regard, as if he came from Old England. Whatever divine Providence may enable me to do for your missionaries, will be done, both as a duty and a pleasure.—Farewell. Yours affectionately, in the best bonds.

"ROBERT MORRISON."

We quote the following from the journals and letters of Mr. Bridgman, under various dates. He spends most of his time at Canton, though he occasionally visits Macao:—

"Macao, August 2, 1830. Yesterday afforded us an opportunity, the first time since we left America, of celebrating the sacrament of the Lord's supper. Had a stranger been here, he would have thought, at first sight, that he had reached a favored spot; for, from whatever direction he might have come, he must have travelled some thousands of miles, without having met with a scene like this. In the midst of idol temples, and of idols without number, he hears the sound of the church-going bell, and sees among two or three hundred houses, in the European style, twelve or fifteen chapels, which seem to invite to the worship of Jehovah. On a better acquaintance, however, the stranger finds very little to distinguish the first from the other days of the week. There is a difference. The public offices of the Portuguese are closed, and the citizens permitted to spend the day according to

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their choice. Their chapels are opened, but no more seem to attend than on other days, and of their numerous clergy, forty or fifty in number, not one comes forth to read and expound the Scriptures.

"August 1. Attended meeting here and at Whampoa yesterday, as on the preceding sabbath. Immediately after the service, we had, as our custom is, a short season of social prayer. Three were present. Soon after this, Leangafa called, and wished me to take his little son, a boy of ten years. He desires him to learn the English language, and be familiar with the Scriptures in that tongue, that he may, by and by, assist in a revision of the Chinese version. In the evening, as usual on sabbath evenings, we spent an hour in social worship at Dr. Morrison's.

"September 8. To-day we have had another exhibition of papacy, consisting of priests and soldiers going in procession and a heavy cannonading, thus exhibiting to those that know not the gospel, the peaceful and holy religion of Jesus, clad in warlike array.

"9. Introduced to professor Neuman, of Munich or Berlin. He has been several months at Paris and at London, studying the Chinese language. He proposes to write the history of the East, which shall, when he has finished his travels abroad, consume twenty years of constant labor.

"November 9. Met a Mussulman at Dr. Morrison's. He is a man of about forty years, and holds the rank of Changkeao, a ruling teacher in his clan, consisting at the present time of about three thousand persons, all living contiguous to their mosque, within the city. It was, he thinks, in the third year of Chingyuen, A. D. 795, and only twenty-two years after the celebrated Mahometan travellers visited China, that the ancestors of his clan came to Canton. They now live entirely unmolested, and in the full enjoyment of their faith; but make no attempt to extend their religion, believing that 'man is formed by fate to live and die in the same faith in which he was born.'

"December 24. There are seasons when our thoughts are turned towards Christendom with a peculiar interest. Such was this evening. We were assembled in an upper room, a few names, only four, and celebrated there the death of our Redeemer. As we knelt, and prayed, and partook of the emblems of the body broken, and the blood poured out, we thought and spoke of the tender mercies of our God and Saviour. We thought and spoke of the cruel sins which nailed him to the tree and drove the bloody spear. We thought and spoke of our kindred, and the church and people of God, and their precious privileges; and when we contrasted the heavenly light

they enjoy, with the gloom that here surrounds the immortal mind, it affected our hearts, and made us weep. Our Saviour wept when he foresaw the destruction of the wicked. We had cause to weep, not only on account of those, who, ignorant of the true God, are hurrying their way to death, but also on account of our own sins, and the sins of all who bear the Christian name. O when will the disciples of Jesus awake to their duty? When will thy kingdom come on earth, O Immanuel? Even so, Lord Jesus, come quickly.

"Mr. Abeel preached his last sermon to the people of Canton on sabbath evening, ready to depart on the morrow. It was not, however, until a little past twelve o'clock this morning, when he left us, in good health and courage, to go on his contemplated tour."

Mr. Abeel, who accompanied Mr. Bridgman to China, according to an arrangement which was contemplated at the time of his embarkation, in the latter part of 1830, became a missionary of the board. About the last of December, 1830, he sailed from Canton for Batavia, in Java. His object was to ascertain the state of the Dutch churches established two centuries ago on that and other islands in those seas. The establishment of a printing press in Canton was recommended by Dr. Morrison, for the purpose of creating writers of moral and religious tracts and papers adapted to the peculiar circumstances of that part of the world. A press was soon presented to the mission, with the necessary types and office furniture, by the church and society in Bleecker street, New York city. It is called the BRUEN PRESS, in memory of their late pastor. Mr. Bridgman thus writes in his journal, in the spring of 1831:—

"April 8, 1831. It is very difficult to give correct ideas of China to those who live on the other side of the world. The want of extensive and trusty means of obtaining information is the principal cause of this difficulty. The barbarians' place, in the 'Celestial Empire,' is very strait; and they come into contact with few natives of the country, except merchants. I know of nothing in China which deserves to be called a newspaper, nor are there any literary or scientific journals. The imperial and provincial courts have each their *circulars*; in which they publish only their own proceedings, and only so much of those as best suits themselves. The Canton circular, which is a daily paper, will state, usually in the briefest manner possible, what visits the local officers gave and received, what temples they visited, and what banditti were apprehended, or judged, or executed. Even in these matters of fact, they are often, it is said, far from the truth. The circular will inform

you that on such a day such a piratical or smuggling boat was seized, &c., giving all the particulars; when soon some one who was in the secret will tell you that the whole was a farce. Orders had been issued to seize at all events a specific boat. The matter was readily managed. A boat was procured, and fitted up like the proscribed one, and went forth to the fatal spot. The government boats immediately espied and pursued and overtook her. A skirmish ensued, and soon the prize was borne off in triumph.

"Even when things occur under one's own observation, he is liable to be deceived. A few mornings since I saw a man hanging dead by the neck on a tree in front of the factories, and was told that the poor man belonged to one of the 'soldier boats' on the river; that he had passed the night in smoking opium and gambling, and in a fit of madness had himself done the wicked deed. Soon after I was informed by those present when the body was taken down, that the wounds and bruises upon it precluded the idea of suicide. These things appeared certain in this case—that the man was an opium smoker, a gambler, and had come to an untimely death. The practice of smoking the 'black commodity' is widely prevalent from the royal palaces to the meanest hovels, exerting, from one end of the empire to the other, and through all ranks of society, a most deadly influence. During the past year, the use of this drug, judging from the sales of it, has been more than one million of dollars per month. Every visitor at Canton may see some of these dreadful effects, though the most extensive evils resulting from this vile habit are doubtless concealed from the public eye. During the last winter, the house of the governor of Canton was burnt down, half at one time, and half at another: both of which calamities were said to have been occasioned by the members of his household smoking opium.

"The Chinese may be called, with great propriety, a bookish people. They have their historical books, their moral, religious books, and all other kinds of books; *Christian* books only being excepted. And even these are beginning to find their way among the dense and numerous population that use the Chinese language. Probably, in no one language on earth are so many human beings able to read the word of God, were it universally distributed, as in the Chinese. It is most astonishing, and most lamentable, that so little effort has ever been made to give the Bible to the people of this ancient and extensive empire. This subject demands the serious and careful consideration of all those whose acknowledged duty it is to publish the gospel to all the families and individuals of the human race. It is very desirable that Christians

should know how little has been done, and what there is to be accomplished, in the great work assigned them by their Lord and Saviour Jesus Christ.

"The first Protestant missionary arrived in China the 4th of September, 1807, about six years from which time a complete translation of the New Testament was prepared for the press. Early the next year, 1814, a few months after the arrival of the late Dr. Milne, the second member of the mission, two thousand copies were printed at Canton. In November, 1819, by the united efforts of Drs. Morrison and Milne, a complete version of the whole Bible was in readiness for the press. Since that time two or three editions, amounting probably to twelve or fifteen thousand copies, have been published. These editions have been printed at the mission press in Malacca."

The summer was spent in Macao. On the 26th of November, after his return to Canton, Mr. Bridgman thus writes:—

"During the present season have had the pleasure of making the acquaintance of several English gentlemen of very decided Christian character. Some of them have been for a long time residents in India, and gave most pleasing intelligence, not only in regard to the labors, but also of the success of the missionaries. They stated what they had seen with their own eyes. Others of the gentlemen were masters of ships, and one of them was truly a burning and shining light. He took from our little depository forty copies of the Holy Scriptures, in the English, Dutch, Spanish and Chinese languages; all of which he distributed: and besides these, he also took and distributed several thousand pages of tracts in English and Chinese. Similar efforts have been made by an American gentleman in the same capacity."

Mr. Bridgman, under date of January 17, 1832, thus describes the importance of increasing the number of laborers in South-Eastern Asia:—

"But, 'at what point shall the attack be made?' and 'where are the people most accessible?' The work *should* be begun on all sides, and without delay. Wherever the laborers have gone, they have found work enough to do. If there be only a willing mind, an obedient heart, and a ready hand—a soul and a body willing to spend and be spent, the Lord will take care of the rest. All the stations among the Chinese emigrants—at Penang, Malacca, Java, Singapore and Siam, need reinforcements. Borneo, and numerous adjacent islands, need missionaries. All that wide extent of country, south of this, Tonquin, Laos, Cochin-China, and Cambodia, need missionaries. Loochoo, Formosa, Japan, Corea, and the region far beyond, need missionaries. Last, not least, China Proper needs missionaries; men, who, with the spirit

of the primitive apostles, will go into the interior, and along the coast, preaching the gospel, and distributing the word of God. Let it not be said that such attempts will be unavailing. That soldier is a coward, or a traitor, who will disobey or evade the commands of his leader. The voyage along the whole coast of China, demonstrates to those who must have such proof, what can be done.

"A knowledge of medicine would be of very great advantage to a missionary in China. A young, well educated physician, even if his theological knowledge should not be extensive, would be a great acquisition to this mission. There is, and will be, a diversity of talent demanded in missionaries. For such a people as the Chinese, there will be needed some thoroughly learned in all their classical and religious books, to meet and conquer the haughty antagonist on his own ground; and some with less knowledge of heathen philosophy, but rich in the word of God, to confound the wise, and instruct the ignorant of this world, by the foolishness of preaching; and yet others will be needed, who, while they heal the sick, the lame and the blind, shall administer the bread and water of life, and the eye-salve that shall give vision of those things that are eternal.

"Means for procuring Bibles, tracts, and other books, are also wanted. The Scripture-lessons, a copy of which has been forwarded to the missionary rooms, two tracts, one *on the soul*, by Leangafa, the other *on gambling*, by Dr. Milne, are the only books which your missionary has been concerned in publishing. The blocks for the Scripture-lessons cost us \$342 50. They are well cut, and will last to print, probably, fifteen or twenty thousand copies. These, Leangafa, procuring all the materials, can print for about thirty cents a copy. Tracts, too, can be printed very cheap; and we want means to print them, and then they can be circulated."

The board, in a late report, thus speak of South-Eastern Asia, and of the labors of Mr. Bridgman and Mr. Abeel:—

"The art of printing was known in China, four or five centuries earlier than it was in Europe; and differed from the modern stereotype only in this, that, instead of metallic plates, they employed wooden blocks. Tracts can be printed from these blocks at the usual prices in this country; and as no machinery is necessary in the printing, the Christian itinerant need only take his blocks, his ink, and his brushes with him, and perhaps a supply of the thin, light paper of the country, and may print his tracts to suit his convenience.

"Such, to some extent, is the practice of Afa, or Leangafa, the interesting Chinese convert, baptized

by Dr. Milne, and occasionally employed by Dr. Morrison, and by our missionary, Mr. Bridgman. In the autumn of 1830, this man, in company with a fellow convert, threw himself into the train of one of the examiners of the public schools for the south-western provinces. In this way they passed from district to district, without molestation, and had free access to the young literati, among whom they distributed their Christian tracts. The heart of Afa appears to be set upon the propagation of the gospel, for the sake of which he has suffered the loss of all things. His ability is proportionate to his zeal. His capacity for writing is evinced by the letter from him to Mr. Everts, published in the volume of the *Missionary Herald* for 1830. Mr. Bridgman enabled Afa to print one of his religious tracts; but, at the close of the last year, he is said to have had not less than nine unpublished tracts on hand, varying in size, from ten to upwards of thirty pages. The late grant of five hundred dollars from the American Tract Society to this mission, will put in Mr. Bridgman's power to extend the usefulness of this valuable helper.

"Mr. Bridgman is himself employed upon the language, and in gaining useful information concerning the millions around him. The press, at the latest dates, was just going into operation: it had been delayed by a temporary deficiency of types. The committee have appointed Mr. S. Wells Williams, of Utica, printer for this mission, and Rev. J. Tracy, missionary, both of whom have sailed for Canton."

SIAM.

"The last Report left Mr. Abeel at Batavia, in the island of Java. There he remained four months, enjoying the friendly advice and assistance of Mr. Medhurst, missionary of the London society. In June of the last year, he proceeded to Singapore, from whence he accompanied Mr. Tomlin, also a missionary of the London society, to Bangkok, the principal city in Siam.

"While residing in Java, Mr. Abeel became strongly impressed with the importance of that island as a missionary field. It contains 6,000,000 of people, and has but two missionaries. The climate he declares to be by no means as insalubrious as is generally supposed. With caution, there appears to be but little danger. Indeed it would seem, on perusing the writings of sir Stamford Raffles, that the climate of the mountainous and varied islands of the Malayan archipelago, is much to be preferred to that of Bengal.

"But our present concern is with Siam. Mr. Abeel arrived at Bangkok on the 1st of July, and went with his associate immediately to the house of Mr. Silveira, the Portuguese consul, who received them with the greatest kindness and hospitality. In the case of this gentleman, we see one of the many instances on record, illustrating the power and willingness of the Lord Jesus, to raise up protectors for his servants, whenever and wherever they are needed. Mr. Silveira had acted a friendly part towards Mr. Tomlin and Mr. Gutzlaff on a former occasion; assigning them a house on his own premises; and when opposed by the papists, and, through their influence, by the native authorities, and threatened with the loss of all his property, and expulsion from the kingdom, he continued their warm friend and determined supporter, and that, too, against the force of his own religious education.

"From him they learned, that Mr. Gutzlaff had just sailed in a Chinese vessel for China, having determined to adventure his life upon an experiment, whether a Protestant missionary could not enter that empire. Mr. Gutzlaff is a Prussian, sent out and supported by the Netherlands Missionary Society; and it was by a letter received from him, that the attention of the prudential committee was first particularly directed to Siam, as an encouraging field for missionary effort.

"Imitating their divine Lord and the first missionaries of the Christian church, Messrs. Tomlin and Abeel encouraged the diseased of all classes to resort to them, and exercised upon them such 'gifts of healing' as they possessed; using the opportunities afforded them by the numerous persons who applied for a cure to their diseased bodies, to impart a knowledge of divine truth to the still more diseased and endangered soul. While they dealt out their medicines, they also distributed the books they had brought for the purpose, and were overjoyed to find the ability to read intelligibly to be extensively prevalent. Nor was the ability restricted to the men, nor were the entreaties of the people only for medicines. High and low, priest and people, men and women, old and young, natives and foreigners, Siamese, Chinese, Malays and Birmans, thronged the cottage of the missionaries, and urged their suit for books with an almost irresistible eloquence. One of the works thus distributed among the people gave a lucid exhibition of Scripture history, and of the plan of redemption. Well might it be compared to a star, rising upon the deep and wide-spreading gloom which had ever covered that country—to be soon followed, we trust, by a far more effulgent and glorious light, that of the Bible itself. Even after the books were all gone, the calls were numerous, from almost all classes. The priests

evinced no disposition to oppose the dissemination of a faith so opposite and destructive to their own. Indeed a large proportion of the applicants for books were priests. And it is worthy of remark, as a peculiar feature in the religion of Siam, professedly Buddhist, that multitudes enter the priesthood without feeling the least interest in it, as a profession. It is said to be the only means of obtaining an education, and a young man is not entitled to any station of responsibility till he has served an apprenticeship in a pagoda.

"Our brethren were not without reason for hoping, that the seed they were thus enabled to scatter with a broad cast, was producing an early harvest. The books were evidently read, and often with much serious attention. On one occasion, they were waited on by a priest of a very respectable appearance and train, who informed them that he had read one of their books with approbation, but was perplexed with difficulties, of which he should be grateful to obtain a solution from their lips. He remained a long time, and the *Saviour of sinners* was the burden of his inquiries:—who was he? what was the distinction between him and the Father? how did he expiate the sins of the guilty? did his love extend to men of all nations? does God the Father bear an equal affection to the world? and how can a sinner become interested in his salvation? Such were his inquiries. He was anxious also to learn the nature of sin, the means and process of sanctification, and the manner of divine worship. His earnestness was so great, that the missionaries could not but hope that the Lord designed to make him a trophy of his grace.

"The brethren were under no necessity of going abroad to preach the gospel, and had difficulty at times in obtaining an hour's active exercise. The name of Jesus became familiar to many people; their common inquiry was for 'the books of the Lord Jesus.' The missionaries, too, were frequently addressed by the title of the 'disciples of the Lord Jesus,' and often with an encomium upon the gracious Being whom they served. Some opposition to the progress of this influence was occasionally manifested by the Siamese. While three natives, who had attended the worship of the missionaries, were together, for reading the Scriptures and prayer, the house where they were was assailed by a number of Siamese, who had probably witnessed their departure from the heathenish customs of their neighbors, and one of them had his head bruised by a stone. They were informed by the missionaries of the sufferings often endured by God's people for the same cause, and manifested no disposition to forsake the new way they had chosen.

"The committee purpose sending two or three

more missionaries into this interesting field, Providence permitting, during the next year.

"An extraordinary flow of the river, continuing for a month, prevented Mr. Abeel from taking the necessary exercise for the preservation of his health; and obliged him to accompany Mr. Tomlin to Singapore for its restoration. He was there at the commencement of the year 1832."

The following is an extract from Mr. Abeel's journal in December, 1831:—

"November 13. Nine Chinamen worshipped with us this morning. After service, a man called who lives four days' distance. He had read the books, and fearlessly denounced idolatry in the presence of his countrymen. Though truly the day of small things, we are grateful to find a few who have obtained at least some intellectual light, and appear convinced of some of the fundamental truths of revelation. A very interesting character, as far as natural qualities go, has called a number of times, and brought different friends with him, to receive books. He appears quite unwilling to leave the house, but whether from an interest in the strange things brought to his ears, or in matters of less importance, we cannot possibly determine. It teaches us how easily the Lord could stir up the minds of the heathen to attend to their salvation, and strengthens us to labor in faith and prayer.

"December 25. Sabbath. Besides the small number who usually worship with us, there were two strangers present this morning. They had called for medicines before, and from their disposition to listen to the doctrines of salvation, and a partial knowledge gathered on these subjects, much interest was excited in their behalf. One of them, a few days ago, mentioned that he had known the God of heaven a number of years, but had never seen the sacred

books before; thus showing the imperfection of his knowledge. They say that they meet every day with a neighbor to worship the true God. They appear like those who are feeling for the Lord, and we earnestly hope that he who has excited in them these desires may be found of them.

"29. To-day we are cheered with some pleasing facts, which convince us that the labors of God's servants have not been in vain in this place. The two persons mentioned as the increase to the usual number of sabbath worshippers came again to-day. One of them had his head bruised by a stone thrown at him while the three spoken of were convened for reading the Scriptures and prayer. The house, they say, was assailed by a number of Siamese, who had probably witnessed their departure from the heathenish customs of their neighbors.

"Another striking case occurred in the dispensary to-day. While a lad was employed reading part of the Siamese tract, another of perhaps eight or nine years of age sat near, and, though he could not read, repeated some of it before him. I asked him how he knew it. He said that his father and mother taught him, that they read the Christian tract, and worshipped *Rah Chou Fah* (the Lord of heaven). Although we can infer very little from their vague term, *to worship* being applied to men as well as their gods, yet it is evident from the little fellow's knowledge, that some of his statement was correct. Thus the Lord shows us that our labors are not in vain, just at the time when my companion is leaving, and my own strength has become so much reduced, as to unfit me in a great measure for exertion, and render a change desirable, if not necessary."

Four missionaries and their wives have recently sailed to this interesting field of labor.

CHAPTER VI.

HISTORY OF THE MEDITERRANEAN MISSIONS.

RESEARCHES AND PREPARATORY MEASURES.

REV. LEVI PARSONS and Rev. Pliny Fisk embarked on board the ship *Sally Ann*, Wednesday morning, November 3d, 1819, and soon bade adieu to the shores of their native country. It was a part of the plan, that, as the ship was about to touch at Malta, they should seek acquaintance with the Rev. Mr. Jowett, Dr. Naudi, and others, with a view to cultivate a brotherly intercourse, and to obtain useful information. They entered the harbor of Malta, after a favorable passage, on the 23d of December. Though the rigid quarantine laws of that island would not permit them to land, they had the happiness to meet Mr. Jowett and Dr. Naudi, at the Lazaretto, and to be introduced to the Rev. Mr. Wilson, a missionary, and Mr. Jones, who had been American consul at Tripoli, where he had resided seven years. From these gentlemen they received much valuable information, and proofs of the kindest and most benevolent interest in their mission. They were favored, also, with letters of introduction to persons of intelligence and influence, at Smyrna and Scio.

On the 9th of January, 1820, the ship pursued her voyage, and in six days entered the harbor of Smyrna. The missionaries were received with cordiality by all the gentlemen to whom they had letters of introduction; particularly by the Rev. Charles Williamson, chaplain of the British consulate, Mr. Lee, and the Messrs. Perkinses, eminent merchants in that city.

During the voyage, religious services were regularly attended on board, according to the arrangement, and at the request of captain Edes, from whom the missionaries received many acts of kindness on their passage, and after their arrival.

At Smyrna, they found the most satisfactory evidence that the shores of the Mediterranean presented many extensive fields of missionary labor. By the aid of Christians in more favored parts of the world, missionaries may carry the Scriptures and religious tracts into almost every town and village throughout those benighted regions. There are many professing Christians, to whom immediate access can be gained, and

who would receive religious books with gladness. Christian missionaries may reside in any part of Turkey, so far as appears, without the least apprehension of interference from the government.

The acquisition of the modern Greek, and other languages spoken in Asia Minor, principally occupied the time of Messrs. Parsons and Fisk. They found opportunity, however, to collect useful information with respect to the condition of the people in neighboring regions, and the various means which could be used for the promotion of religion.

After residing a few months at Smyrna, the missionaries determined to spend the summer at Scio, the ancient Chios, with the design of pursuing the study of modern Greek, under the direction of professor Bambas, the principal instructor of a flourishing seminary in that island. They left Smyrna early in May. The five months which they spent at Scio appear to have passed away both agreeably and usefully. With the exception of a short illness, experienced by Mr. Fisk, their health was good. From professor Bambas they received many kind attentions. He granted them the particular favor of spending some time in his study every afternoon, that they might enjoy the best advantages which the place afforded, for acquiring the language speedily; and assigned as the reason of his doing so, a regard for the employment in which they were engaged. On many occasions, he discovered a deep interest in evangelical exertions and evangelical sentiments; and was uniformly the amiable friend, as well as the assiduous teacher.

On the 13th of June, Messrs. Parsons and Fisk engaged the conductor of the college press, to furnish them with five thousand copies of a tract on *Reading the Scriptures*, selected from the works of Chrysostom, and translated into modern Greek. When the tract was ready for distribution, trials were soon made of the manner in which it would be received. The result was such as to suggest the immediate republication of another tract, the *End of Time*, by Dr. Watts, translated also into modern Greek. With these little

heralds, it was easy to gain access to the schools, to the monasteries, the nunneries; in short, to any class of the Greek population. Within a few weeks numerous copies were on their way to Thessalonica, Crete, Corfu, Ipsara, and many other places. Bishops of the Greek church, in many different places, as well as schoolmasters and priests, had most explicitly approved of this method of doing good, and had offered to take upon themselves the charge and trouble of distributing the tracts among the people, and especially among the children and youth of the various seminaries.

In November, 1820, soon after their return from Scio, Messrs. Parsons and Fisk took a circuit of three hundred miles, with a particular view to visit the places where the seven churches of Asia flourished in the apostolic age. Travelling north from Smyrna, they passed through Haivali, a large commercial town, inhabited almost exclusively by Greeks. The most remarkable thing relative to this town, so far as Christian exertions are concerned, was the existence of a college in which three hundred youths were receiving an education. A considerable degree of curiosity appeared to exist, and these efforts of the Greeks to acquire learning, and improve their condition, were pleasing indications of what may take place in a more favorable concurrence of circumstances.

We present a few extracts for the gratification of our readers:—

“Tuesday, November 7. Left a few tracts with our landlord, to be given to such as wish for them, and are able to read. Left the khan at half past seven. At ten, we saw, at a little distance on our right, the smoke of a boiling spring, and went out to examine it. The pond of water is smaller, but the smoke is greater, the heat more intense, and the steam more strongly impregnated with sulphur, than at the one which we saw on Friday, a few miles south of this. Several smaller springs of the same kind are in sight.

“At two, we reached Pergamos, now called Bergamo. Our road from Haivali has been generally level; the land verdant; several flocks of cattle and sheep in sight; two or three very small villages by the way; and a few scattered houses. We put up at a public khan. The bishop's letter, and another from a Greek in Smyrna, introduced us to several persons, whose acquaintance was of use to us.”

“There is in Pergamos one synagogue, one Greek and one Armenian church. At the Greek church we found a school of twenty boys, taught by a priest. Gave one tract to each boy, and several to the master, which were received, as our tracts usually are, with many expressions of gratitude. The master then went with us to visit the other priests. We showed them, in the Romain Testament, the address to the

church in Pergamos, which one of them read. We then gave them a Testament, and a number of tracts. Visited three other schools, and supplied them with tracts. One contained twenty-five scholars, another twenty, and the third a smaller number. Gave one of the teachers a Testament, in consequence of his earnest solicitations. A young Greek came to our lodgings and bought two Testaments.

“The population of Pergamos is said to be about 15,000; viz. one thousand five hundred Greeks, two or three hundred Armenians, one hundred Jews, and the rest Turks. The streets are wider and cleaner than any we have before seen in Asia.”

“Thursday, 9. Pursued our course along the same plain. At eight o'clock, we reached Thyatira, now Akbisar, and put up at a khan. Immediately after we arrived, a heavy rain commenced. At Pergamos, we were told, that, within a few weeks, eight men have been killed by robbers, at different times, on the road between that place and this.” “At present, there are in the town one thousand houses, for which taxes are paid to the government, besides two or three hundred small huts. There are about three hundred and fifty Greek houses, and twenty-five or thirty belonging to Armenians. The others are all Turkish. There are nine mosques, one Greek and one Armenian church; four or five Greek priests, and one Armenian. The Greeks know something of the Romain, and the Armenians of the Armenian language; but the common language of all classes is Turkish.”

“Thyatira is situated near a small river, a branch of the Caicus, in the centre of an extensive plain. At the distance of three or four miles, it is almost completely surrounded by mountains. The houses are low, many of them mud or earth. Excepting the Moslem's palace, there is scarcely a decent house in the place. The streets are narrow and dirty, and every thing indicates poverty and degradation.”

“Monday, 13. Went out to view more particularly the ruins of Sardis. Saw the decayed walls of two churches, and of the market, and the ruins of an ancient palace. Two marble columns are standing, about thirty feet high, and six in diameter, of the Ionic order. The fragments of similar pillars lay scattered on the ground. Chandler, who was here about sixty years ago, says five pillars were then standing. All our guide could tell of the place was, that it was the palace of the king's daughter. Ascended a high hill to see the ruins of the old castle. Some of the remaining walls are very strong. Copied two inscriptions.

“There is now in Sardis no Christian family. There are three grist-mills here, in which nine or ten Greek men and boys are employed. To one of these we

gave a Testament, charging him to read it constantly, and remember that it is the word of God, and the guide to heaven. He bowed, thanked us for the gift, and said, 'I will read it often.'

"Tuesday, 14. Gave Germanicus, the priest, a Testament, and some tracts for his flock, and for another priest in the neighborhood." "In three hours more, we reached Philadelphia, now called Allah-Scheyr, i. e. the city of God. There are five churches in this town, besides twenty which are either old or small, and not now used. The whole number of houses is said to be three thousand, of which two hundred and fifty are Greek, the rest Turkish."

"From an ancient castle on the south, we had a good view of the place. It is situated at the foot of Mount Tmolus, the south side of the plain. It is nearly in the form of a parallelogram, and surrounded by walls now in decay. We counted six minarets. Saw the church in which, *they say*, the Christians assembled, to whom St. John wrote. It is now a mosque. We went to see a wall about a mile west of the town, said to have been built of men's bones. The wall now remaining is about thirty rods long, and in some places eight feet thick and ten high."

On account of the illness of Mr. Parsons, the missionaries returned to Smyrna, without visiting Laodicea and Ephesus. In the course of their journey, they distributed twenty-one Bibles and Testaments, and one thousand three hundred tracts. Wherever they found Greeks able to read, books were received with joy and gratitude.

When deliberating upon ulterior measures, two considerations were pressed upon their minds; first, that a visit to Palestine should not be any longer delayed; the other, that it seemed very desirable not to leave Smyrna, till an additional missionary should arrive to take their place. In this dilemma, they thought it best to separate for a season. Accordingly preparations were made for Mr. Parsons to take a voyage to Jerusalem, while Mr. Fisk was to continue his residence at Smyrna.

On the 5th of December, Mr. Parsons embarked for Jaffa. His fellow passengers were on a pilgrimage to the *Holy City*, as it is esteemed and called, by the people in that part of the world. He took with him some copies of the Scriptures, in nine different languages; and about 5,000 tracts in modern Greek. The voyage was very slow; but the numerous delays enabled Mr. Parsons to obtain much information respecting the Greek islands.

On arriving at Rama, Mr. Parsons writes:—

"Saturday morning, at six o'clock, left Rama, rode three hours and a half through a beautiful plain, and from thence began to ascend the mountains of Judea.

The road became atony, narrow and winding among high and barren mountains. Every few miles we were called upon for taxes; but in consequence of a letter from the Russian consul, we passed without any expense. At twelve o'clock, came to the village of Aboo Gosh, who is noted for his oppression of the pilgrims. Aboo Gosh stood at the place of demanding custom, and said, 'You have nothing to pay; you may pass when you please.' He requested me to take some refreshment; but as there was a prospect of rain, I could not accept of his offer. Two hours from this, we came near to the place, where, it is said, David slew Goliath. We were shown also the house in which, tradition says, John the Baptist was born. The monastery near the spot belongs to the Catholics. From this we began to ascend a high mountain; and at twenty-five minutes past four o'clock, my guide exclaimed, *Τὸ ὄρος τῶν ἑλαιῶν*, (the Mount of Olives,) and in just half an hour we entered, by Jaffa gate, the Holy City."

"February 17, 1821. Entered Jerusalem by Jaffa gate, five minutes before five o'clock in the afternoon. Soon after passing the gate, we turned to the north, and in a few minutes arrived at the house of Procopius, to whom I had letters of introduction.* The servant at the door informed us, that he was in the church for evening prayers. Without a moment's delay I hastened thither, to unite with the professed followers of Christ upon Mount Calvary, and to render thanks to God for the happy termination of my voyage to the Holy City. The church is but a few steps from the place where, it is supposed, stood the Cross. On entering, I was not a little surprised to find it so richly and neatly furnished. It is called the church of St. Constantine, and is the place to which all the bishops, (five in number,) with their numerous attendants, resort for morning and evening service. Every thing was conducted with a pleasing stillness and regularity, becoming so holy a place."

"February 18. At an early hour, I was reminded by the crowing of a cock, of Peter, who denied his Lord and Master. In view of so affecting a subject, I could only say, 'Cause me to know the way wherein I should walk; for I lift my soul to thee.'

"After breakfast, Procopius called upon me, repeated his willingness to aid me to the extent of his power, and bade me welcome to all the privileges of the monastery. The day passed with great tranquillity. At three o'clock, went to the Greek church; and

* Those of our readers who have observed the operations of the British and Foreign Bible Society, will recollect, that Procopius was the agent of that noble institution, and took charge of the sale and distribution of the Scriptures. As he was also an assistant of the Patriarch of Jerusalem, and himself president of all the Greek monasteries, it is a peculiarly auspicious circumstance, that he was heartily engaged in the Bible cause.

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heard selections read from the Psalms of David. In this city, the pious Psalmist breathed out his soul to his God, and to our God. Here he wept for sinners. 'Rivers of water run down mine eyes, because they keep not thy law.' His prayers are registered in heaven, and will be had in everlasting remembrance."

"In fifteen or twenty minutes, reached the summit of the Mount of Olives. Here we had a delightful view of the city and also of the Dead Sea. Perhaps no place in the world commands a finer prospect, or is associated with events more sacred and sublime. 'David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot.' On the east side of it, our blessed Saviour raised Lazarus from the grave; and on the west, he endured the agony of Gethsemane. Here he beheld the city, and wept over it. From this mount he was at one time conducted to Jerusalem with shoutings of 'Hosanna to the Son of David;' and at another, with the cry of 'Crucify him, crucify him.' From this spot he gave his last commission; 'Go into all the world, and preach the gospel;' and then ascended, and 'sat down on the right hand of the Majesty on high.'"

"February 26. P. M. A priest invited me to visit some interesting objects in the city. We passed the street called *Via Dolorosa*, through which our Saviour bore his cross to Calvary;—were shown the house of St. John the beloved disciple;—the hall where the Saviour was arraigned before Pilate;—the pool of Bethesda, near St. Stephen's gate;—the arch where, it is said, Pilate cried, 'Behold the man;'—the place where Stephen was stoned, having his eyes fixed on the visions of God;—the place in the garden, where our Saviour, being in an agony, prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground. St. John has marked the site of the garden very particularly. 'He went forth with his disciples over the brook Kedron.' There is but one spot over the brook Kedron convenient for a garden. This garden has been consecrated by the many prayers, and by the blood of our divine Saviour. 'For Jesus oftentimes resorted thither with his disciples.' It is still occupied as a garden, and contains several large olive-trees."

"To the hill Bethlehem every Christian must feel a peculiar attachment;—the native place of David, the king of Israel, a man after God's own heart, and of the second David, the Lord from heaven. Here the wise men of the East laid their crowns at the feet of the infant Saviour; and here was heard a choir of angels singing, 'Glory to God in the highest, on earth peace and good will toward men.'"

"In Bethlehem village there are, it is said, 1,500

Catholics, 1,000 Greeks, and a few Armenians, and a few Turks. The Catholics, Armenians and Greeks, have each of them a monastery. On our return, saw the village of Rama on our left. 'In Rama was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted, because they are not.'"

Just before the departure of Mr. Parsons from Smyrna, the British chaplaincy at that place had become vacant by the death of the Rev. Mr. Williamson, whose kindness to the missionaries will be long remembered with gratitude. At the request of the principal English residents, Mr. Fisk preached in the chapel, till the arrival of a successor to Mr. Williamson. The respect and confidence implied in such a request, from members of a different religious communion, cannot fail of being highly appreciated, as indicating a truly catholic spirit.

During the winter, Mr. Fisk pursued various preparatory studies; distributed books, as he had opportunity, visited schools, gave religious instruction in families, especially on the sabbath, corresponded with the friends of missions in the East, collected information from every source within his reach, and looked forward to various inviting fields of labor.

At Smyrna, Mr. Fisk had repeated conversations with a Jew by the name of Cohen, on the character of the Messiah, and other interesting subjects. These interviews had a conciliating effect on the mind of Mr. Cohen, who, at length, gladly accepted a copy of the New Testament in Hebrew.

The great importance of a printing establishment, in connection with the mission, had long been felt. At the monthly concert in Boston, in December, 1820, an extract was read from a letter of Mr. Williamson, British chaplain at Smyrna, in which he urges the establishment of printing presses in Western Asia, by the liberality of American Christians. Some remarks were offered in confirmation of this suggestion. Several individuals, distinguished for liberality on Christian principles, proposed a meeting to consider the subject. On the 18th of January, a meeting was held, at which a subscription was opened to raise a fund of \$3,000 a year, during five years, for the support of a printing establishment at Smyrna, or some other place in that region, to be employed, under the direction of the board, in the publication of the Scriptures, tracts and school books, and to be made generally subservient to the evangelical exertions of the present day.

Mr. Parsons remained in Jerusalem till May, 1821. He then returned by Jaffa, Cyprus, Samos and Syra, to Smyrna. At Syra, he suffered a violent attack of fever, in which he was deprived of his reason during almost the whole of September. By constant medical

attention, with the favor of Providence, his strength was so far restored, that he was able to reach Smyrna in December. As his health was still feeble, a voyage to Alexandria seemed more likely to afford relief than any other means which could be used. When he reached Alexandria, in company with Mr. Fisk, he was much reduced in strength, and gradually became weaker, till he expired on the 10th of February, 1822. His journals during his last days are affecting in the highest degree.

"Alexandria, January 15. Two men took me in my chair from the boat, and carried me safely to my room. So tender is my heavenly Father to provide for me.

"Saturday, 19. My health greatly enfeebled. It seems that this shattered frame will not long endure so great weakness. With brother Fisk I talk freely of finishing my work, and of meeting my final Judge, the Lord of missions. Heaven looks desirable—to obtain the *perfect* image of God—to know more of the existence of God as Father, Son and Holy Ghost; to see, without a glass, the exceeding love displayed on the cross—to observe the stations, orders, and employments of angels—to know how saints are employed in relation to this and other worlds—to see how God overrules sin—and why it is *through great tribulation* that he brings his children to glory—in a word, to see God in all his attributes, and his angels and saints in all their glory.

"21. Find my strength exceedingly reduced. Desire to be in readiness to meet my summons from the world. Have but little expectation of *recovering strength, before I go hence, to be here no more.* My great desire is, to honor God and religion, even to the moment of closing my eyes. As this earthly tabernacle is dissolving, I pray God to build me up into a new, vigorous, spiritual man; then can I sing, with a dying voice, 'O death, where is thy sting?' I *did* desire to slumber, till the resurrection, on the holy hill, Bethlehem, the birth-place of our Saviour. But I rejoice that the Lord has brought me to Egypt; and as to the future, may I say, 'the will of the Lord be done.'"

"23. Rain most of the day—the cold very uncomfortable. I am subject to constant chills—keep my bed most of the day—find the nights refreshing, the days long. Brother Fisk reads to me much of the time. Our morning and evening devotions are always deeply affecting. Thus, while I descend to the banks of Jordan, I can gather a flower—I can see a ray of light, from beyond the swelling flood. My flesh is literally consumed like the smoke, but nothing is impossible with God. He can make these dry bones praise him in this world, or he can lay them aside, to raise from them a spiritual and glorious tabernacle, for his kingdom."

"30. Walked on the terrace of the house, and viewed the city. Brother Fisk took me in his arms, and, with ease, carried me up the stairs; so wasted is this dying body. I assured him it was my opinion, that he would take care of this dissolving body but a few days longer. Let me be waiting, and at last say, 'Come, Lord Jesus, come quickly.'—I am often very weary and sorrowful, but tears are not in heaven: O may I find the rest that remaineth for the people of God.

"February 3. Awoke with greater weakness than ever I was sensible of before. I fear I shall complain as my body decays. How much Christians that are in health should pray for their brethren on a dying bed! I need many prayers to-day. I cry out in my distress—I do sink under the rod—shall I ever see Jesus as he is? *Will* Jesus make my dying bed? Let me not doubt. I cry with every breath, to him who is my only hope.

"Read, prayed, and conversed with Antonio. I told him I expected to die, and my desire was, to meet him in heaven. He promised to read the Bible, and to pray every day. How dreadfully solemn to remain fixed between two worlds—between time and eternity—between a mortal and an immortal tabernacle! How dreadful, and, at the same time, how pleasing, to rest with all the saints!

4. Monthly concert. Read, in the morning, Ps. lxxii. and 1 Chron. xxix.; conversed respecting the last devotional attainments of David, and made one request to God, that we may attain to a measure of the same faith, before we pass to the clear light of eternal day. We remembered to pray for the three churches in Boston, which give their monthly contribution for the support of this mission, and for all our missionary brethren; and last evening, we thought of our duty to all the colleges in America. On this evening, we could only raise our cries to God for kings, princes, presidents, governors, all in civil, and all in ecclesiastical authority, that they may *all* praise our God. Let every thing praise God."

The closing scene is thus described in a letter of Mr. Fisk:—

"Alexandria, February 10, 1822.

"VERY DEAR SIR,

"I have written to you twice, since we arrived at this place. In my last, I stated the opinion of the physician, that brother Parsons would probably never enjoy perfect health in this climate; though he said, without hesitation, that he would recover from his present weakness. So we all hoped and believed, though I apprehend brother Parsons had less hope of it, than any one who knew him.

"His symptoms continued favorable, till day before

yesterday; and our hopes were rather brightened. Then his diarrhoea returned, though not severely; and the physician said it would be easy to cure it. Yesterday it was worse, and he was weaker than I had ever seen him. My apprehensions respecting a fatal termination of his disorder, were greatly excited. He conversed on the subject with his usual serenity, referring the event continually to the will of God, as he has always been accustomed to do. Last evening, we spent a most precious hour in reading the Scriptures, prayer and conversation. We read John 14th, and conversed some time about the 27th verse, 'Peace I leave with you,' &c. After conversing about an hour, I told him it was necessary that he should stop and take some rest. He replied, 'I feel as though I could converse two hours longer. You don't know how refreshing these seasons are to me.' He then fell asleep, and I sat down to write. I soon heard him saying in his sleep,—'the goodness of God—growth in grace—fulfilment of the promises—so God is all in heaven, and all on earth.' After sleeping a while, he awoke; and seemed about as usual at that hour. I proposed sitting by his side through the night; but he insisted on my going to bed; said he felt as though he should have a very quiet night; and as his attendant always slept near him, and awoke at the least word or motion, he urged me to retire to rest. About eleven o'clock, I bid him good night, and wished that God might put underneath him the arms of everlasting mercy. He replied, 'The angel of the Lord encampeth round about them that fear him.'

"These, my dear sir, were the last words that I ever heard that beloved brother speak,—the last that I shall hear him, until I hear him speak in the language of immortality. Twice, while I slept, he awoke, and told Antonio, his servant, that he had slept very quietly, and felt easy and well. At half past three, Antonio heard him speak, or groan, and started up. He saw something was the matter, and called me. I was by the bed-side in a moment. O what a heart-rending moment was that! He was gasping for breath, unable to speak, and apparently insensible to all around him. I stood by his side, and attempted to revive him, but in vain. I sent in haste for the physician, but did not obtain him. Nor do I suppose it would have been of any use whatever, if he had come. It was evident that he was dying. I attempted to commend his departing spirit to that Redeemer on whom he had believed. I pressed his hand, and kissed his quivering lips, and spoke to him; but he gave me no answer,—not even a look, or a motion. He took no notice of me, or of any thing around him. His appointed time had arrived. He continued to breathe till a quarter past four. Then the muscles of his face

were knit together, as if he was in pain. It was the dying struggle. It was the dissolution of the last ties that united soul and body. It was the soul breaking off its last fetters. His features then became placid again. His breath stopped. His pulse ceased to beat. His soul took its immortal flight.

"After the first pang of separation, I stood pensive by the corpse, thinking of the scenes which were opening to his view. O what glories! O what glories! "I turned my thoughts to myself, and found my heart sink and faint. But I have not room here to describe the emotions that agitated my breast.

"A little while after, as there was no person with me who understood English, I read a chapter, and prayed in Greek with Antonio, and then we dressed the body for the grave.

"Early in the forenoon, Mr. Lee, the consul, called on me, and kindly offered to see that all necessary arrangements were made for the funeral. He said, that, in this climate, it was necessary to bury soon, to prevent putrefaction. On this account, he thought it necessary that the funeral should be to-day. Four o'clock was accordingly appointed. All the English gentlemen resident in the place, six or seven in number, the captains of several English ships, and a great number of merchants, principally Maltese, attended the funeral. The consul walked with me next to the coffin, and the others, sixty or seventy in number, followed in procession to the Greek convent, where the few English who reside here bury their dead. At the grave, I read some verses from Joh xiv. Ps. xxxix. 1 Cor. xv. and Rev. xxi. xxii., and then made a short address, and closed with prayer. We then committed the dust to its kindred dust, there to await the archangel's trumpet.

"To me the stroke seems almost insupportable. Sometimes my heart rebels; and sometimes I hope it acquiesces in the will of God. I desire your prayers, that I may not faint when the Lord rebukes me.

"With a heart overflowing with grief, I subscribe, yours affectionately,

"PLINY FISK."

After the death of Mr. Parsons, Mr. Fisk proceeded to Cairo, and prepared for a journey through the desert to Judea. On the 10th of March, he learned that a fellow-laborer had arrived at Malta. It seemed better therefore to visit that island, and mature plans for future labor, than to proceed to Jerusalem alone. He reached Malta on the 13th of April, where he was welcomed by Mr. Temple and his wife, who had left Boston on the 2d of January, and had reached Malta after a passage of fifty days. During his residence in Malta, Mr. Fisk cultivated an acquaintance

with different classes of persons, Catholics, Greeks, Jews, Mahometans, and others, and thus gained valuable information for future efforts. The missionaries preached four times a week in English, and established several schools.

On the return of Mr. Fisk to Malta, he deeply felt the need of a travelling companion; and having learned that Mr. King, with whom he had been formerly acquainted at Andover, was then at Paris, he made a direct application to this beloved brother, for his presence and aid. The letter was not received till July. Mr. King immediately laid it before his respected friend and patron, Mr. Wilder; and by them it was determined, that the application was such a call of Providence, as must not be disregarded. The only serious hesitation arose from the consideration of expense. To remove this, Mr. Wilder generously offered to give one hundred dollars a year for three years, the supposed term of Mr. King's services, as connected with the mission. On becoming acquainted with the circumstances of the case, Mr. Waddington, of St. Remy, near Paris, Mr. Mertens, of Brussels, Mr. Venning, of Petersburg, and Mr. Crommelin, for the Rotterdam Missionary Society, presented about five hundred francs each (about ninety-three dollars) for the first year. The Paris Missionary Society gave the same sum, immediately after its formation. The Rotterdam Missionary Society engaged to repeat the donation for the second year, and Mr. Venning for the second and third years.

The journey of Mr. King through France was in many respects interesting, but especially as it gave an impulse to the evangelical exertions of Protestants in the south part of that kingdom. We make a few extracts:—

“Paris, Monday, September 30, 1822. Took my seat in the diligence for Lyons. After travelling several miles, a gentleman who had taken a seat with me, and who appeared to be a very intelligent and respectable man, inquired of me, ‘why, on parting with my friend at Paris, I pointed towards heaven?’ ‘Because,’ replied I, ‘there is all our joy, and there we hope one day to meet.’ I then preached to him Jesus Christ and him crucified, and how the believer can look beyond this vale of tears, and behold with the eye of faith, a brighter and more beautiful scene than was ever beheld here below since the fall of man.”

“Thursday, October 1. Awoke in the morning, just as the twilight appeared. The rain was past, and the clouds were all dispersed, except a light, fleecy girdle hanging round the horizon, above which, in the east, the morning star seemed to twinkle with uncommon beauty; and in the west, the moon, just past the full, was looking mildly down upon the Loire,

whose waters faintly reflected her light, as they glided silently along, at the foot of the elevation on which I stood. As day-light increased, cultivated hills, beautiful vineyards, and fertile plains, rose to my view, and presented one of the most lovely scenes I had ever beheld.”

“On arriving at Lyons, near all the passengers came and took me by the hand, and wished me a happy journey. The gentleman whom I first addressed on leaving Paris, I found to be a respectable merchant at Lyons. He had a wife and two interesting children waiting his arrival at the stage-office, to whom he presented me, giving me, at the same time, an invitation to call and see him, if I ever returned through that place. The tracts I had given him, he gave to his children, and told them to read them with attention.”

“My emotions, at this time, were indescribable. I stood on a spot where the Romans had once resided; where their emperors had lived, and erected magnificent temples to their idols; where Hannibal and Cæsar, with their conquering armies, had passed along; where hordes of Saracens had spread their desolations; and where Pothinus, and Irenæus, with nineteen thousand of his followers, took their flight to glory, amid the flames of persecution. I followed them, in my imagination, through their last conflict, till I saw them bowing before the throne of God, and joining in the ascriptions of praise to the ‘Lamb that was slain.’”

“I could not but feel some emotions on leaving a country where I had spent one of the most interesting years of my life.

“Land of science and of sin, of gaiety and pleasure! I bid thee farewell! The sun shines brightly on thy beautiful fields; the mild gales breathe softly on thy enchanting hills; and along the borders of thy streams, in the midst of vines and olives, lie scattered the cottages of peasants, and the mansions of nobles. Thou hast within thy bosom all that can gratify genius, and taste, and sense. O when shall the spirit of Massillon rest upon thy priests! When shall the light of millennial glory dawn upon thy population! With fervent prayers for thy prosperity, I bid thee farewell.”

Mr. King landed at Malta on the 3d of November, and immediately began preparations to go with Mr. Fisk on a journey to Egypt and the Holy Land. Accompanied by Mr. Wolff, the well-known Jewish missionary, they reached Alexandria on the 10th of January, 1823. Early in February, they began to ascend the Nile, proceeded as far as the ruins of ancient Thebes, and distributed the Scriptures and tracts to different classes of persons. They returned to Cairo about the 20th of March, where they made

immediate preparation to cross the desert on camels.

We insert a few paragraphs from their journals:—

"April 9. After entering the desert, we counted the persons belonging to the caravan, and found the whole number seventy-four, with forty-four camels, fifty-seven asses, one mule, and one horse. Several of the camels are loaded with merchandise, and most of the camel-drivers perform the whole journey on foot.

"At half past two, after riding five hours, we pitched our tent on the plain called Rode el Wolten. Thermometer in our tent at 79°. Asked the dervish Hadgi Mustapha, what a dervish is. He replied, 'One that eats what he has to day, and trusts God for the future.' 'Are they priests?' 'They are among Turks, what priests are among Christians.' 'Are they monks? or can they marry?' 'Some marry, others not, as they please.' The term *Hadgi*, which occurs often in the journals in these regions, means *pilgrim*, and is a title given by the Turks to all who have performed the pilgrimage to Mecca. The Greeks have adopted the word into their language, and bestowed the title upon all who have made the pilgrimage to Jerusalem."

"After some refreshment, we took a Persian Testament, and Genesis in Arabic, and went to Hadgi Mohammed, the dervish. We sat down with him on his blanket spread on the sand, with the sun beating on our heads, and then showed him our books. He reads well in Persian and Arabic. Of the other dervishes, not one knows how to read. While we were reading with him, most of the dervishes, and several Turks and Armenians, gathered around and listened. Mohammed read in Genesis, and said it was *very good*. Another Turk then took it, and read that God *rested* on the seventh day, and said angrily, that it was infidelity to say that God *rested*. Mr. Wolff tried to explain, but to no purpose, till he said he had given such a book to the mufti of Jerusalem, who said it was good. This argument silenced him at once. We gave the book of Genesis to Mohammed. While we were sitting with him, Elias the Maronite began to beat his mother, because she did not cook his victuals as he wished. Mr. Wolff went to him, and reproved him severely for such conduct. The Turks said *tauntingly*, 'He is a Christian.' We were glad they heard Mr. Wolff's admonition, in which he showed them how inconsistent his behavior was with the commands of the gospel. The unnatural man at length relented, and went to his mother and kissed her hand in token of acknowledgment. Towards evening, two Turks had a dispute which finally led to blows. Hadgi Ibrahim (the Anakite) interfered, and, by loud words and a few blows, settled the quarrel. After this, the dervish Mustapha became very angry with

his ass, and, like Balaam, fell to beating him, and concluded by calling him a *Jew*."

"Wednesday, 16. Resumed our journey at five in the morning. Soon came upon a harder road than we had found for several days. It was at no great distance from the sea. The salt water had overflowed it, and had been evaporated by the sun, leaving a considerable thickness of salt on the ground. At two, we came upon the shore of the Mediterranean, where the waves were rolling, and foaming, and breaking, in a most beautiful and majestic manner."

"Saturday 19. At half past five, after riding eleven hours and a half, we arrived at Gaza; took two small dirty apartments in a large filthy khan, and put up for the sabbath, thankful that we were not among deserts of sand, or bands of Arab free-booters, so as to be obliged to travel on the Lord's day. Gaza is the city whose gates Samson carried away, and where he slew three thousand Philistines at his death. We had no very good opportunity to judge of the population of the place, but probably the estimation, given by geographers, of 5000, is not far from the truth. Mussulmans never take a census, unless it be an enumeration of the houses in order to tax them. The city stands on a little elevation. The houses are all built of stone, but make a very mean appearance. The scenery around is beautiful."

"Friday, 25. At half-past five, we set out for Jerusalem, comforted with the hope, that this was the last day of our journey." "The mountains here are of a peculiar formation. They seem almost as if built by the hand of man, and rise gradually, step by step, like pyramids. Each step, however, is so fastened into the 'everlasting hills,' as to show you that it was placed there by the hand of Him who existed 'before the mountains were brought forth.' On these steps, which are sometimes three or four rods wide, and sometimes only a few feet, you see soil which produces shrubs, and, when cultivated, vines, figs and olives. The country continued the same till we were within half an hour of Jerusalem, when all at once Mount Olivet and the Holy City opened to our view. Thus it is often with the last hours of the Christian. He is obliged to pass over a rough and wearisome way, where he is continually exposed to the attacks of enemies, till near the close of life,—till his feet are about to stand within the gates of the New Jerusalem, and then he is favored with some bright visions of the place he is soon to enter.

"As we drew near the city, we remembered how our dear brother Parsons, when wars and rumors of wars obliged him to leave the place, turned back his eyes, as he ascended the hill west of Jerusalem, and wept, and said, 'If I shall find favor in the eyes of

the Lord, he will bring me again, and show me both it and his habitation." Alas for us! these words were fulfilled in a much higher sense than he then anticipated. We cannot for a moment doubt, that he did find favor in the eyes of the Lord; and though he was not permitted to return to the earthly Jerusalem, yet his divine Saviour has given him an infinitely higher felicity, even that of seeing and enjoying the bliss of that Eternal City in which the divine glory dwells.

"With feelings not easily described, about four o'clock, we entered JERUSALEM. The scenes and events of four thousand years seemed to rush upon our minds; events in which heaven, and earth, and hell, had felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the 'perfection of beauty,' and the 'glory of all lands.' Here David sat and tuned his harp, and sung the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage."

"In regard to the population of Jerusalem, the following estimate seems to us as probably correct as any one we have heard, viz.

Mussulmans,	10,000
Jews,	6,000
Greeks,	2,000
Catholics,	1,500
Armenians,	500
Total,	20,000

"The Jews have a number of synagogues, all connected together, in the quarter where they live. The church of the Holy Sepulchre stands on Calvary. The Catholics have one convent on the same mountain. The Greeks have twelve here, and one near Zion gate. The Armenians have three convents on Mount Zion, a large one and a small one in the city, and another a little without Zion gate, where, it is believed, stood the house of Caiaphas, where Jesus was arraigned, and where Peter denied him. The Copts, Syrians, and Abyssinians have also each a small convent."

During the two months which they spent at Jerusalem, they visited the garden of Gethsemane, the valleys of Jehoshaphat and Hinnom, the pool of Siloam, Mount Olivet, Rama, Bethany, the Dead Sea, and the Jordan. On the 27th of June, they left

Jerusalem on a journey to Mount Lebanon. Mr. Wolff remained at Jerusalem. They arrived at Beyroot on the 10th of July, 1823. They remained for some months in the vicinity of the mountain. On the 21st of October, Messrs. Fisk and Jowett commenced a journey to Jerusalem.

BEYROOT ON MOUNT LEBANON.

Isaac Bird and William Goodell, with their wives, and the infant child of Mr. and Mrs. Bird, arrived at Beyroot on the 16th of November, having embarked at Malta, on the 24th of the preceding month. They were kindly and hospitably received by Mr. Abbot, the English consul.

As Beyroot now became a regular station of the board, it will be proper that some account of its situation, and of the advantages it presents as a missionary station, should be given; such an account will be extracted from the communications of Mr. Goodell.

"The place in which Providence has cast our lot was anciently called *Berytus*, from which the idol Baalberith is supposed to have had its name. Augustus afterwards conferred many privileges upon it, and gave it the name of *Julia Felix*. It is pleasantly situated on the western side of a large bay, in 33° 49' north latitude, and 35° 50' east longitude. It has a fertile soil, and is abundantly furnished with good water from the springs that flow from the adjacent hills. The houses are built of mud, and of a soft, sandy, crumbling stone; and are dark, damp and inconvenient. The streets are narrow and dirty, and during the winter are seldom dry. They were once paved, in a slovenly manner, with stones of irregular shape and unequal size, which are now in many instances wide apart, and simply furnish stepping places in rainy weather. The filth of the city, together with its dampness in winter, and its heat in summer, renders it a very undesirable place for a family.

"Ships are forced to lie at anchor at the eastern extremity of the bay, about two miles from the city. The port is choked up with sands, and with some of the pillars of granite, which remain as almost the only relics of the ancient magnificence of the place.

"On the north and north-west, Beyroot is entirely open to the sea;—on the west and south-west is an inconsiderable promontory;—at no great distance to the east is Lebanon, which stretches far to the north and to the south, and which affords a pleasant resort for the summer, and it is said a safe retreat in times of political disturbance;—and on the south is a large and beautiful plain, varied by small hills, covered with olive, palm, orange, lemon, pine, and mulberry trees,

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their wives, and rived at Beyroot rked at Malta, on y were kindly and English consul. r station of the ount of its situa- as a missionary ount will be ex- r. Goodell. has cast our lot which the idol had its name. privileges upon It is pleasantly bay, in 33° 49' titude. It has a ished with good om the adjacent l, and of a soft, dark, damp and w and dirty, and They were once ones of irregular o now in many furnish stepping the city, together heat in summer, r a family. r at the eastern s from the city. nd with some of almost the only he place. yroot is entirely outh-west is an great distance to far to the north a pleasant resort retreat in times outh is a large hills, covered with mulberry trees.

especially the last, enriched with vines, and enlivened by numerous cottages, the abodes of immortal beings. From the terrace of the house we occupy, we can count without the walls of the city, no less than two hundred of these cottages, scattered here and there in the fields of mulberry trees. The mulberry is cultivated with great care. About Christmas the leaves are stripped off for forage, and during the winter the ground is frequently ploughed.

“Beyroot was once the chief town of the Druses; and though it is now possessed by the Turks, yet it is still the great emporium of all that dwell upon the mountains. The exports consist of silks and of olives, figs and other fruits; and its imports of West India and English manufactures and goods. Since the residence of the English consul here, its trade has greatly increased.

“Besides three large mosques and several small ones, the city contains a Roman Catholic, a Maronite, a Greek, and a Catholic-Greek church. The whole population is supposed to be not less than five thousand souls. To these and to hundreds of thousands of others in this country, we long to be able to declare in their ‘own tongue the wonderful works of God;’ and to say, ‘We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God.’”

It was not long after the arrival of Messrs. Goodell and Bird, before they were greeted by Mr. King, who came from Der el Kamer, to meet them. Being advised by their other brethren to remain with their families at Beyroot through the winter, they procured as comfortable accommodations as circumstances would permit, and applied themselves to the study of Arabic, the prevailing language of the country. Near the last of December, however, Mr. Jowett came from Jerusalem, and it was then concluded that Mr. Bird and Mr. King should proceed immediately to that city. They accordingly left Beyroot on the second of January, 1824, and, pursuing nearly the route which Messrs. Jowett and Fisk had taken before them, arrived on the 21st.

Mr. King remained at Jerusalem fifteen days, and then took up his residence at Jaffa. Messrs. Fisk and Bird continued at Jerusalem, distributing the Scriptures, reading and conversing with such as called on them, and prosecuting their studies. But they labored not wholly undisturbed. On the 10th of February, while in their lodgings, they were apprehended by a company of armed Turks, and carried before the judge, on a charge, made by the Catholics, of distributing books which were “neither Mussulman, Jewish, nor Christian.” This charge they offered to refute, by comparing their Arabic Bibles with one

from the convent. This offer was not accepted, and they were sent to the governor to be kept in confinement until the matter could be referred to the pasha at Damascus. Meanwhile their rooms were sealed, and a crier was sent into the city forbidding all persons to receive their books, and ordering all that had been received to be delivered up. Their papers were examined, and some of them were taken away. Yet it would not seem that the Turks, urged into this measure, as they evidently were, by the Catholics, were very seriously in earnest; and therefore the kind interference of Mr. Damiani, the consul at Jaffa, readily procured their full release. No books seem to have been given up in consequence of the proclamation which has been already mentioned, and the next morning after the missionaries were released, they commenced the sale of the Scriptures, and in four days sold, among the Armenian pilgrims, nearly two hundred Testaments.

Messrs. Fisk and Bird left Jerusalem on the 22d of April, 1824, joined Mr. King at Jaffa, and all proceeded to Beyroot. On the 24th of June, Messrs. Fisk, King, and Cook, a Wesleyan missionary, proceeded to Damascus, over the valley of Cælo-Syria. They remained in Damascus till the 17th of July, then spent two months at Aleppo, and reached Beyroot November 13th.

The principal employment of the missionaries, at Beyroot, was the acquisition of languages. Short excursions were made to other places; many opportunities were embraced of conversing with the people; some acquaintances were formed with individuals who promised to be extensively useful; schools were established, and very considerable advances were made in preparations for future labors.

About the middle of June, Mr. Goodell went to Sidon, which is twenty miles south-south-west of Beyroot; and remained there several weeks. While there, he pursued the study of Turkish with Armenian characters, which is the language of the great body of Armenians. His instructor was Jacob Aga, an archbishop of the Armenian church, who also discharged the duties of British agent in that place. This archbishop had exposed himself to the severe censures of his relatives and friends, and to the persecutions of others, by entering into the married state. He seems to have been a man of more intelligence than is often found in those parts of the world. Being obliged to defend his marriage, he examined the New Testament with reference to that subject. As the light of divine truth gradually entered his mind, he was not backward to bear his testimony against the works of darkness, and especially against the enormous vices of the clergy.

It is a favorite object with all judicious missionaries, especially in the East, to raise the standard of education, and to extend its benefits. With this view, Messrs. Goodell and Bird seized all favorable opportunities of communicating instruction to children and others. As early as April, 1824, a little class of six children was formed, which was taught daily by the wives of the missionaries. After some months, it was thought best to employ, as a teacher, an Arab, whose name was Tannoos. This was in July, and the number of boys had risen to more than forty in September, and to seventy toward the end of April. At the date last mentioned, a school was commenced, in a village a few miles distant, and twenty boys were enrolled as pupils at the outset.

In October, 1824, Mr. Goodell engaged as his instructor, a venerable Armenian archbishop, whose name was Dionysius Carabet, and with whom he had become acquainted at Sidon. This man was a native of Constantinople, had lived thirty-six years in a convent at Jerusalem, and was about returning to the capital of the Turkish empire. On receiving an application from Mr. Goodell to reside in his family as a teacher, he consented. The connection seemed agreeable and useful to both. Many interesting conversations passed between them on subjects intimately related to scriptural truth and experimental religion.

Messrs. Goodell and Bird preached at the house of Mr. Abbot, the English consul, except when this service was supplied by other missionaries. Mr. Goodell commenced a weekly service in February, 1824, to a company of beggars, more than one hundred in number, who assembled for the purpose of receiving a piece of bread for each person. They generally have good attention.

In the early part of 1825, Messrs. Fisk and King once more visited Jerusalem. They returned to Beyroot in May, and remained there during the summer. Their principal employment was the acquisition of languages, and the preparation of helps for future laborers. The school which was established in 1824, increased so as to contain between eighty and ninety pupils by the middle of 1825. A person was employed to visit the mountains for the purpose of collecting schools. Mr. King, whose stipulated time of service was just expiring, took an affectionate leave of his brethren on the 26th of September, and set out for Smyrna by land.

In the following month, the mission was called to experience a most afflicting bereavement in the death of Mr. Fisk. No missionary in the service of the board was more universally loved and honored. He had been preparing an Arabic and English dictionary, in which, just before his illness, he inserted

the last Arabic word he had learned. Messrs. Bird and Goodell thus describe the closing scene:—

"It was on Tuesday, the 11th inst., that brother Fisk first spoke of being ill. He supposed he had taken cold, but pursued his studies as usual, and, in the afternoon, walked into the city, and made several calls. In the evening, after uniting, as usual, in reading the Scriptures in Arabic, he said he felt himself too ill to make any remarks, and requested Mr. Goodell (in whose family he was) to make a few. He, however, prayed in Arabic with his usual fervency, though not with his usual length. Having bathed his feet in water, he retired to rest, with the hope of perspiring freely, and of being better in the morning. His hopes were however disappointed. He passed a restless night, and, on Wednesday the 12th, had towards noon, a fit of ague. A nausea at the stomach indicated, as we thought, the propriety of an emetic. It was accordingly administered. It brought away a profusion of bile, threw him into a free perspiration, and persuaded us all to expect for him a comfortable night. But we were again disappointed. This night was more restless than the preceding."

"Thursday morning, 20. It being evident that he was much reduced since yesterday, and would, perhaps, be unable to sustain a single additional paroxysm of fever, we consulted whether it would not be best to disclose to him our opinion of his case, and suggest the propriety of his completing whatever arrangement remained to be made of his worldly concerns. We were the more decided to do this, as he had expressly wished us to deal faithfully with him, and tell him without flattering his desires, whatever we thought of him. He received the communication with great composure—expressed a hope in Christ—said his views were not so clear as he could wish, but intimated that he was not afraid. So far as he was acquainted with himself, he thought he could safely say, that his great, commanding object of life, for the last seventeen years, had been the glory of Christ, and the good of the church. Mr. Goodell asked if he had any particular word of comfort or of exhortation for his family friends, his brothers, sisters, father. At this last word, he was sensibly moved: 'Oh, brother Goodell,' said he, raising his hand to his eyes, 'my father, my father—my father—(he paused.) But he'll bear it. He knows what such afflictions are. When he hears the news, the tears will roll down his furrowed cheeks, but he'll not complain—he knows where to look for comfort.' Here he stopped, saying he hoped to renew the subject, when he should have had a little space to collect himself. After we had read, at his request, the fifty-first psalm, and both prayed by his side, he himself added a short prayer, in which he

confessed his sins, and resigned his soul and body into the hands of God."

"During the course of the day, he conversed much, and with the full command of his reason. 'It is now,' said he, 'about seventeen years that I have professed to be a servant of Christ. But O how have I served him! with how many haltings, and stumblings, and sins! Were it not for the infinite merits of Christ, I should have no hope—not one among a thousand of my words has been right—not one among a thousand of my thoughts has been right.' We asked if he could not give us some directions how to live and labor in the mission. 'Yes,' said he, 'tis done in a few words; live near to God, dwell in love, and wear out in the service of Christ.'"

"Saturday, 22. He was able to return the morning salutation to those that came in. When the physician entered the room, he immediately recognized him, and conversed a little with him in Italian—passed the day quietly—said almost nothing—tongue palsied.

"The sun had set, and no appearance of his usual paroxysm. His strength was such, that he could still raise himself on his elbow, and nearly leave his bed without assistance. Our hope had not, for many days, been higher, that he might yet survive. The fever came on, however, at eight or nine o'clock, but so gently that the physician repeatedly assured us he apprehended no danger from it. We, therefore, retired to rest, leaving him for the first half of the night in the hands of the physician and a single attendant. Scarcely had we closed our eyes in sleep, when we were awakened to be told that all hope concerning him was fled. We hastened to his bed-side, found him panting for breath, and evidently sinking into the arms of death. The physician immediately left him and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at precisely three o'clock, on the Lord's day morning, October 23, the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released.

"It rose, like its great Deliverer, very early on the first day of the week, triumphant over death, and entered, as we believe, on that sabbath, that eternal rest, that remaineth for the people of God.

"We sung part of a hymn, and fell down to give thanks to Him that liveth and was dead, and hath the keys of hell and of death, that he had given our dear brother, as we could hope, the final victory over all disappointment, sorrow and sin.

"As soon as the news of his death was heard, all the flags of the different consuls were seen at half mast. His funeral was attended at four. At his grave, a part of the chapter in Corinthians, respecting

the resurrection, was read in Italian, and a prayer offered in English, in presence of a more numerous and orderly concourse of people, than we have ever witnessed on a similar occasion. His remains sweetly slumber in a garden connected with one of our houses."

Mr. Fisk lived to explore nearly the whole country, and left his brethren in possession of the results of his investigations; he had scattered widely the sacred Scriptures, and had seen a press in successful operation at Malta.

Mr. King was eighty-nine days in going from Beyroot to Smyrna. On his arrival, he learned that his baggage, which had been sent in a Sardinian vessel, had fallen into the hands of the Greeks. A part of his books and manuscripts were destroyed, and the rest thrown about the deck as of no value. While waiting at Smyrna, he applied himself to the study of modern Greek. He spent most of his time with the Greeks, reading the Scriptures and conversing with them. On the 14th of June, 1826, he set out for Constantinople. While in Smyrna, he had distributed about one thousand Greek and a few Italian tracts, had preached a number of times, and had read nearly all the New Testament in Greek, with several individuals. He arrived in Constantinople in company with the Rev. Mr. Hartley, of the Church Missionary Society, on the 22d of June. While Mr. King was there, a copy of a farewell letter, which he had written to the inhabitants of Syria, with additions by Mr. Bird, found its way to Constantinople, and produced a great excitement among the Armenian population. Being brought before a council convened for the purpose, the laity severely censured the abuses exposed in it; and several resolutions were passed, with the intention of diminishing the number of the clergy, and restraining their vices. Mr. King spent the month of July in Smyrna. He returned to the United States by the way of Algiers, Minorca, Spain, Paris and London. In Paris, he procured a fount of Armenian types, and in London, a fount of Arabic types, for the press at Malta. A few friends contributed a sufficient sum to defray the expense for both objects.

On the 19th of March, 1826, the missionaries at Bcyroot were in great danger, in consequence of an attack on the city by a Greek squadron. Mr. Goodell thus notices it:—

"Yesterday two Greek vessels came in, and anchored at the river, the usual place for anchorage in the winter, about two miles east of Beyroot. As they frequently come in to visit European vessels, and to seize whatever Turkish property they may find on board, we suspected nothing uncommon. At day-light this morning, we were awakened by a brisk fire of musketry.

Ten other Greek vessels had come in during the evening, observed in the city, but not observed by ourselves, and had landed about five hundred men, who were now before the walls of the city, attempting to scale them. The city was in an exceedingly defenceless state; but the Turks, knowing it must be victory or death, acted with great spirit and energy, and succeeded in driving the Greeks from the wall, in doing which, they killed four or five, and lost of their number near twenty. The twelve Greek vessels, which, to the shame of their commanders, had, till now, been at anchor, immediately sailed forth, with a fine breeze, and in fine order, directly before the town, and commenced a heavy cannonading. The Turks were able to return only about one ball to twenty received. We expected nothing but that the city would have a change of masters in a few moments, and looked to see the Greek flag hoisted in Beyroot. But the Greeks, though, to human view, they could have landed with the greatest ease, yet made no attempts of the kind, and apparently came out in mere wantonness, to take revenge for the unsuccessful effort made at day-light to take the city. After an hour and a half, during which time they gained nothing, and lost the finest prospect of success, they returned to their place of anchorage. One of their balls carried away both the legs of a poor Greek lad in the city, three balls entered the house of the French consul, and two that of the Austrian. The house of the English consul was much exposed to the firing, both by land and by sea, but was not touched. The Greeks that were killed, lay in plain view from his house, and within a stone's throw of his door."

"About two o'clock, P. M., the Greeks all retired to a fort about a mile distant, half way between the city and the anchorage at the river, some of them carrying away what they did not bring with them, viz. *Greek tracts.*"

The missionaries were soon after attacked by a party of Bedouin Arabs, but were mercifully delivered. The following interesting notices are from the pen of Mr. Goodell, under date of June 19th, 1826:—

"*Of the Jews.*—When we first came to Beyroot, the Jews had no more dealings with us than they had of old with the Samaritans. We could not induce them even to call upon us; and if we visited them or their school, they looked upon us with the eye of suspicion. But a course of uniform kindness on our part, has apparently overcome many of their prejudices and inspired them with confidence; and we now have much intercourse and much religious conversation with them. Two years ago, they would purchase only a *certain edition* of the Old Testament; now, they come a journey of several days, and purchase

even the *prohibited* edition. Then, they would not purchase the Prophets by themselves, and the very name of the New Testament appeared to excite great uneasiness and abhorrence in their mind; now, they purchase not only the Prophets, but even the New Testament, also, when it is bound up with their own Scriptures.* Then, they had no other idea of Christianity than what they had acquired by seeing the superstitions, idolatries and abominations of these corrupt churches; now, a few of those in Beyroot have had entirely different views presented to their minds, and many solemn considerations urged upon them. One individual, with whom we have had the most conversation, has promised to read the New Testament, and to believe in Christ, if he finds evidence that he is the true Messiah. We had just succeeded in establishing a school among them, when it was broken up amidst those terrible occurrences which followed the visit of the Greeks here, and has not been since renewed. The Jews, like the Christians, are lamentably ignorant of their own Scriptures and, like the latter, have incorporated with divine truth so many of their own traditionary legends and absurd tales, that to bring them back to the simple word of God, is like clearing away piles of rubbish which have been accumulating for many centuries.

"*Of the Armenians.*—You already know, that the archbishop at Sidon, the archbishop in my family, and the monk in my service, have married wives, in violation of the most sacred canons of their own and of all the Oriental churches. This bold step of theirs, in breaking away from the customs of their fathers, has been noised abroad through the whole country, and has produced not a little excitement. Another Armenian monk has also recently followed their example, under circumstances of special interest, which are as follows:—

"Archbishop Jacob Aga, at Sidon, sent him to Damascus, to transact business with the pasha. The pasha made many particular inquiries respecting the archbishop, his age, circumstances, family, character, &c.; and similar inquiries, also, respecting the archbishop who is with me at Beyroot. He then said to the *cadi*, the *moolla*, the *mufti*, and all his courtiers about him, 'Listen; one year ago, while I was with the grand vizier, at Constantinople, the Armenian patriarch came before him, with a long complaint in writing, against Jacob Aga and Signor Carabet, for marrying wives; saying it was contrary to their sacred books, an inno-

* "Since writing the above, we have learnt with grief, that the Jews who bought the whole Bible in Hebrew, cut out the New Testament, in many instances, if not in every one, and sold it in the bazar for waste paper."

vation in their church, &c. &c. But before he had finished what he had written, the grand vizier, looking at him with a smile of contempt, said, 'You may put up your papers. If your books are opposed to the marriage of the clergy, your books are not sacred, they are false. Our books are true and sacred. The Koran is from God, and commends marriage in all.' With this he dismissed the patriarch.' Then, turning to the Armenian, the pasha said, 'Are you not also a monk?' Being answered in the affirmative, 'I advise you as a friend,' said he, 'to follow your false books no longer, but to take a wife.' The Armenian, overjoyed, hastened back to Sidon, on the next day after his arrival married a wife, and the day following came to Beyroot, to inform us of all that had passed."

"Jacob Aga, at Sidon, collects his neighbors every sabbath, and reads with them, or to them, the sacred Scriptures, interspersing the same with remarks, which, though probably not very experimental or spiritual, but confined to the external affairs of the church, yet serve to direct men's attention to the Bible, and thus to 'prepare the way of the Lord.' Two or three individuals, and one of them of the Greek Catholic church, now enter into all his views, and take part with him in all his discussions.

"Signor Wortabet, in my service, who left the convent about a year and a half ago, as wild and as thoughtless as it was in the nature of a convent to make him, has now apparently conviction of sin, and is an earnest inquirer, not so much to know what is truth, as to know what salvation is, and how it is to be obtained. After a deeply interesting conversation with him a few evenings since, in which I seemed really to have come once more into the province of the Holy Spirit, he made a request, which, as it was the first of the kind ever made to me in Sytia, was deeply affecting to me. 'I wish you,' said he, 'to pray for me. Pray that God would send his Holy Spirit to form in me a new nature. I pray more earnestly for this every day, and desire it more ardently than any thing else or than all things else in the world. But I fear God will not hear my prayers. I think he will hear yours.' In this request he was joined by another individual, of whom more presently.

"Of individual Inquirers.—It was not till within a few months, that we found any among the Arabs, who would acknowledge themselves to be in a state of sin and death. Every body 'fasted twice a week, and thanked God that he was not as other men.' Several individuals appear now to be convinced that they are in a state of condemnation; and when asked the question, frankly confess, 'I have not been born again; I am dead in trespasses and sins; I am in the broad road that leadeth to destruction.' On such

minds, divine truth, of course, falls with additional power. Of this class are three of our schoolmasters.

"Of this class is an Arab youth, of the Greek church, who has been with me near two years. It is now more than six months that he has professed to renounce all dependence for salvation upon the intercessions of the saints, the numerous fasts, the oft-repeated prayers, and prescribed nostrums of his church, and to believe that the blood of Christ alone can cleanse him from guilt."

"Of this class, also, is another Arab youth of the same church, about thirteen years of age, whom we have instructed in Italian and English, and caused to be instructed in the grammar of his own language, and in ancient and modern Greek. His name is Asaad Jacob; for more than three months he has been in my family, and is now of use to me in copying English and Italian, and writing Arabic and Greek."

"Of the younger brother of Asaad Shidiak, we know but little at present, except that he refuses to go to confession, desires us to remember him in our prayers, and is called by the patriarch a *heretic* and *accursed*.

"Another Maronite youth near us, appears to be in as interesting a state of mind as any I have described. He had imbibed strong prejudices against us, and had avoided all intercourse with us, till his own mind had become deeply impressed by reading a New Testament that fell in his way. He now comes almost every night to read the Scriptures with Mr. Bird, and to beg his prayers. He himself thinks that he has been born again; but, though his case appears hopeful, we choose for the present to suspend our opinion. The persecutions which, unless 'a great company of the priests become obedient to the faith,' seem likely to fall heavily upon all who openly espouse the cause and the religion of the Bible, will, doubtless, have the effect of preventing many from permanently joining us, whose hearts are not under an influence more than human. That such an influence begins to be felt here, we can no longer doubt. It really seems as if this were 'the acceptable year of the Lord,' and as if the Holy Comforter, so long banished from these regions, had come back in triumph, to make these 'tents of Kedar' once more the sweet abodes of peace and love. We have joy in our hearts; we have joy in our dwellings; and we look, with the most devout earnestness and delightful anticipations, to the day when such 'times of refreshing shall come,' as shall give joy to all the churches, and shall fill all heaven with praise."

"The number of those who read the Scriptures with us every evening and every sabbath, gradually increases. Among those on the sabbath, are found Armenians, Greeks, Greek Catholics, Maronites, Jews,

and occasionally a Syrian, a Mussulman, or a Latin. Those of us who read with them, are from England, America and Germany. Our assembly is literally of 'many kindreds and tongues.' We are always able, when necessary, to have reading and conversation in ten or twelve different languages, exclusive of several dialects.

"Several respectable individuals said to me to-day, 'So much inquiry on the subject of religion, has probably not been known before in this country for more than a thousand years.'"

These instances of inquiry, of course, excited the indignation of the worldly-minded and persecuting ecclesiastics, and the contempt of the proud Mussulman.

"The Armenian patriarch at Constantinople has at length succeeded, by money, in obtaining from the grand signor, a *firman* to seize upon Jacob Aga, and upon the two Armenians who are with me. Jacob Aga is more particularly designated in this *firman*; and he, being agent for the English consul, would have the best, not to say ample protection, had not the English ambassador at Constantinople written to have him removed from office. It will be a cause of great lamentation throughout all Protestant Christendom, if the agents, dragomen and servants of English consuls, merchants and travellers in Turkey, *must be papists*; and if, on one's becoming a Protestant, he must be dismissed from service, and be given up to his enemies to be starved, drowned, poisoned, or burnt, at their pleasure. For nothing less than some such horrible death do these Armenians expect, if they are given up to the ecclesiastical authority.

"Did I really think that we should be unable to protect them, I should send them immediately to Alexandria or Malta, till the indignation should be overpast. But we have much hope that God will avert the storm. The house of a Frank, in Turkey, is, by treaty, sacred, and to enter this sanctuary by violence, is a crime of no ordinary magnitude. Mr. Abbot has written to the ambassador, in respect to his agent at Sidon; and we do not cease to pray that the patriarch, who is now on his way to execute the *firman*, may experience no less a change than Paul experienced when he was on his way to Damascus, and drew nigh the city to persecute the Christians."

"It is much to our disadvantage, that there is, at present, a coldness between England and the Ottoman Porte, in consequence of the sympathy and interference of the former in the affairs of the Greeks; and also between the English consul of this place and his own pasha, in consequence of the resistance of the former to the merciless exactions and dreadful oppressions of the latter. We have great reason for thankfulness that we have thus far been preserved, to such a degree,

from the insolence of the Turks; but we know not what shall be on the morrow. A man's *hat* is always more safe in America than a man's *head* is in Turkey.

"When we removed the body of our dear brother Fisk to the ground purchased for the purpose, a neighboring Turk threatened to tear it from the grave."

The following biographical notices of a most interesting convert, *Asaad Shidiak*, compiled from the journals of Mr. Bird, will be read with great interest:—

"Asaad Shidiak was born in the district north of Beyroot, called Kesruan, where, and at Hadet, a small village five miles south-east of Beyroot, his family have ever since lived. This family now consists of the widowed mother, five sons (of whom Asaad is the third), and two or three daughters. At about the age of sixteen, he entered the college of Ain Warka, and spent a year and a half in studying grammar (Arabic and Syriac), logic and theology. After this, he passed two years teaching theology to the monks of a convent near Hadet.

"He has also been, some considerable time, scribe to the bishop of Beyroot, and to the patriarch, the latter of whom was a teacher in the college when Asaad was a student. During the late rebellion, headed by the shekh Beshir, a mere complimentary letter of Asaad's, written to one of the disaffected party, being intercepted and shown to the emir Beshir, his suspicion was excited, and he wrote immediately to the patriarch, in whose employ he then was, to dismiss him from his service. The letter of Asaad was produced, and though it was seen to contain nothing exceptionable, the patriarch thought proper to dismiss him without ceremony.

"Being thus cast out upon the world by those who ought to have befriended him, he applied to Mr. King for employment as his instructor in Syriac, and was accepted. Though a young man, Mr. King pronounced him to be one of the most intelligent natives of the country, whom he had met with on mount Lebanon. From morning until night, for several weeks, they were together, and hours were spent by them, almost every day, in discussing religious subjects; and upon a mind so candid, so shrewd, so powerful in its conceptions, and so comprehensive in its surveys, as that of Asaad, an impression favorable to Protestant Christianity could not but be made.

"Having completed his engagements with Mr. King, he, at the recommendation of Mr. Fisk, set up a school in Beyroot, for teaching Arabic grammatically, but soon found himself obliged to relinquish it, at the command of his patriarch. He was also forbidden, as

is stated by Mr. Bird, to give any further instruction to the *Bible-men*, as the missionaries are called, because the patriarch 'had received fresh instructions from Rome to persecute these men by every means in his power, so long as one of them should remain in the country.'

"When Mr. King was about to leave Syria, he wrote a Farewell Letter to his friends in that country. The letter was designed, by the writer, to show the reasons which prevented his becoming a member of the Roman Catholic church. This letter Asaad attempted to answer; but his answer, so far from being satisfactory to himself, was the occasion of raising strong doubts in his mind, as to the general correctness of the Romish faith.

"Under the influence of these doubts, which seem to have distressed him greatly, he entered the service of Mr. Bird, as his instructor in Arabic. His doubts continued to increase; for he now began in earnest the study of the Bible and of his own heart, and made constant progress in the knowledge of both. At length he became a Protestant in faith, and, as there is reason to believe, a truly pious man. Immediately he commenced reformer; and, though young, his matured judgment, his vigorous intellect, his intrepidity, and his acquisitions, great for his age and his nation, soon drew towards him the general attention.

"On the 12th of November, 1825, Shidiak received a letter from the patriarch, in which he threatens him, with his brother Tannoos and another Maronite youth, with immediate excommunication, unless they ceased from all connection with the *Bible-men*.

"15. After mature deliberation, it was thought advisable, for the present, that he should go home to his friends in Hadet, until the fever of alarm and opposition should subside a little.

"December 12. Shidiak returned, after nearly a month's absence, to continue with me for a year, risking whatever obloquy and violence might come upon him."

"13. Spent most of the day in conversation with Asaad on the subject of religion. He had lately been much in company with the emir Sulman, and observed that his prejudices against Christianity were evidently much softened."

"January 1, 1826. Twelve or fourteen individuals were present at the Arabic service at Mr. Goodell's."

"Asaad has often remarked that he is full of anxiety, and finds no rest for the sole of his foot. In many things he sees the Romish church to be wrong, and in some things he thinks we are so. Our apparent tranquillity of mind, as to our religious views, is a matter of surprise to him. This evening he conversed on the subject with more than usual feeling. 'I seem,' said

he, 'to be alone among men. There is nobody like me, and I please nobody. I am not quite in harmony with the English in my views, and therefore do not please you. My own countrymen are in so much error I cannot please them. God I have no reason to think I please; nor do I please myself. What shall I do?'"

"6. For some time, we had been looking daily for a regular excommunication to be published, by the patriarch's order, against Asaad; but, instead of this, a letter arrived from his holiness, to-day, brought by his own brother, priest Nicholas, containing his apostolic blessing, inviting him to an interview, and promising him a situation in some office. The messenger said that the patriarch, his brother, had heard that the English had given Asaad forty purses (two thousand dollars) to unite him with them, and that he had thought of giving Asaad the same sum, that no obstacle might remain to his leaving them. 'This money,' said he, 'with which the English print books and hire men into their service, is but the pelf of the Man of Sin; and could you but be present to hear what the people say of you, through the whole country, for your associating with the English, you would never be in their company again.'

"When we were informed of what occurred between this priest and Asaad, and of Asaad's intention to go and see the patriarch, we all expressed our fears that he would be ill-treated; but he did not anticipate it. He said, he had known an instance of a vile infidel and blasphemer, who was simply excommunicated, and that it was not the custom of the Maronites to kill, as we suggested, on account of religion. We assured him that he had not yet learned how much men hate the truth, and that his church would not feel herself half as much in danger from an open blasphemer as from an active lover of the gospel. But he was so confident that good would result from such a visit, that we ceased from urging our objections, and commended him to the will of God."

"March 1. A youth called this morning, and said that Asaad Shidiak sent me salutation. He showed me a line he had received from Asaad the day before, saying, 'If you will pass this way about midnight, I will go with you to Beyroot.' Owing to some circumstance, the young man did not go to the convent, and now he proposed to take a horse, by which Asaad may escape to-night.

"As we had not perfect confidence in the youth, we did nothing, but, having ascertained his plan, left him to go on as he chose. In the evening, we had a season of prayer particularly on his account.

"2. Rose early, and repaired to the room where Asaad would have been, had he come; but there were

no tidings from him. Little expectation remained of his coming to-day, and we were not without our fears that the attempt had miscarried. It was not long, however, before it was announced that Asaad was at the door.

"The meeting was one of great joy and thanksgiving to us all. After a little rest and refreshment, he gave us a brief account of his escape.

"He had not seen the youth who had undertaken to befriend him, but finding he did not call the night before, as he expected, he resolved not to wait another day. Therefore, at about twelve o'clock last night, having written a paper and left it on his bed, with the quotation, 'Come out of her, my people,' &c., he set off on foot, committing himself to God for strength and protection. The darkness was such, that he often found himself out of his road, sometimes miring in mud, and sometimes wading in rivers. After some hours of weariness and anxiety, he came to the shore of the sea, where he found a large boat thrown up, under which he cast himself, and obtained a little rest. After this, he continued his walk without interruption, till he reached Beyroot."

"7. I yesterday advised Asaad to direct his conversations with the people, as much as possible, to their hearts, and say little or nothing on the corruption of their church. He objected to the counsel. I referred him to similar advice he gave me some months ago. 'Ah,' said he, 'I thought so then, but I now see that you cannot stir a step, but you meet some of their corruptions.' However, he to-day made the experiment, and held an hour's conversation with two visitors on the subject of regeneration. They both thought themselves renewed, but took too little interest in the subject to confine their attention to it. 'You see,' said Asaad, after they had gone, 'how little they feel on such a subject. It is painful to talk with such men. I would rather see them contradict, and dispute, and get angry, or any thing, than to appear so dead.'"

"10. Set apart a day of fasting and prayer on Asaad's account. He was observed not to be in a happy temper. Towards evening, he spoke of going home. I hoped he would finish writing the statement we had requested of him, 'for,' said I, 'if you go home, I shall not see you again for months.' 'No,' said he, 'perhaps not for years.' His manner was very peculiar. I knew not what was the matter, till, in the evening, after a long conversation on the evidences of inspiration, he said, 'I have been in deep darkness to-day. My heart has been full of blasphemy, such as I have scarcely ever known. I have even doubted the existence of God. But now I am relieved, and I would just say, I shall not go home to-morrow, as I hinted.'

"This temptation seems to have arisen chiefly from a discrepancy in the Scriptures, which I had showed him, and which I knew not how to reconcile. He begged that, for the present, I would by no means show him another such."

"17. Four of the relatives of Asaad came down, and succeeded in persuading him to accompany them home. He said he could not believe, after all that has been said, that they would do him violence, and he strongly expected that his visit at Hadet would do good. A majority of us opposed his going, with all we could say; but he thinks he knows the people here better than we do. He left us toward evening, expecting to be absent only a few days."

"31. Information is received that Asaad has been taken away, against his will, to the patriarch.

"April 4. Phares Shidiak arrived here in the evening, direct from Der Alma, and said he had accompanied Asaad to that convent a week ago; that Asaad was still there, and that the patriarch, having in the morning set off for Cannobeen, would send down for Asaad after a few days. He then handed me the following line from Asaad:—

"If you can find a vessel setting off for Malta, in the course of four or five days, send me word; if not, pray for your brother
ASAAD."

"May 10. A messenger whom we sent to Cannobeen, returned with the report that he was denied the privilege of seeing Asaad, under pretence that he was going through a course of confession, during which the rule is, that the person so confessing shall pass his time, for a number of days, alone, and see no company."

"14. We were, to-day, credibly informed that Shidiak is still firm in his adherence to the gospel, but that he was kept under rigid inspection, not being permitted to step out of his room without an attendant."

"27. The messenger who went before to Cannobeen, had set out to go for us a second time, and this morning early returned with the following story:—Being met by a man near Batroon, whom he suspected to be from Cannobeen, he inquired him out, and found him to be a messenger sent by Asaad himself to his uncles and other connections, to beg them to come and deliver him. Asaad saw the man, and gave him his commission from the window of the convent, without the knowledge of the patriarch or the others in his service. This messenger said that *Asaad was in close confinement, in chains, and was daily beaten*; and that the great cause of complaint against him was that he refused to worship either the pictures or the virgin Mary."

"July 1. One who seemed certain of delivering Shidiak, if he should set about it, went, with out

recommendation, to Tripoli, from which place he hopes to have a convenient communication with Cannoben.

"14. The youth who went to Tripoli, to attempt something, came back unsuccessful."

"19. Phares brought us a letter, which had just been received by the family at Hadet, from the patriarch, wishing them to come immediately to Cannoben. Tannoos and his mother have gone, and intend, if possible, to bring Asaad away, either to Kesroan or to Hadet. The mother insisted on going, and wished to pass through Beyroot on her way, that she might consult us before she went; but this was not permitted her.

"The above-mentioned letter, in English, runs thus:—'After telling you how much I desire to see you in all health and prosperity, I send you news respecting the wretch Asaad Esh Shidiak, otherwise called *lord of hell*. His obduracy, with which you are acquainted, has exceedingly increased. It is not unknown to you how much care I have bestowed on him, for his good, how much I have labored for his salvation, and under what severe discipline I have put him; and all to no effect. And now, as might be expected, he has fallen ill, and therefore can no longer run away, according to his custom; and we have been thus constrained to take off the severity of our treatment. But fearing lest his disease should increase upon him, I have sent you word, that you may come and see how he is, and consult what is best to be done with him. Make no delay, therefore, in coming, and the apostolic blessing be upon you.'

Another interesting inquirer was Yooseph Lefufy, the bishop's procurator for the Greek Catholic church at Sidon. With the Bible in his hand, he renounced all connection with his church, and sustained an important controversy with the people, the priests, and the bishop. The average number of scholars in nine of the schools, from January to June, 1826, was three hundred and five.

In January, 1827, Mr. Goodell says, "Our prospects daily brighten, though opposition to us continually increases. Almost every day develops something new. Such are the demands made upon our time, that we are sometimes compelled to go without our regular meals and our usual sleep. Almost every thing seems to be tending to a terrible conflict between Christ and antichrist." Thirteen schools had been established, which contained about six hundred children, of whom more than one hundred were orphans. On the 13th of February, the wives of Carabet and Wortabet were admitted to Christian fellowship, at the monthly missionary concert, making five natives who had been admitted to the church during the

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year previous. The missionaries present at the concert in March, were Messrs. Goodell and Bird; Rev. Eli Smith, a missionary of the board at Malta, who had arrived from Egypt, on the 16th of February; Mr. Nicholayson, of the London Jews' Society; Messrs. Gobat and Kugler, destined for Abyssinia, and Mr. Müller, for Egypt, of the Church Missionary Society; and the companions of Mr. Smith from Egypt. An Abyssinian was also present, Girgis by name, whom Mr. Gobat had found in Egypt, who read the Bible with great interest, and was altogether a remarkable man.

We regret to record that young Asaad Jacob, about whom so many hopes had been entertained, and also Stephanus Wortabet, in the course of 1827, turned back to the world, and became very bitter against the gospel.

Mr. Smith, in a letter of June 21, 1827, thus notices the peculiar difficulties in the way of promoting evangelical piety in Syria:—

"Laying aside, for the present, all consideration of direct and personal oppression from government, just look a moment at the situation of one in this country who openly embraces Protestant views. If we suppose him able to pursue his usual employment, so universal is dishonesty in all its various shapes, that it is almost impossible for him to engage in any branch of business, without being in some way implicated in it, besides being considered and treated by every one as a proper subject of imposition. But even this supposition we are hardly allowed to make. For if he is a merchant, who will trade with him? If he is a mechanic, who will be his customers? If he is a laborer of any description, who will employ him? No one is allowed to give him the usual salutations, much less to have any dealings with him, under a threat of the same penalties that are inflicted upon the individual himself."

"Has he sisters or daughters? No one will ask their hand in marriage; much less, if he happens to be unmarried himself, will he be able to obtain a wife. Has he parents? They are considered and treated as in some degree guilty of his crime; if directly under the Turks, they are in danger of being oppressed by government, through the intrigues of their fellow Christians; if in the mountains, they will have soldiers quartered upon them, to force them to reclaim, if possible, their sons."

"But the direct and personal oppression of government is still worse. It might be expected that the government of this empire would look with indifference upon any change which might take place in the creed of its subjects, so long as they retain the general name of believers in Christ. And this it has officially professed to do."

"Nor is this all: it is not, by any means, a thing unknown in the history of the Ottoman empire, for the prisoner at the bar to be forced to choose between a profession of Mahometanism and death."

Early in 1828, the missionaries learned that Asaad Shidiak was still alive, and was an eminent instance of the power of divine grace in supporting him under his cruel imprisonment.

The missionaries in Syria, in common with all persons under English and French protection, were greatly alarmed when the battle of Navarino first came to their knowledge.

"By advice of Mr. Abbott, the English consul, I sent," says Mr. Goodell, "early in September, Mrs. Goodell and the children, and the two Armenians residing with us, and their families, with a part of our most valuable books and furniture, to him at Der Calaat. This was formerly an old Roman castle, but is now a Maronite convent. It is about three hours from Beyroot, is high and healthy, and is supplied with excellent water. The house occupied by Mr. Abbott and family (and, but for the letter of the emeer Besheer, would have been occupied in part by ourselves also), belongs to the convent, and is only a few yards from it.

"In case of war, I determined, if I could not flee from the country, to go also upon the mountain; not because I supposed it would be more safe, for, in fact, there was reason to apprehend it would be less so; but because my fate, whatever it might be, would be there connected with the religion of Jesus, but here with the politics of Europe. Mr. Smith, unwilling to leave me alone, continued with me at Beyroot. In this place we read the Scriptures every evening, and twice on the sabbath, with a few Arabs, and prayed with them in their native tongue. The principal Greek priest of this place, also, was several times present at these religious services, and expressed his approbation of them."

Twenty days after this, Mr. Goodell writes:—

"Just at dark, the unexpected intelligence reached us, that a terrible battle had been fought somewhere, on the 20th ult., between the combined European fleet and the Turkish fleet, in which the latter was entirely destroyed; and that all the Franks in Beyroot had already fled in great precipitation from the city, some to the mountain, and others on board the corvette.

"It was one of those dark nights of thunder, storm and tempest, when every man in this country, who has a cloak and a hut, feels happy in wrapping himself up and lying secure in a dry corner. The corvette, it was said, would be off before morning, to go we could not learn whither.

"Mrs. Goodell was very ill, confined to her couch,

and unable even to sit up. It had become no longer advisable for me to go to Der Calaat, much less to reside there, even if I should succeed in getting my family there in safety. The flight of the Franks at such an hour, in such a storm, and on the arrival, too, of the corvette, very justly excited much alarm in the city; and it could not be conjectured what the Mussulmans would do in their fury, when they should first hear the report of the battle. There was no time for delay; there was no one to advise with; and we must, if possible, be in some place of security by morning light. We promised a handsome reward to an Arab, if he would grope his way through the darkness and storm with a few lines to the English consul at Der Calaat, and return with an answer before three o'clock in the morning."

"The consul wrote, that, only a few hours before, he had very providentially taken of the emeer Sheheed a large, and, for this country, commodious house at Mansoreea; and he advised that we betake ourselves thither, where he and his family would join us at their leisure, and consult what steps were to be taken for our further security."

"As it was very muddy, and as we had to stop occasionally to rest, we did not reach our place of destination till near noon; but so it was, we all escaped safe, Mr. Smith and his companion to Der Calaat, and the remainder to Mansoreea."

"Our Armenians and their families came to Mansoreea early the following morning. We have since secured most of our effects, with those of Mr. Bird, through the activity of our Arab friends, some of whom appeared ready to shed their blood for us."

"I ought also to add, that the fright and flight, together with the change of air, have entirely restored Mrs. Goodell to health, and that our children were never more lively and healthy than they are at present.

"Mr. Bird and family, though much alarmed on account of their unprotected situation, and the steps taken in Tripoli, have, nevertheless, not been seriously molested; and from the considerable time that has already elapsed since the event of October 20th, and no news of any thing more hostile reaching us, as well as from other circumstances, we are encouraged to hope that in a few days we shall all be permitted to meet together again at Beyroot, to recount the mercies of our heavenly Father to us in all our wanderings and dangers, and to sing with joyful and grateful hearts,

'God is the refuge of his saints,' &c."

They soon after returned to Beyroot. In May, 1828, they again left the place, and arrived, in June, with their families, at Malta.

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PRINTING ESTABLISHMENT AT MALTA.

It has already been stated, that a press had been secured for the Mediterranean mission, through the liberality of gentlemen in New York and Boston. It was supposed that, by means of the press, the inhabitants of all the countries around the Mediterranean might be reached. By the Roman alphabet, the English, French, Spanish and Italian languages transmit their stores of religion and science; by the Greek alphabet, the Greeks and Turks are benefited; by the Arabic, all the nations which have received the Koran; by the Hebrew, the widely-scattered race of Jews; and by the Syriac, all those regions which were the scene of most of the events recorded in the New Testament.

On the 2d of January, 1822, Rev. Daniel Temple and his wife embarked at Boston, and arrived at Malta after a passage of fifty days. Permission was obtained of the government to put the press in operation; types had been ordered from Paris; several Italian tracts were preparing, and nothing but the want of a missionary printer delayed the speedy publication of such works as were most needed. On the 29th of October, 1822, Rev. Jonas King arrived at Malta, with founts of Greek type, which had been ordered from Paris. On the 22d of January, 1823, Messrs. Bird and Goodell reached Malta, from New York, with founts of English type, and various printing apparatus. Before the English type arrived from America, a fount of type belonging to Henry Drummond, Esq. had been used. On the 25th of December, 1822, Mr. Fisk, who was then at Malta, thus writes:—

"We have printed four different tracts in Italian, viz. 'The Sabbath,' 'Dr. Payson's Address to Mariners,' 'Prayers for the seven Days of the Week,' and 'Dr. Green's Questions and Counsel.' Our printer knew nothing of Greek. I taught him the alphabet, and have spent much of my time, for more than a month past, in the printing room, distributing and examining the types, and assisting to commence printing in Greek. We have just struck off the first sheet of 'The Dairyman's Daughter,' which brother Parsons and myself translated while at Scio. I think the printing will go on tolerably well; but there will be continual difficulties, hinderances and perplexities, until we have a missionary printer—an able, faithful, pious man. We have taken a Greek boy on trial, to learn the art. He is from Scio; and when the island was attacked by the Turks, he escaped in a boat with his mother and brothers, and arrived at Ipsera, whence he came to Malta. His father was at Constantinople, and was

one of those who were put to death by the Turks when the Sciotes revolted."

On the 17th of June, 1823, the missionaries had printed eleven tracts in Greek, four in Italian, and had three more in the press, two in Italian, and a second edition of the Dairyman's Daughter, in Greek. The tracts were sent to Egypt, Syria, the Morea, and the Ionian Islands. They were received at some of the Greek islands with great avidity. It was ascertained that books could be published at Malta cheaper than in the United States. Paper was obtained from Leghorn.

In September, 1822, Mrs. Temple, with a few other ladies, commenced the first sabbath school in Malta. In June, 1823, the Greek scholars had committed to memory more than six thousand verses in the New Testament. A lad of twelve years had committed the entire Gospel of Matthew.

During the nine months which Messrs. Bird and Goodell spent at Malta, in 1823, though their attention was principally directed to the study of languages, they found time to assist in the management of a sabbath school, and to preach frequently in English to attentive audiences. The superintending of the printing establishment gave full employment to Mr. Temple. In the summer of 1824, thirteen tracts had been printed in Romaic, or modern Greek, and five in Italian, making 14,000 pages in all, besides previous editions of the Dairyman's Daughter and Dr. Payson's Address to Mariners. A spelling-book, in Greek, by the Rev. Mr. Wilson, of the London Missionary Society, was also in press. In April, 1825, Mr. Temple writes:—

"Mr. Wilson has just returned from a tour in the Morea, where he sold and distributed more than four hundred Greek Testaments, about one hundred of the Pilgrim's Progress (in modern Greek), and several thousand tracts; and might have disposed of twice that number, but his stock was out before he had half finished his tour.

"A short time ago, I sent several thousand Greek and Italian tracts to the Greek islands, by the Rev. John Hartley. To-day he has sent for more. I hope that, by the blessing of God, we shall be able to make some good impression upon the inhabitants of Greece, at this deeply-interesting period of their existence. They seem convinced of some of their errors, and are desirous of a reform. I hope they will not stop, till all the branches of superstition and idolatry are pruned from their church.

"I regret that we have not a good agent to send into the same region, with the great quantity of tracts which we now have on hand. I am almost tempted to believe it would be better for me to leave the press

for three or four months, and make a tour as a pedler of tracts in the Archipelago and Greece. But it is now too late for the present season."

Again, under date of May 19th:—

"I am printing a tract entitled 'The Novelty of Popery,' in Italian. Mr. Jowett has just got ready for Syria a tract in Arabic, containing the ten commandments, the Lord's prayer, and the sermon on the mount, which will be forwarded by the first opportunity. We are likely to find the means of circulating tracts in Italy.

"Five missionaries are expected here from the Church Missionary Society, to be stationed in the Mediterranean. The Wesleyans contemplate a mission at Alexandria and Cairo immediately. A missionary for the former is daily expected here on his way to that city."

On the 23d of May, 1826, Rev. Eli Smith embarked at Boston for Malta, to engage with Mr. Temple in superintending the press. He arrived at the island on the 13th of July, and entered with earnestness into his department of missionary labor. Under date of January 21, 1826, Mr. Temple observes that five Roman Catholics in Malta had recently become Protestants. On the 16th of October, 1826, Mr. Homan Hallock, printer, sailed from Boston, and arrived at Malta after a passage of fifty-six days. He went out to direct the mechanical operations of the press, for five years, and for a stipulated compensation.

A considerable difficulty was experienced in presenting religious tracts to those who needed them, and would most probably be benefited by them. Italy and Spain are carefully guarded against religious books. In other places, suitable travelling agents were needed, to become acquainted with the best means of access to the people, and to distribute the Scriptures and tracts. For the want of such agents, publications had been for some time accumulating in the depositories at Malta. It seemed desirable, therefore, that Mr. Smith should visit Egypt and Syria, with a view to the acquisition of Arabic, and to preparatory measures for the publication and distribution of books in that language. He, accordingly, left Malta, for Alexandria, on the 2d of December, 1826. On the 15th of January, 1827, Mrs. Temple was removed, as there is good reason to believe, to her reward in heaven. We quote the following notices of her last days from the journals of her afflicted husband. Her disease was the consumption.

"January 7. She told me that, during the last night, she had been favored with some consoling thoughts of Christ, while recollecting what he said about the last day, when he will call his people the

blessed of his Father, and invite them into his kingdom, because they had shown their love to him in their kindness and attention to his disciples who were suffering on earth.

"9. About one in the morning, she sent for me. I found her greatly distressed, both in body and mind. Appropriate medicines soon relieved the former; but she said, 'All is dark.' I offered many short petitions, which she repeated. After some time passed in this manner, I told her that God was particularly glorified when we trusted in him without knowing what would become of us. Abraham trusted in God when he was going into an unknown country, and Job said he would trust in God though he should slay him. I then repeated a great number of promises, both from the Old and the New Testaments, and besought God that he would enable her to embrace them by faith. This seemed in some measure to console her."

"12. In the afternoon, I told her I had just heard that six Jews, at Constantinople, had become hopefully pious, and that three of them had been baptized in the name of our Lord Jesus Christ, and that a great work seemed to be begun among them there. I then asked her if she did not rejoice at hearing such an agreeable report. After a few moments, she said, 'I do rejoice—I rejoice that the kingdom of the Lord is building up.' I then asked her whether she was willing to die. She said, 'Yes: but oh for one kind assuring word.' She then desired me to repeat the words—

'Oh if my Lord would come and meet,
My soul would stretch her wings in haste, &c.;

and then, apparently cheered by a view of him by faith, she said, 'I can rejoice in him: may I not forget myself and rejoice in him?'"

"15. Early in the morning, she expressed a desire to see Mr. Jowett. He had come yesterday afternoon, but she was not able to see him. He came again this morning, as soon as I sent for him, and conversed with her some time, and then prayed. He spoke of Christ as the good Shepherd, who says, 'My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall not perish, neither shall any man pluck them out of my hands. My Father, that gave them me, is greater than all, and no man is able to pluck them out of my Father's hand.' This conversation had a soothing effect on her mind; for she then felt herself to be a poor wandering and lost sheep, and the thought of Christ as the good Shepherd, and the assurance given by himself that nothing should, or could, pluck one of his sheep from his hands, seemed to carry a thrill of serene joy into her heart."

"About nine in the evening, the tokens of approach-

ing dissolution became manifest. After a little time, I said to her, 'My dear, I think you are dying.' She replied, 'I know it.' I said, 'Shall I pray with you once more?' She said, 'Yes.' It was now near ten o'clock. I knelt, and in the prayer quoted the triumphant language of Paul to the Corinthians, 'Oh death, where is thy sting? Oh grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ;' and then added a petition that she might be enabled to use this triumphant language now she was passing through the valley of the shadow of death. I had no sooner uttered this petition than she said, with difficulty, but distinctly, 'I thank him, he does give me the victory.' I then gave, as I trust, hearty thanks to God for this great mercy."

Soon after her death, Mr. Temple lost two of his four children. The survivors experienced great kindness from Mrs. Jowett.

"According to a printed schedule, received from Malta, the operations of the American mission press on that island, during little more than five years, that is, from August, 1822, to November, 1827, may be stated as follows:—

"The number of books and tracts printed is one hundred and six; of which sixty-two are in modern Greek, forty-three in Italian, and one in Greco-Turkish. The number of distinct pages in the Greek, is three thousand five hundred and four; in the Italian, one thousand four hundred and thirty; and in the Greco-Turkish, twenty-four;—making a total of four thousand nine hundred and fifty-eight pages. The number of editions printed in the Greek, is seventy-eight; in the Italian, fifty-one; in the Greco-Turkish, two;—total, one hundred and thirty. The number of copies printed, remaining in the depository, and issued, will appear in the following table:—

	Copies.		
	Printed.	In Depo.	Issued.
Greek,	71,050	13,120	57,930
Italian,	55,500	23,439	32,061
Gr. Turk.	1,500	500	1,000
Total,	128,050	37,059	90,991
	Pages.		
	Printed.	In Depo.	Issued.
Greek,	3,732,000	1,151,440	2,580,560
Italian,	1,706,000	855,888	850,112
Gr. Turk.	36,000	12,000	24,000
Total,	5,474,000	2,019,328	3,454,752

"The average number of pages in the Greek publications is fifty-six. In the Italian, it is thirty-three."

In the winter of 1828, the prudential committee requested Mr. Temple to visit the United States. They wished that he might have an opportunity to bring his two surviving children to this country, and also that he might labor as an agent, for a limited period, in behalf of missions. On the arrival of Messrs. Smith, Bird and Goodell from Beyroot, in the spring of 1828, Mr. Temple sailed for the United States, and arrived in Boston on the 19th of September. Mr. Hallock was married to Mrs. Andrews, the widow of the printer in the employment of the Church Missionary Society, and was, at his own request, engaged permanently in the service of the board. The Missionaries, who were obliged to leave Syria, employed the latter part of the year 1828 in making further acquisitions in Eastern languages, and in carrying through the press a variety of useful publications. Mr. Bird was able to preach in Arabic, and Mr. Smith had made respectable proficiency in the same language. During the first half of the year 1829, the printing and distribution of tracts was carried on with increasing vigor. Carabet, the Armenian, revised the translations, corrected the proof-sheets, gave Mr. Smith instructions in Turkish, and proved himself a valuable assistant. Wortabet spent most of his time in translating. Nicholas Petrokokino, who studied four years in the United States, assisted in the modern Greek department. The style of printing, particularly in Armeno-Turkish, was an example of neat workmanship rarely equalled. The founts of Armenian and Arabic types, which Mr. King procured, were very seasonable. Of the seventy-two publications in modern Greek, issued from the presses of the board, fourteen were furnished by Mr. Wilson, of the London Missionary Society.

The following report of the press is given by Mr. Smith, for 1829:—

"There have been printed thirty-three different works, containing 2,943,200 pages, of which all, except 782,000 pages, are of duodecimo size. In estimating, however, the amount of labor performed, it should also be taken into consideration, that, in nearly two thirds of these tracts, the edition has not exceeded a thousand copies. The total number of pages would have been greater, had the editions been larger and the number of works less. In executing this work, we have had, for the first five months, four, and for the last seven months, five laborers in the printing office; besides one binder and two or three women connected with the bindery. Our tracts have been executed with very considerable neatness, as you will perceive from the specimens already sent you, and from those I now forward. In this you will perceive renewed marks of Mr. Hallock's efforts, ingenuity and

taste. There have been added to our stock of types, two founts of Greek from America; a very valuable addition to our Armenian fount from Paris, and an Arabic fount from London,—this latter a token of Mr. King's interest in our establishment, and of the Christian benevolence of his English friends. The Arabic fount we are just beginning to use."

"The issues from the depository, during the year, amount to 52,036 copies, and 1,953,342 pages. These have been sent to Tunis and Tripoli, Italy and Trieste, the Ionian Islands, Greece, Asia Minor, Cyprus, Syria, Egypt, Shoosha, and Calcutta; to the last two places only a few copies. Those sent to Calcutta were in return for a number of Armenian tracts, that had been received from missionaries in India."

"The small number that have found their way into Italy (five hundred and ninety-one copies), will show you that that country continues closely to be shut against us."

"The ports of the Ionian republic are not only open for the admission of our publications, without any hinderance, but, so far as we have learned, there exists among the Greek population of those islands no prejudice against them, unless to a small extent in one of them."

"The small number of copies sent to Asia Minor, is owing to the want of missionaries in that too long neglected region."

"The greater part of the tracts sent to Syria, were taken by Wortabet, who has arrived safely at Sidon, and written for an additional supply, to be distributed among the Armenian pilgrims. This will afford our brethren who return to that country a very advantageous opportunity of disposing of a considerable number of tracts in that language. We hope also to get our Arabic fount into active operation, so as to furnish them with a variety of tracts in the native dialect of the country."

On the 25th of February, 1830, Mr. Temple and his family arrived at Malta, and on the 27th, Messrs. H. G. O. Dwight, George B. Whiting, and their wives, after very pleasant voyages, from Boston. Mr. Temple thus writes:—

"Since I came to this place, eight years ago, the change which has been effected in the general state of feeling among the people is surprising. This is not, however, a change of heart, but it is one which I trust will ultimately lead to that, in some, at least, of the inhabitants. Prejudice is certainly disarmed, to some extent, among the people. For this we have reason to be devoutly thankful. Still, however, there is almost every thing to deplore, both in this place and in all the regions beyond us. Genuine piety, I fear, has taken root in very few hearts, if in any. The contrast between all that I saw and heard in America, and all

that I see and hear here, is great and striking, and, I might add, appalling."

"The cause of missions here has suffered nothing, I see reason to believe, by my temporary absence. I am truly happy to find the establishment here on a much better footing than when I left two years ago. This is owing to the laborious and successful efforts of Mr. Smith, aided by the presence and counsels of Mr. Anderson. The future labors of the superintendent will be comparatively light."

The following are the last notices which we have seen of the operations at Malta:—

"Under date of October 16, 1831, Mr. Temple states that, during the year preceding that time, the press had been employed wholly in the modern Greek, and chiefly in the production of school-books. The books printed were as follows:—

	Pages.	Size.	Copies.
The Greek Reader,	156	12mo.	8,000
Life of Daniel,	36	"	6,000
Life of Abraham,	36	"	6,000
Life of Moses,	36	"	6,000
Life of Joseph, 2d ed.	60	"	6,000
Life of Samuel,	24	"	6,000
Life of Esther,	20	"	6,000
Historical Selections from O.T.	84	"	6,000
The Little Philosopher,	72	"	6,000
History of Greece, by Worcester,	60	"	4,000
History of Rome, do.	92	"	4,000
Abridgment of the Gospel, by Niketoplos, 2d ed.	48	"	4,000
Priest and Catechumen, a dialoguc,	12	"	2,000
Child's Assistant, 2d ed.	60	"	8,000

making 4,760,000 pages in all; so that the whole amount of printing at that establishment, from the beginning, is not far from 15,000,000 of pages. Besides the above, there were in the press two thousand copies of an abridgment of the Old Testament, by Niketoplos, the teacher of one of Mr. King's schools at Athens. The work was expected to contain about one hundred and forty pages.

"The demand for the books is such, that they seldom accumulate on the shelves. Mr. Goodell and Mr. King find a use for many. Mr. Hildner, Church missionary, and successor to Dr. Korch, at Syra, sent for two thousand. And Mr. Leeves, of Corfu, about the same time, requested Mr. Temple to forward to him upwards of 14,000 Greek books, a wide door having been opened for their distribution by the removal of quarantine between the Ionian Islands and the adjacent continent. The Alphabetarion, of which so many thousand copies have been printed and circulated,

is declared by Mr. King to be the best school-book that has been published in Greek; and, so far as his acquaintance extended, it met with universal approbation."

"It is in contemplation to divide the establishment at Malta, as soon as Providence shall open the way, and remove a part of it to Syria, and part of it nearer to Constantinople, if not to that city itself.

RESEARCHES OF MESSRS. GRIDLEY AND BREWER.

On the 16th of September, 1826, Rev. Messrs. Elathan Gridley and Josiah Brewer sailed from Boston, and, on the 17th of November, landed at Malta. Here they remained till the 17th of December, in conference with their missionary friends. After considering the subject in its various bearings Smyrna, and the regions adjacent, were thought to afford a field of greater promise than any other. Mr. Brewer was expected to labor for the special benefit of the Jews; and far greater numbers of this people are found in Smyrna, Constantinople, and the neighborhood, than in Syria or Palestine. Mr. Gridley could more easily get access to Greeks from Smyrna, than from any other place, perhaps, on the shores of the Mediterranean. On the 27th of December, the two brethren reached Smyrna. Mr. Gridley applied himself to the study of modern Greek. He soon began to visit Greek schools, and to supply them with tracts. In Smyrna alone, Mr. Gridley found thirty-one Greek schools, containing about one thousand scholars, principally boys under twelve years of age. Before the third of May, 1827, he had visited Magnesia, Cassaba and Sardis. He commenced preaching in Greek, and was told that he was understood perfectly. He also attended divine service on board several ships, and at the chapel of the Messrs. Van Lennep.

Mr. Brewer left Smyrna, on the 22d of January, for Constantinople, and arrived there on the 2d of February. He wished to ascertain the state of the Jews in that capital, and gain some knowledge of the Hebrew-Spanish language. Mr. Brewer writes:—

"I have taken lodgings, for the present, in the suburb of Pera, a short distance from the house of the Rev. Mr. Leeves. Mr. Leeves is the agent of the British and Foreign Bible Society, and acting chaplain to the British embassy. A thousand objects of interest around me solicit my attention; but I feel it to be my duty, at present, to confine myself almost exclusively to the acquisition of the Jewish-Spanish. Providentially, I have been able to secure the best helps for this

purpose which the nature of the case admits. My teacher is one of those Jews who assisted Mr. Leeves in the translation of the New Testament into that language. Being under Frank protection, he is happily out of the reach of that overwhelming influence which is now exerted by the Jews to prevent the introduction of Christianity among their people."

"Of my master and this common language of the Levantine Jews, it will be in season to speak when I have further acquaintance with them. At this time, I shall confine myself to a brief history of those changes that have for some time been operating among a portion of the Jews, and which, a few months since, resulted in the imprisonment and other ill-treatment of several of their number, for their open disregard of rabbinical Judaism.

"It is not easy to trace the origin of this most interesting state of things. Special edicts have been issued by the rabbies against divulging any circumstances connected therewith. It seems not improbable, however, that the general spirit of inquiry, which is abroad in other lands, has extended itself even to this Mahometan capital. Beyond all doubt, also, the Hebrew New Testament has had an important influence, not only in the late desirable results, but in the early stages of this affair. Mr. Leeves, who has resided here six years, has had opportunity, from time to time, of putting into circulation a considerable number of copies.

"From these, and perhaps other causes, it had come to pass, that one or two hundred Jews have associated together, and signed certain articles, with the view of ridding themselves of the burdensome institutions of the rabbies. Of this I had seen some account before leaving America, it having taken place more than a year ago.

"About this time, also, several Jews arrived from Jerusalem, with whom Mr. Wolf had held communication there. These, doubtless, contributed to fan the flame, though neither of the three who have since been baptized are among this number.

"To such an extent, at length, had the society gone, that, among other measures taken for its suppression, the names of the most prominent members were given in to the Turks, with a request that they might be apprehended and punished. I should have mentioned that the Jews, like the other classes of *rayahs*, are governed chiefly through the ecclesiastical heads of their own nation. Certain punishments they have a right to inflict of themselves; for others, they must call on the Turkish authorities, with whom a simple request is usually sufficient. In the present instance, it is said, also, that large sums of money were paid from their public treasury, to secure the punishment of the offending individuals.

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were seized, and hanged, or thrown into prison. Among these was a brother of one of the three, who still remains steadfast. He, however, with most of the others, have made their peace with the rabbies, by going back to nominal Judaism.

"Three of the most obstinacious were, for some time, secreted with the view of escaping to a place of safety."

Mr. Gridley writes from Smyrna, March 18, 1837:—

"The extreme scarcity of books in the modern Greek, renders them highly acceptable. Children, especially, are delighted with them; many never before having possessed, or scarcely seen, a book in their own native dialect: and usually, on receiving them, they manifest their joy and gratitude by many smiles, kissing my hands, touching the book to their foreheads, and wishing me many years. I have had twenty applications in a day, and all from those who could read well.

"Parents often request books for their children, and instructors for their schools. One, a few days since, sent me a polite request for twenty copies of the 'Mother's Catechism,' that it might be recited by his pupils. Another came half a day's journey, requesting tracts for the schools of his village. I gave him two hundred, that each scholar who could read might have two, and promised shortly to visit the schools to see what use was made of the tracts, and to supply them with spelling-books and catechisms, should it be the wish of the village to introduce them into the schools. A priest from Casaba, twelve hours distant, has just requested books for his schools, in which are sixty scholars.

"I have also sent many little parcels, by captains who, I thought, would be faithful to their trust, to various ports frequented by the Greeks. My practice is to give not more than thirty or forty tracts, and all of different kinds, to one captain, with the request that they be distributed only among such as can read.

"A few days since, I visited seven Greek vessels in the harbor; and finding good readers on board them all, and a manifest desire for books to read on their voyage, I furnished each vessel with about twenty tracts, telling them that this was a present from the friends of the Greeks in America, who wished them to be carefully read, and well used.

"I have also visited the Greek schools in Smyrna, and in the neighboring villages, for the purpose of distributing tracts, and ascertaining the state of education among Greeks. In the city, I have succeeded in finding *thirty-one schools*, containing in all about *one thousand scholars*. These are mostly boys, and under twelve years of age, the daughters being generally educated at home: this is also the case with many of the sons.

"The principal school has one hundred and *forty* scholars; divided into three classes, and superintended by a Greek priest of considerable learning, who has two assistants under him. It is, however, very far inferior to the school of Oeconomis, previous to the revolution, of which this now takes the place. The primary object of this school is the cultivation of the ancient Greek, the Turkish government prohibiting instruction in the mathematics and the physical sciences. Considerable attention is also bestowed upon the handwriting. This is a free school, and under English protection."

Mr. Gridley, having spent the winter and spring of 1837 at Smyrna, and in visiting the populous places in its vicinity, set out early in June on a journey to Cappadocia. "My objects," he says, "are to acquire the Turkish, to ascertain the state of education, as far as I can, among the Greeks of the interior; to examine their schools, and to find the best mode of introducing our school-books." He was accompanied by his teacher, named Abraham, and whose father lived at Casarea, the capital of Cappadocia, four hundred miles east of Smyrna. Soon after his arrival, he was called to follow his departed brethren, Parsons and Fisk. Mr. Brewer thus writes on the 8th of December, 1837:—

"The last communication I received from him was dated August 7th, and was merely a note, enclosing letters for me from America. In this he says:—'My health is tolerably good, though I have for the last three weeks lost one third of my time by headache, induced by too close application. I have not been three miles from the village since my first arrival. I think to-morrow to visit the Armenian monastery four hours distant.'

"Before leaving Constantinople, I wrote, advising him, in consequence of the gathering political storm, to hasten from the interior; and I went down to Greece with the hope of enjoying his society there for the winter. But such was not the will of Providence. He was not even to be spared to visit the grave of Martyn.

"All that we yet know of his subsequent history, is contained in a letter from his teacher to Mr. Langdon. By him, and his relatives and countrymen, Mr. Gridley appears to have been treated with the utmost attention and kindness."

The following remarks are from the editor of the Missionary Herald:—

"Mr. Brewer has forwarded an exact transcript of the letter of Abraham, the teacher, describing the circumstances of Mr. Gridley's illness and death; but the description is too minute, and the English too imperfect, to admit of its publication. Abraham attributes his fever to the fatigue of ascending the

lofty, snow-covered mount Argeus, near Cæsarea, and to the confidence reposed by Mr. Gridley in his excellent constitution, which prevented a seasonable resort to remedies against approaching disease. It is evident, however, from Mr. Gridley's correspondence from Cæsarea, that his system had become predisposed to the fever of the climate and of the season. He ascended the mountain on the 12th of September, and died fifteen days afterwards, at half past eleven in the forenoon.

"Abraham's account of the treatment received by Mr. Gridley during the progress of his fatal disorder, shows that every attention was rendered, which the medical skill of the country and the most respectful kindness could bestow.

"Between three and four hundred people, and the Greek priests in the vicinity, attended at his funeral to do him honor, at which time religious services were performed after the manner of the Greek church. Abraham says, that upon the stone which covers his grave, his name, country, profession, &c. are engraved in the Greek and Turkish languages."

On the 14th of September, 1827, Mr. Brewer left Constantinople for Greece, for the purpose of establishing deposits for Bibles and tracts, for the distribution of the Scriptures personally, and for the acquisition of correct knowledge of the actual state of Greece. He visited Syra, Mycone, Delos, Tinos, and other places, and went to Smyrna in November. From Smyrna, he proceeded to Malta in December, and about the close of January, returned to the Archipelago, taking with him 30,000 tracts, the greater part of which were put in circulation under his auspices, in Milo, Samos, Candia, in the Morea, &c. He also distributed 1,600 copies of the modern Greek Testament. He also engaged, with considerable success, in establishing and strengthening schools. He left the Greek islands in the latter part of March, remained at Smyrna till the 2d of May, and then embarked for the United States. He arrived in Boston, July 17th, 1828. When he went abroad, it was with the understanding that he should return, after an absence of two or three years. On account of the disturbances in the Turkish empire, he thought it to be a favorable time to accomplish this object.

He has since returned to Smyrna, under the patronage of the New Haven Ladies' Greek Committee.

GREECE.

Twelve Greek youths have received an education in this country, more or less complete, at the expense
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of the board. Their names are Karavelles, Kavasales, Petrokokino, Paspatis, S. G. Galatty, P. Galatty, C. T. Ralli, P. Ralli, Perdicari, Prassus, Vlasopolos and Sophocles. The first named was from Zante, the second from Hydra, the six following from Scio, the ninth from Berea, the tenth from Olympus, the eleventh from Ithaca, and the twelfth from Thessaly. Vlasopolos is dead; all the others, but Perdicari and Sophocles, have returned to Europe. Some of them, it is expected, will accomplish considerable good in behalf of their countrymen.

The visits of Mr. Brewer in Greece have been already noticed. Mr. King, in the summer of 1828, returned to Greece, under the patronage of a society of ladies in the city of New York. He was first to assist in the distribution of some provisions, and then to engage in evangelical labors.

In 1828, the Rev. Rufus Anderson, one of the secretaries of the board, received a commission to perform a special agency in Greece. It seemed very desirable that accurate information on several important points should be procured, and that a full communication should be had with the missionaries at Malta, on subjects relating to evangelical exertions in that part of the world, including the management of the press, the number and qualification of missionaries needed, and the general economy of missions. Mr. Anderson sailed about the close of November, and reached Malta on the first of January, 1829. He left Malta for the Ionian Islands about the last of February, in company with Mr. Smith and Mr. Robertson, an Episcopal missionary from this country, visited Corfu, Ithaca, Cephalonia, and Zante. At Corfu he had the pleasure of meeting with Mr. Lowndes, of the London Missionary Society, and with Professor Bambas. About the middle of April, Messrs. Anderson and Smith crossed the Morea to Ægina. Mr. Robertson took a different route, but arrived at Ægina about the same time. At that place they found Mr. King. They were kindly received by the government, and obtained facilities for visiting such other places as it might be desirable to see. After traversing a greater part of the Morea, and visiting Smyrna, Mr. Anderson sailed for this country, and reached Salem on the 12th of December. A variety of important information was obtained by this agency, which has been of great use in subsequent operations. Mr. King, soon after his arrival in Greece, was married to a native Greek, and commenced a female school on the island Tenos. In September, 1829, thirty or forty females attended. Mr. King was soon after appointed a missionary of the board, and accepted his appointment. Under date of August 31, 1830, Mr. King thus writes:—

"I am always hoping, that I shall soon have with me some *American family* to aid me. Notwithstanding all the cloudy appearances at present, I think you might venture with safety to send out one missionary with his wife.

"The printing of Niketoplos's Epitome of the Gospels, &c. at the Malta press, has had a happy effect, and called forth a public expression (in the government newspaper) of gratitude towards the Americans for having furnished the Greek people with books. The newspaper, in which this expression of gratitude was printed, you will observe, is under the direction of the president, and could not, I presume, have been inserted without his approbation.

"According to the New Manual, lately issued by the government, for the Lancasterian schools, every teacher is to have in his school library a copy of the *Old and a copy of the New Testament. Scripture history is to be taught, and the gospel.* In this I GREATLY REJOICE. If your labors, or mine, or those of the committee, or all jointly, have had the least effect, with regard to the gospel's being taught in the schools of this country, we have no reason to regret such labors; and I cannot but hope, that this is the case."

In December, Mr. King was so happy as to receive the approbation of the government, as is shown in the following extract from a Greek newspaper:—

"*Nauplion, December 30, 1830.*—For some time past, the philanthropic Americans, Messrs. Korck and King, have devoted their attention to the establishment of schools for girls in the islands of Syra and Tenos.

"The one in the last-mentioned island, under the direction of Mr. King, has at present sixty-four scholars, who are taught grammar, arithmetic, the catechism, the gospel, and the art of writing. From the commencement of this school, twelve girls have learned by heart the Gospel according to Matthew, and some others both the Epistles of Paul to Timothy, the Epistle to the Romans, and also the Epistle of John.

"With pleasure we make known the progress of female schools, because from them will go out mothers worthy to lay the first foundations of good instruction for the tender scions of our country."

Dr. Korck was regarded as an American, because he was at the head of a school at Syra, called the *American school*. After some months, the trustees of the church, alarmed, as it is supposed, by the Romish bishop, whose spiritual authority is acknowledged by a part of the inhabitants, determined to destroy the school, but, after causing considerable trouble, found that their efforts did not succeed. The government gazette expressed a decided approbation of the school and of the course of instruction pursued in it. In the

autumn of 1830, Mr. King visited Athens, and made arrangements for a future residence in that most interesting spot. In April, 1831, he made a second visit, and opened a Lancasterian school for both sexes, at the head of which he placed Niketoplos, formerly master of the orphan school at Ægina. On the 30th of May, the school contained one hundred and thirty scholars. In June, he removed his family to Athens, from Tenos, where they had previously resided. The following statements will give a summary of his labors:—

"In September, circumstances made it necessary for him and his wife to visit Smyrna, which he did by way of Samos, and the deserted site of Ephesus. At Carlovasi, in Samos, Mr. King thought a missionary might advantageously reside. They remained at Smyrna till February. While there, Mr. King's labors were devoted principally to the Greeks. On the sabbath, he was accustomed to address the scholars in Mr. Brewer's Greek school in the morning, to preach in Greek at the Dutch chapel before noon, and to preach in English or attend a meeting for religious conference in the afternoon.

"Returning to Athens on the 25th of February, he found the city quiet, but the surrounding country infested with thieves. Attica was still held by the Turks. Greece was distracted by two distinct governments, one having its seat at Nauplia, on the gulf of Argos, the other at Megara, on the isthmus of Corinth. The former represented the government of the late president of Greece; the other professed to be founded upon more liberal principles. Quite recently, the committee have heard that the latter, embracing the well-known names of Mavrocordato and Tricoupis, has triumphed, and that the Peloponnesus is in a state of comparative quiet."

"Mr. King has at present three Lancasterian schools at Athens: viz. Niketoplos's school, containing about one hundred boys; a second, kept in a church which is occupied free of rent, containing about sixty; and a girls' school with about the same number of pupils. He has, also, made arrangements for opening a Hellenic school, as the higher schools are called, where the ancient Greek is taught, and the demogerontes of the city have freely given him the use of the old Hellenic school-house for this school, one apartment of which they had fitted up with benches and desks for fifty or sixty scholars. The board has no longer any immediate connection with the schools at Syra.

"On the sabbath, Mr. King has a regular Greek service in his principal school, between the hours of nine and eleven in the morning, and at eleven, and again at three, he has public worship in Greek at his own house. The boys in the school sing a hymn and

chant a doxology taken from the church service of the Greeks. The number of adults who attend these services is small, but no opposition is made to his proceedings.

"Mr. King has, for a number of years, been much interested in the establishment of a college at Athens; and his prospectus of such an institution, drawn up as long ago as the year 1828, has been brought before our community by a number of the friends of Greece in the city of New York. It being obviously proper that the operations of the board in Greece, so far as education is concerned, should be confined to the elementary and religious departments, the committee have not taken any formal cognizance of this proposal from Mr. King. They see no reason to doubt, however, that youth will be found in Greece, whom it will be desirable to prepare for usefulness among their countrymen by a thorough course of education at some institution within the limits of their own country. Nor will Athens long be without its college, since it has passed out of Turkish hands. And how important, when the ancient fountains of literature are again opened in that renowned city, that the influence of the gospel should be cast into them, and hallow all their streams!"

REESTABLISHMENT OF THE MISSION IN SYRIA.

During a portion of the time in which the missionaries were absent from Syria, Mr. Bird explored North Africa. On the first of May, 1830, Rev. Messrs. Bird and Whiting, with their families, left Malta, and, on the 18th, anchored at Beyroot. They were cordially received by the English consul, Mr. Abbott, and his excellent lady, who had previously returned. The consul received Mr. and Mrs. Whiting into his own family, until a suitable house could be obtained. Mr. and Mrs. Bird took possession of the house formerly occupied by Mr. Goodell. Persons belonging to the orthodox Greek church were friendly and courteous; but the Maronite priests, faithfully cherishing the spirit of the church of Rome, forbade their people all intercourse with the missionaries under severe penalties. A few young men seemed to have remained steadfast in the faith, and to have honored the gospel in their lives. It was very doubtful whether Asaad Shidiak was among the living, or had fallen a victim to the rage of his persecutors. The following view of their condition is given in January, 1831:—

"In former letters, we have mentioned that on the morning after our arrival, we were publicly denounced in the Maronite church in Beyroot, and on the following

sabbath in the papal Greek church, as heretics, Biblemen, and followers of the devil, &c.; and that all persons belonging to these churches were forbidden to have any intercourse whatever with us, on pain of excommunication. The effect of this measure, and of kindred efforts that have been constantly repeated since, has been to separate us almost entirely from the papal party. A few of them, like Nicodemus, have visited us occasionally in a secret manner; and with a few we have been able to transact business of some importance. Our principal assistance in study and translations has been from two young men, one of whom is a Maronite, and the other a Greek Catholic. The great majority, however, of these sects stand aloof from us. Our intercourse is chiefly with the orthodox or proper Greeks. These in general treat us with kindness and friendship, and are ready to converse and read the Scriptures with us.

"Opportunities for religious conversation are frequent. Scarcely a day passes but we have some calls; and often the principal part of the day, and sometimes the whole day and evening, are spent (especially by Mr. Bird) in talking and reading the Scriptures with visitors. Nor is it by ourselves alone that religious conversations are held. A few young men over whom we rejoice, as among the first fruits of the mission, and whose views of the truth are in the main intelligent, are often engaged in the same employment. They appear to love the gospel, and to feel for the souls of their neighbors."

"Jacob Gregory Wortabet (who left Malta eighteen months ago, being unable to continue his labors there in consequence of the weakness of his eyes) now lives at Sidon; where, we understand, in addition to his other business, he has been laboring faithfully in the cause of truth."

"Our Arabic service on the sabbath is attended by a small but increasing number. In these meetings we are accustomed to read two or three chapters in the New Testament, with brief practical and expository remarks; each individual who can read having a book, and reading a verse in rotation, with the liberty of asking questions and making remarks at pleasure."

"We have opportunity, once a week, to read the gospel to a company of beggars, from twenty to fifty in number, who come steadily to our doors to receive a little bread. They are a mixed multitude, consisting of men, women and children, of all ages, and of almost all sects in the country."

"Many, who deplore their own ignorance, have expressed a wish to place their children under our instruction. An application was lately made to us for a school in a neighboring village; and a friendly Greek priest, who often visits us, has consented to be the

agent for it. Mr. Bird instructs a few lads in Italian and Arabic, in his own house. There is, however, a distressing apathy on the subject of education, among all classes of the people. The education of the people is no part of the ecclesiastical or civil policy which prevails in these countries."

In April, 1832, Mr. Bird communicates the following pleasing intelligence respecting Wortabet's labors in Sidon:—

"You express your joy at the returning hopes we have of Wortabet; and as you prudently choose to suspend your opinion of him, it will add, perhaps, somewhat to your joy when we are able not only to confirm all that we have said of him hitherto in his favor, but to assure you that through his means the Lord is evidently carrying on a good work at Sidon. Such has been the excitement there for many weeks, that Wortabet came here to get Tannoos El Haddad to go to help him. The Greek and Maronite papists there had proposed to enter into a discussion of the various points at issue, in writing. Wortabet not understanding Arabic well enough to dictate, much less to write, on such an occasion, and needing some one also to assist him in conversation with the many people who called at his shop, we thought proper to send Tannoos with him. And so it happened that on the second or third answer, the papists wrote no more, although Tannoos waited nearly two weeks, under the daily promise that an answer should come. Since his return, Wortabet writes, that the great champion, in the dispute, on the part of the papal churches, tells the people who go to inquire of him about the dispute, that their fathers have been in an error in acknowledging the pope to be the head of the church. If this be true (for Wortabet is only told so), it will be likely to have a thrilling effect on the people's hearts in that region.

"Tannoos fully confirms the statement made by Wortabet to us, that, at all times of the day, people were coming to his magazine, to the number of from ten to fifteen at once, and that Wortabet would talk till his tongue could scarcely move any longer. They left him no time for business, and hardly any for eating his meals. Wortabet also writes, that the visit of Tannoos left a very favorable impression, which, from his sober and careful manner of conversing, we are very ready to believe."

"Early in the spring, a case occurred of more than common interest. A zealous Maronite, a stranger, coming to Sidon, and finding an extraordinary excitement respecting the 'evangelical way' (as Wortabet styles our views of the gospel), sent a request for a private disputation. Wortabet said he was no disputer—had neither time nor inclination for controversy—

was an humble shopkeeper, and dependent on his business for his daily bread; but if any person was disposed to converse with him upon the truths of the gospel in a friendly manner, for mutual edification, his shop was always open, and he should delight to receive such visitors. The Maronite declined an interview in so public a place, and, instead of it, proposed a written correspondence. This being agreed to, the man commenced with the question—"What is the church mentioned in 1 Tim. iii. 15? How are we to know it? And since all churches profess to derive their arguments from the Scriptures, who shall determine what interpretation is right?" To this Wortabet wrote a temperate and judicious reply, after sending Asaad's well-known *Statement* to the man to read while he was writing. Wortabet now went to Beyroot, and brought Tannoos el Haddad down to Sidon to assist him in the discussion, not being able himself to write Arabic correctly; and as soon as he received the Maronite's reply, came out with a full discussion of the points on which Protestants are at issue with the church of Rome, deriving his materials chiefly from the previous written discussions with the papists, of Messrs. King, Bird, and Goodell, and the lamented Asaad. Copies of this paper were circulated, and attracted much attention. An answer was repeatedly promised, but none appeared; and it would seem that the Maronite himself was half convinced of his error."

Mr. Whiting thus details the steps which were taken in June, 1832, by Mr. Robert Tod, an English merchant, to ascertain whether Asaad Shidiak were living:—

"Mr. Tod had for years taken a lively interest in the history of Asaad; and I believe it was while in England, preparing for his voyage to Syria, that he resolved upon making an effort in his behalf, at the earliest possible opportunity. Accordingly, about two weeks ago, his business being so arranged that he could leave it for a few days, he set off for the camp of Ibrahim Pasha at Acre. He arrived immediately after the surrender of the town and fortress to the Egyptian troops, and while Ibrahim, who had headed the last deadly assault in person, was yet receiving the congratulations of his friends, having just sent off Abdallah Pasha a prisoner to Alexandria. A more favorable hour could not have been desired. The pasha very readily granted him a private interview, and listened with great interest and surprise to his representation respecting Asaad. When Mr. Tod had finished, his highness said that he must talk with the Emeer Besheer, to whom, he remarked, it properly belonged to investigate the affair, and who was expected at the camp the next day, after which he would see Mr. Tod again. At a subsequent inter-

view, he informed Mr. Tod that the Emeer Besheer was directed to furnish him with a guard of soldiers, who should accompany him wherever he might wish to go in search of Asaad Shidiak, with orders to carry the convent of Canobeen, or any other convent or building in mount Lebanon, by assault, if necessary, to pursue the search as far as Mr. Tod should choose, and to bring the man, if he could be found, to such place as he should direct. This order of the pasha, so promptly given, was as promptly obeyed by the emeer, although the latter was evidently mortified, and could not but feel himself reflected upon by the enterprise. Being furnished, accordingly, with a decade of soldiers, and proper letters to the patriarch, &c., Mr. Tod proceeded directly to the convent of Canobeen, and in the name of the Emeer Besheer demanded Asaad Esh Shidiak. He thought it not improbable that he might meet with opposition and insult: but instead of this, the doors of the convent were thrown open to him; the monks, and even the patriarch himself, treating him in the most respectful and obsequious manner, anticipating his wishes, and running to open every place in the building in which it was possible that a man could be concealed. They were evidently panic-struck, and trembled as though conscious that the blood of the righteous was found in their skirts, and expecting that it was now to be visited upon their heads. They assured Mr. Tod that Asaad was long since dead; they showed him the little cell in which he had been confined; and also, at a little distance from the convent, what they said was his grave, offering to disinter the body instantly if he desired it."

On the tenth of September, 1832, Wortabet fell asleep in Jesus, as there is good reason to believe. His removal is regarded as a great loss, especially to Sidon, where he was very laboriously and successfully employed. Mr. Nicolayson says that he was doing wonders among the Mussulmans. His end was peaceful. His wife was left with three children, entirely without any temporal support.

In the autumn of 1832, Rev. William Thomson and Dr. Asa Dodge, with their wives, sailed from Boston, to reinforce the mission at Beyroot. They arrived at Malta on the 6th of December, after a passage of thirty-six days. Rev. Elias Riggs and his wife went out in the same vessel, destined to join Mr. King at Athens.

CONSTANTINOPLE.

In accordance with a plan of operations concerted at Malta, in 1829, the Rev. William Goodell was

commissioned, as soon as he had carried his Armeno-Turkish version of the New Testament through the press, to commence a mission at Constantinople. Accordingly he embarked for that capital with his family on the 21st of May, 1831. He thus describes his approach to Constantinople:—

"As we approached Constantinople, the most enchanting prospect opened to view. In the country on our left were fields rich in cultivation and fruitfulness. On our right were the little isles of this sea; and beyond, the high lands of Broosa, with Olympus, rearing its head above the clouds, and covered with eternal snow. In the city, mosques, domes, and hundreds of lofty minarets, were starting up amidst the more humble abodes of men, all embosomed in groves of dark cypresses, which, in some instances, seemed almost like a forest; while before, behind, and around us, were (besides many boats of the country) more than twenty square-rigged vessels, bearing the flags of different nations, all under full sail, with a light but favorable breeze—all converging to one point, and that CONSTANTINOPLE. When we first caught a glimpse of Top-Hana, Galata, and Pera, stretching from the water's edge to the summit of the hill, and began to sweep round Seraglio Point, the view became most beautiful and sublime. It greatly surpassed all that I had ever conceived of it. We had been sailing along what I should call the south side of the city, for four or five miles, and were now entering the Bosphorus, with the city on our left, and Scutari on our right. The mosques of St. Sophia, and of sultan Achmed, or Selim (for I have not ascertained which), with the palaces and gardens of the present sultan Mahmoud, were before us in all their majesty and loveliness. Numerous boats were shooting rapidly by us in all directions, giving to the scene the appearance of life, activity, pleasure, and business. The vessels before us had been retarded, and those behind had been speeded, and we were sweeping round the Golden Horn in almost as rapid succession as was possible—every captain apparently using all his skill to prevent coming in contact with his neighbor, or being carried away by the current; and every passenger apparently, like ourselves, gazing with admiration on the numerous objects of wonder on every hand."

Mr. Goodell had scarcely taken lodgings in Pera, one of the suburbs of the city, when his effects were nearly all destroyed by fire.

"The copious notes I had taken of what I had seen and heard during my residence here, and from which I was intending to furnish for the Missionary Rooms a very full account, are all gone, with almost every thing else we possessed. On the morning of the 2d inst. we rose surrounded by our usual comforts; in the even-

ing we were dependent on charity for a place in which to lay our head, or a bed on which to sleep. With several other individuals in Pera, we fared the worse for living in fire-proof houses, as we thereby took no measures in season for removing any of our property to a place of safety, and the conflagration was so terrible—terrible beyond description—terrible beyond all that was ever before known in what is called Pera—that only eight houses stood in the evening where many thousands stood in the morning.

"We had provided a good supply of clothing for ourselves and children at Malta, but it is chiefly gone: of some articles we have enough for a change; of others nothing, save what we had on at the time. Indeed we have to commence the world entirely new, even to knives, forks, beds, bedding, almost every thing."

On the same day, he removed his family to Buyuk-Dereh, a village on the European side of the Bosphorus, a few miles above the city, where he succeeded in obtaining commodious apartments. His loss was no sooner known in Smyrna, than American merchants and ship-masters in the city made a generous subscription for his relief. In November, he had established four Greek Lancasterian schools, one in Constantinople, one in Tavola, a third in Yeni-Keni, and a fourth in Buyuk-Dereh. The third of these schools contained one hundred and five boys, a few days after its commencement. In establishing the latter school, the Russian ambassador and commodore Porter, the American *charge d'affaires*, rendered valuable aid.

"Every thing in regard to schools," says Mr. Goodell, "seems to be going on better and better, and my influence seems to be widening and strengthening every day. The schools, as might be expected, are exciting a desire and creating a market for the Holy Scriptures and religious tracts. These angels have troubled the waters of the pool, and I hope that all the first ones who step in will be healed. I am glad that I am here to help some of the poor 'impotent folk' in, who would otherwise, I fear, lie 'a long time' in their diseased state. Indeed, we evidently came to Constantinople in the best time, and, notwithstanding our losses and privations, we rejoice that we came when we did."

"Mrs. Goodell instructs a few Anglo-Armenian children, there being several respectable families of this description in the neighborhood. The children speak Greek, Turkish, and a little French.

"So far as Mr. Goodell's efforts have become known to the Turkish government, they seem to be regarded with approbation. Some evil-minded person having carried an unfriendly report of his Greek schools to

the seraskiar pasha, that officer required Mr. Goodell's agent to bring forty boys to the palace, after they should have been perfected in the system, for examination before himself and the other officers of government. When all was ready, and the agent requested his excellency to appoint a day for the examination, he was told that it was unnecessary, and received full permission to establish as many schools as he pleased among the Christians. The seraskiar added, that he would himself call and see one or more of the schools, in the houses appropriated to them. Nor was this all the good which grew out of this threatened evil; for now the Greek patriarch appointed this same agent of Mr. Goodell to be general superintendent and director of Greek Lancasterian schools.

"Commodore Porter arrived in Constantinople soon after Mr. Goodell; and the board are under great obligations to him for the kind and generous treatment which, from the first, he has shown to their missionary and his family. For several months after the fire, he gave them lodgings in his house, and has uniformly opened his doors for public worship on the sabbath. He has also employed his official influence in promoting the quiet and security of American missionaries in other parts of the Turkish empire."

"Mr. Paspali, one of the Greek young men educated by the board at Amherst college, has gone to Constantinople to assist Mr. Goodell in the schools.

"Mr. Dwight, who accompanied Mr. Smith on the exploring tour through Armenia, sailed from Malta, with his family, on the 15th of May, for Constantinople. He is expected to make the Armenians the particular object of his studies and labors; while Mr. Goodell will probably pursue the track into which he has been providentially guided, and make it his special endeavor to promote the religious and moral instruction of the Greeks."

On the 2d of June, 1832, Messrs. Goodell and Dwight thus describe their situation and prospects:—

"Our families are now living in the same house at Buyuk-Dereh; but for our own convenience, as well as that of Mr. Schauffler, now daily expected here, we shall obtain another in some of the villages below, or in one of the suburbs of Constantinople, as soon as possible; in the selection of which, we shall have regard to economy, health, comfort, and utility."

"The languages which are most requisite for us to know, are the Turkish, the Greek and the Armenian. Of these the Turkish is most extensively spoken, and is more than any other the universal language of the country as the medium of conversation. It is very desirable that every missionary in this part of Turkey, for whatever class of people he may be designed, should be acquainted with the Turkish language."

"The question, 'In what way can we labor to the greatest possible advantage for the good of the Armenians?' has occupied many of our thoughts, and, we trust, has often been the subject of our prayers. And we are fully satisfied that, in order to begin at the right end with them, we must commence with *elementary schools*. To say nothing now of the universally admitted fact, that impressions can be far more easily made on the mind of a child than on that of an adult, there are other strong reasons in favor of the course proposed to be pursued among the Armenians. Very few of these people, comparatively, have ever been taught to read, and almost none have been taught to think."

"Now, in what way can we bestow a richer blessing on the Armenian children, and confer a greater benefit on their nation, than by putting them in possession of the juvenile literature of our own country? Translations, then, must be made, or suitable books prepared, and they must be made too, or prepared, in the Armenian language. This is their *national language*. This is the language in which they are accustomed to express their *religious feelings*. And this, also, is the language of their *schools*."

"Among the Greeks, more than twenty Lancasterian schools have been established in this neighborhood within a year; and thus the Armenians have many examples of the good tendency of these institutions before their eyes, and have witnessed among their neighbors the result of experiment, which could not so easily have commenced among themselves. We have reason to think, therefore, that what has been done for the Greeks will prove to be a great benefit to the Armenians. The former and present patriarchs, together with some of the bishops and other distinguished individuals of that communion, have formally visited these schools, and they express themselves highly gratified with the system."

On the 31st of July, 1832, the Rev. William G. Schaffler arrived at Constantinople as a missionary to the Jews in that region. He is under the general direction of the board, but is supported by the Boston Female Jews' Society. On the 9th of November, 1832, he writes:—

"The state of mind in which the Jews here are, is by no means discouraging. Wortabet Matteos, the preacher of the Armenians in this village (Orta Koy), who called on us some weeks ago, assured us that numbers were inquiring, doubting, and seeking. The unbelieving Jews, taking occasion from the prevailing disease, poisoned many of them, and, pretending that they died with the plague, hurried them to the burying-grounds. How far this may be the fact, we have no means to ascertain; but it is probable to such a

degree that I feel quite inclined to believe it. He also stated, that some three or four weeks before he called on us, a Jew at Constantinople (the large city) was observed by the others to have collected the Messiah prophecies of the Old Testament into a little book. This was a crime worthy of death. This manuscript was destroyed, and he himself made way with in the course of two days. One of the Jews lately baptized by the Armenians, whose present name is Elias, met his younger brother, a lad of about fourteen or sixteen years, in the street, and knowing him to have been thoughtful for some time, and waiting only for a good opportunity to get baptized, he addressed him, and urged him to make no delay with his profession of Christianity, reminding him, that, if he was carried away by the plague in his present state as a Jew, he would be lost. Boghos, another of the recent converts from Judaism, and some Armenians, conversed with him also; but not being cautious enough, they were noticed by the Jews, and the poor youth was immediately thrown into the guard-house. An Armenian lad, whose family lives in our village, immediately informed us of it. At first we concluded to go and see him; but as we have no right to claim a Jew who is not yet baptized, and as the call of Christians at the guard-house would have rendered the lad's situation much worse, we concluded to do nothing about it, hoping that the Jews would release him again of themselves, when they should see that nobody interfered, or claimed the boy. For they have a right, according to the unrighteous usages of this country, to put him into the guard-house, and to take him away at their pleasure. If they please, they can put him into their hospital as a madman, and give him eighty stripes a day upon the soles of his feet, to bring him to his reason again. This expedient was tried by them with some of the late converts just spoken of; but they being already subjects of baptism, the Armenians had a right to demand their release, and they obtained it."

Early in the summer of 1832, Mr. Goodell visited Broosa, the capital of the ancient Bithynia. His journals communicate much important information respecting that interesting region. A mission will probably be soon commenced at Broosa.

EXPLORING TOUR IN ARMENIA.

The Rev. Eli Smith joined the Mediterranean mission in July, 1826. He remained at Malta, in labors connected with the press, till December, when he sailed for Egypt. He tarried in that country for a

number of weeks, visiting the principal places. He arrived at Beyroot, through the desert, from Alexandria, on the 18th of February, 1827. He remained there in the diligent study of Arabic, till the missionaries left Beyroot, in June, 1828, for Malta. He continued on that island, superintending the printing establishment, till February, 1829, when he left the place, on an exploring tour, with Mr. Anderson, in the Morea and Greek islands. He returned to Malta on the 4th of September. On the 27th of February, 1830, Rev. H. G. O. Dwight arrived at Malta from Boston. On his arrival, Mr. Smith lost no time in preparing to accompany him on the proposed tour through Asia Minor. They reached Smyrna on the 27th of March, and thence proceeded to Constantinople by land. They left that capital on the 21st of May. They reached Tocat on the last day of the month, having travelled five hundred miles. From Tocat their route led them to Erzroom, three hundred miles farther east; from thence to Kars, in the territory claimed by Russia; and from thence to Tiflis, the capital of Georgia, and a day's journey beyond the limits of the ancient Armenia. There they were in the beginning of August. Thence they descended the level and sultry valley of the Cyrus, to Shoosha, six or eight days' journey, with serious detriment to health and imminent danger of life. The cholera morbus was, by this time, making dreadful ravages south and north of them, and had filled the country with such alarm as to throw the movements of society into disorder. Such were their interruptions, fatigues, and exposures on the road, that both of them became ill before they arrived at Shoosha, and at that place were seized with a fever, from which Mr. Smith recovered very slowly. As soon as they were able to travel, which was early in November, they proceeded westerly, through

Nakhehevan and Erivan, to Echmiadzin, the great seat of ecclesiastical power and influence in the Armenian church. The road was mountainous, and much of it covered with snow, and they were exposed to some storms, and to cold which sunk the thermometer to zero; yet the travelling was found beneficial to Mr. Smith. But, on their return to Nakhehevan, and thence through Khoi to Tebreez, the capital of the well-regulated province of the Persian prince Abbas Mirza, Mr. Smith suffered a relapse, which brought him to the very borders of the grave. Mr. Campbell, English ambassador at Tebreez, and Drs. Cornick and M'Niell, and other English residents, interested themselves greatly in the preservation of his valuable life. Through the blessing of God, he was restored to health. This detention, however, with the disturbed state of the pashalic of Bagdad, prevented their returning through Syria, as had been contemplated: so, after visiting a body of Nestorians in the vicinity of Tebreez, they set their faces northward, on the 8th of April, 1831, and proceeded through Bayazid and Erzroom to Trebizond, on the Black sea. From thence they went by water to Constantinople, where they arrived on the 25th of May, a little more than a year after their departure from the same place. They reached Malta on the 2d of July, by way of Smyrna.

The manner in which they performed their arduous journey met with the entire approbation of the board, and of the Christian community. The results of their researches, compiled and edited by Mr. Smith, have been given to the public in two interesting volumes. The board have it in contemplation soon to establish missions among the Nestorians of Persia, near the lake Oorniah, and at Trebizond, on the Black sea.

CHAPTER VII.

MISSION AT THE SANDWICH ISLANDS.

THE Sandwich islands were discovered by captain Cook, in his third voyage, in 1778. They were named by him in honor of his patron, the earl of Sandwich, first lord of the admiralty. Though ten in number, only eight are inhabited, the other two being barren rocks, principally resorted to by fishermen.

They lie within the tropic of Cancer, between 18° 50' and 22° 20' north latitude, and between 154° 53' and 160° 15' west longitude from Greenwich, about one third of the distance from the western coast of Mexico, towards the eastern shores of China. The following is their number and area :—

	Length	Breadth	Area
Hawaii	97	78	4000
Maui	48	29	600
Molokai	40	7	170
Lainai	17	9	100
Oahu	46	23	520
Kauai	46	23	520
Kahoolawe	11	8	60
Niihau	20	7	

Taura and Morikini are barren rocks. HAWAII, the principal island of the group, resembles in shape an equilateral triangle. It is the most southern of the whole, and, on account of its great elevation, is usually the first land seen from vessels approaching the Sandwich islands. The whole appearance is less romantic and picturesque than that of Tahiti, the principal of the Society islands, but more bold and sublime. The height of Mouna Kea and Mouna Roa, the two principal summits, is 14,000 or 15,000 feet. The heart of the island, forming a vast central valley, is supposed to be composed of tracts of indurated lava. The greatest part of the island capable of cultivation is found near the seashore; along which the towns and villages of the natives are thickly scattered. Hawaii was the usual residence of the king, and the frequent resort of every chief of importance in the other islands. Foreigners, however, having found the harbors of some of the leeward (the north-western) islands more secure and convenient than those of Hawaii, have been induced more frequently to visit them; and this has led the principal chiefs to spend a greater part of their time in the other islands.

Separated from the northern shore of Hawaii by a strait about twenty-four miles across, is the island MAUI, lat. 20° north, and lon. 157° west. At a distance, it appears like two distinct islands; but on nearer approach, a low isthmus, about nine miles across, is seen uniting the two peninsulas. The whole island is entirely volcanic. Lahaina is the most important and populous district in the island. To the south of Maui, and only a few miles distant from its southern peninsula, is the small island KAHOOLOWAWE. It is low, and destitute of almost every species of verdure, excepting coarse grass. There are but few settled residents on the island. MORIKINI, a barren rock, lies between the two islands Kahoolawe and Maui, and is visited by fishermen only, who spread their nets on its barren surface. LAINAI, a compact island, is separated from Maui by a channel not more than nine or ten miles across. The inhabitants do not exceed two or three thousand. MOLOKAI is a long, irregular island, apparently formed by a chain of volcanic mountains. The population is somewhat

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greater than that of Lainai. OAHU, the most romantic and fertile of the Sandwich islands, lies nearly north-west of Molokai, from which it is between twenty and thirty miles distant. Its appearance from the roads off Honolulu is remarkably picturesque. The whole island is volcanic, and, in many parts, extinguished craters of large dimensions may be seen. The harbor of Honolulu is the only secure harbor at all seasons in the Sandwich islands, and is more frequented by foreign vessels than any other. A number of foreign merchants reside here, who have established warehouses for foreign goods. North-west of Oahu, and distant from it about seventy-five miles, is the island of KAUAI, which is mountainous and exceedingly romantic in its appearance. The inhabitants are in general a hardy and industrious race. It is remarkable that in their language they employ the *t* in all those words in which the *k* would be used by the natives of the other islands. NIIHAU, or NIHAU, lies about fifteen miles from Kauai, and is politically connected with it. The two islands are celebrated for the manufacture of fine mats, and for the cultivation of the yam. TAURA is a small island south-west of Kauai, and is simply a barren rock. Adjacent to the shores of most of the islands are small reefs of white coral. The climate of the Sandwich islands is not insalubrious, though warm and debilitating to a European constitution. There is no winter, and the principal variation of seasons is occasioned by the heavy rains which fall between December and March, and the prevalence of variable winds during the same season.

The natives are in general rather above the middle size, well formed, with fine muscular features, open countenances, and countenances frequently resembling those of Europeans. Their complexion is a kind of olive.

The local situation of the Sandwich islands is important and highly advantageous for purposes of commerce. On the north are the Russian settlements in Kamtschatka; to the north-west, Japan; due west, the Marian islands, Manila in the Philippines, and Canton in China; and on the east, California and Mexico. The establishment of South American independence has greatly increased their importance. From the time of their discovery, they were not visited until 1786, when captains Dixon, Portlock and La Perouse touched, the two former at Oahu, the latter at Kauai. After this period, the islands were frequently visited by vessels engaged in the fur trade. In 1792 and 1793, captain Vancouver spent several months at the islands, and was received with every mark of favor by the sovereign. The natives derived many advantages from his visit. After his

departure, the islands were seldom visited, except by traders from the United States engaged in the sandalwood commerce, and subsequently by whalers.

In 1796, the London Missionary Society established missions in the Society islands. After fifteen years of protracted toil and discouragement, God granted to the missionaries the most astonishing success. The system of idolatry was completely overthrown, and Christianity established on its ruins.

The following was the train of circumstances in the providence of God which led to the establishment of missions on the Sandwich islands. In 1809, captain Brintnal, of New Haven, Conn., touched at the islands, and brought away with him, at their own desire, two young lads, named Henry Obookiah, and Thomas Hopu. On his arrival at New Haven, captain Brintnal took Henry into his own house, and treated him with suitable care. He soon became acquainted with some of the students of Yale college, who, with the consent of captain Brintnal, took him under their charge, and agreed to educate him. After residing a short time in the family of Dr. Dwight, where he was kindly treated, Mr. Samuel J. Mills, one of the gentlemen alluded to above, soon after received him under his particular patronage, and sent him to live with his father, the Rev. Mr. Mills, of Torrington. To the improvement of his mind every possible attention was paid, and his progress was rapid. The religious instruction with which he was favored, and the many prayers offered for his conversion, were the means of his embracing the truth, as there is every reason to believe, in the love of it. After residing some time with Mr. Mills, he removed to Andover, where he spent two years, partly in labor, and partly in study. In the autumn of 1814, he was received under the care of the north association of Litchfield county, Conn., who appointed a board consisting of three persons, to superintend his education. He united, soon after, with the church in Torrington. Thomas Hopu spent several years as a sailor, till the war obstructed his wishes. In 1815, he came to New Haven for the purpose of returning to the Sandwich islands. After some solicitation, he consented to remain for the purpose of acquiring an education. He was immediately sent to reside with Obookiah. He soon became very much interested in the subject of religion. William Tennooe, another individual who came from the islands in 1809, was providentially discovered in a barber's shop in New Haven, in 1813, reclaimed, as it was hoped, to the service of God, in a revival of religion in Yale college, and soon after sent to join his countrymen at Torrington. The fourth Hawaiian, Honorii, arrived in Boston in 1815, and, by the liberality of several gentlemen, was placed under the

care of the Rev. Mr. Vaill, of North Guilford, Conn. He was soon taken under the patronage of the American board. A fifth individual, Tamoree, soon joined his countrymen.

About this time, a plan was devised by Messrs. E. Cornelius, Ward Stafford and S. J. Mills, to establish a foreign mission school, whose object should be the education of heathen youth in such a manner as that, with future professional studies, they might be qualified to become missionaries, schoolmasters, interpreters, physicians or surgeons, among heathen nations. The subject was first laid before the General Association of Connecticut in 1816. The business was referred by them to the Board of Missions, who, at their meeting in October, 1816, resolved to carry the plan into effect, and accordingly appointed a committee of agency, consisting of seven gentlemen. Lands and buildings for the institution were shortly after purchased in Cornwall, Conn., and the Rev. Herman Daggett appointed principal. The school was commenced under the temporary instruction of Mr. Edwin W. Dwight, on the 1st of May, 1816, with twelve pupils, two Americans, James Ely and Samuel Ruggles, seven Sandwich islanders, two natives of Hindoostan, and an Indian from Canada. On the 17th of February, 1818, Henry Obookiah was taken from the midst of his labors and prospects, by a violent fever, to his eternal reward. He died as a Christian would wish to die. A strong and very extensive interest had been awakened in his behalf by his published letters, and by personal intercourse. This interest was greatly increased by his death, and by the interesting memoir which was soon published. The attention of the whole religious community now began to be turned more strongly than ever to a mission to the land of his nativity. Though dead, Obookiah yet spoke with an emphasis and with a spirit which could not be disregarded.

At length, the time for the departure of the mission family arrived. They assembled in Boston on the 12th of October, 1819, and consisted of the following persons:—Rev. Messrs. Hiram Bingham and Asa Thurston, missionaries, with their wives; Mr. Daniel Chamberlain, farmer, with his wife and five children; Thomas Holman, physician, with his wife; Messrs. Samuel Whitney and Samuel Ruggles, teachers, and their wives; Mr. Elisha Loomis, printer, and his wife; Thomas Hepu, William Tennooe, John Honorii, natives of the islands, and educated at the foreign mission school. All the adults here mentioned were formed into a church of Christ just before their embarkation, and were committed to the pastoral care of the two ordained missionaries. The instructions of the prudential committee were delivered in the presence of a great assembly, and with many tokens of the presence

of the great Head of the church. On Saturday, October 23d, the mission family embarked on board the brig *Thaddeus*, captain Andrew Blanchard. Just at the time of the embarkation, the very interesting and surprising intelligence was received, that the government and people of the islands had nearly unanimously determined to abandon their idols, and to commit them, with all the monuments of idolatry, to the flames. Under such auspices and with such prospects the missionaries went forth.

It was not till the 21st of March, 1821, that intelligence was received at Boston, announcing the completion of their voyage, and the establishment of their mission. We quote some passages from their journals, as the ship was approaching the islands:—*

"March 28, 1820. Within two or three days' sail of Hawaii. We have thought it desirable to observe this day as a season of fasting and prayer, that we may be better prepared to enter on our work with proper feelings of heart; with confidence in God; with penitence for our own sins; with gratitude for the blessings of the gospel; with compassion for the wretched children of superstition; with benevolence towards all intelligent beings; and with faith in the blood of Christ, and in his promises with reference to the salvation of the heathen.

"30. Let us thank God and take courage. Early this morning, the long looked-for Hawaii, and the cloud-capt and snow-capt *Mouna-Keah*, appear in full view, to the joy of the little company on board. A heavy cloud now envelopes a considerable part of this stupendous mountain, on the summit of which a great body of snow appears, at intervals, quite above the clouds.

"Eleven o'clock, A. M. We are now coasting along the northern part of the island, so near the shore as to see the numerous habitations, cultivated fields, rising smokes in different directions, fresh vegetation, rocks, rivulets, cascades, trees, &c., and, by the help of glasses, men and women, immortal beings, purchased with redeeming blood. We are much pleased, not to say delighted, with the scene, and long to be on shore. Hopu has designated the spot, in a little valley, near the heach, where he was born. He and his three countrymen are greatly animated with the prospect of their native shores. Near the southern extremity of the island, the walls of a heathen temple appear, where the sacrifices of abomination have long been offered to demons."

"Seven, P. M. The boat has returned, having fallen in with a number of fishermen near the shore, who readily answered their inquiries; and the messengers

* We have altered the spelling of many words, so as to correspond with the present orthography of the language.

have astonished and agitated our minds by repeating the unexpected information from the fishermen—that *the aged king Tamahamaha is dead; that Rihorihohi, his son, succeeds him; that the images of his gods are burned; that the men are all Inoahs, that is, they eat with the women, in all the islands; that one of the chiefs, only, was killed in settling the affairs of government; and he for refusing to destroy his gods.*

"If these are facts, they seem to show, that Christ is overturning the ancient state of things, in order to take possession; and that these isles are waiting for his law, while the old and decaying pillars of idolatry are falling to the ground. The moment seems favorable for the introduction of Christianity and the customs of civilized life; and our hopes that these will be welcome, are greatly strengthened. There is some reason to fear, that the government is not settled on the firmest basis, and that there is less of stability and sobriety in the present king than in his father. Whatever may be his moral character and habits, we believe, in consequence of information collected from those who know him, that three important particulars may, with some confidence, be relied on:—1st. That he is specially desirous of improvement in learning; 2d. that he has long been indifferent to idol worship; 3d. that he is not unfriendly to the whites.

"Our hearts do rejoice. Though we are disappointed in not being allowed to preach Christ to that venerable chief, who has so long and so ably governed this people; and though we believe we shall have trials sufficient to give exercise to faith and patience; yet, in view of this wonderful revolution, our hearts do rejoice to hear the voice of one crying, *In the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God.*

"31. The intelligence of yesterday is confirmed to-day by a visit of brother Ruggles, Thomas Hopu, and G. P. Tamoree, to the residence of Krimaku, where they were received kindly, and entertained with unexpected civility. By them the widows of Tamahamaha sent us a present of fresh fish, coconuts, sweet potatoes, bananas, sugar-cane, bread-fruit, &c., expressing much satisfaction that we had come to teach them good things. In the course of the day, a number of the natives came off to the brig, in their canoes, with vegetables, manufactures, shells, &c., for the purpose of traffic, and to gratify their curiosity. The sight of these children of nature drew tears from eyes that did not intend to weep. Of them we inquired whether they had heard any thing about Jehovah, who made Hawaii, and all things. They replied that Rihorihohi, the king, had heard of the great God of white men, and had spoken of him; and that all the chiefs but one, had agreed to destroy their idols, because

they were convinced that they could do no good, since they could not even save the king. Idol worship is therefore prohibited, and the priesthood entirely abolished. *Sing, O heavens, for the Lord hath done it.*

"April 1. To-day, as we were near his residence, Krimaku and his wife, and two widows of Tamahamaha, decently dressed, and attended with a considerable train of men and women, came on board the brig, having sent before them a present to captain Blanchard of three hogs, and as many large bundles of sweet potatoes. They were introduced to the members of the mission family individually, and the mutual salutation of shaking hands, with the usual compliment 'Aloha,' passed pleasantly around among us all. When our table was prepared, they sat down to dine with us, and behaved with much decorum. From what we had heard and seen of the natives, the appearance of this noble chief was more interesting than we could have expected. His dress was a neat white dimity jacket, black silk vest, nankeen pantaloons, white cotton stockings, shoes, plaid cravat, and a neat English hat. He sometimes, however, lays these aside, for the simple native *maro* round the waist, similar to the Hindoo dress. He showed peculiar fondness for the children of Mr. Chamberlain. When we declared to him our objects in visiting the islands, and our desire to obtain a residence in them, in order to teach the knowledge of the arts and sciences, and of Christianity, he listened with attention, and said he must see the king, and they must consult together about it; and they would let us know what they would say. As a token of friendship, he presented to brother Bingham a curiously wrought spear, which may serve for a pruning-hook, or for a curiosity to gratify our American friends."

"4. At ten o'clock this morning, one hundred and sixty-three days from Boston, we came to anchor in Kailua bay, about one mile from the king's dwellings. *Krimaku*, who still appears to be friendly to our cause, being sent for by *Rihoriko*, went on shore; and soon after Messrs. Bingham and Thurston, and Thomas Hopu, accompanied by captain Blanchard, followed, to lay before the king the plan of our enterprise. As we drew near the shore, we saw him bathing in the surf, in company with others. He was distinguished by ornaments of beads on his neck. As we landed, five or six hundred natives, of different ages and both sexes, swarmed around us; and, in their usual rudeness, gave a noisy, irregular shout, and used all their eyes and ears to learn who and what these new visitors might be. Among the crowd was a distinguished native chief, called John Adams, who has acquired something of the English language and manners. He politely conducted us to his own house, and afterwards

to the house of Mr. John Young, who has long resided here, has the rank of a chief, and is now acting secretary to the king; the late secretary of Tamahamaha, John Elliot, a Roman Catholic, having fled from the country. By him, and by captain Adams, an English settler with him, we were bidden welcome to the Sandwich islands."

"7. Several of the missionaries and their wives made a short excursion on shore, and dined with the king. They were accommodated with a table and chairs, and served with a dinner somewhat in the American fashion. But the king, and his chiefs around him, and his wives, chose to sit down upon their mats, or rush carpets, to enjoy their fish and *poe*, baked dog, bread-fruit and sweet potatoes."

"9. *Sabbath*. Though it was the wish of captain Blanchard to land us, with our effects, as soon as possible, it was the unanimous vote of the brethren not to move an article of our baggage from the vessel on the sabbath. Mr. Bingham, being designated for the purpose, informed the king that, as it was the Lord's day, we should do no business in landing our goods; but that we would call on him to-morrow, to renew our petition for liberty to land part of our number at Oahu; as the difficulty of obtaining wood and water, and arable land, at Kailua, was an objection of no small magnitude to settling all together at this dry and barren place. He gave us permission to come to-morrow, and make any proposals we pleased, with the assurance, that he would give them due consideration. We are indeed straitened, and need the guidance of infinite wisdom. It is the opinion of some of the chiefs, that our plan for taking a station at Oahu, is good; and it is the decided opinion of some others, persons who are acquainted with the two islands, that it is best. This afternoon, enjoyed again in peace the privileges of public worship on board. Sermon on the trials of God's people, from 1 Pet. 1—7."

"11. Mr. Bingham being somewhat exhausted by the long-continued negotiation, and seriously indisposed to-day, Mr. Thurston and Dr. Holman went on shore to hear the decision. We rejoice to say, that the decision was favorable. Our joy is mingled, however, with the painful thought of so speedy a separation. The order of the government is, that two of the brethren, with their wives, and two of the native youths, should remain here; be furnished, at the public expense, with lodgings, water, fuel and provisions; and be permitted to commence their appropriate work, with the promise of protection; and that the rest of our number should be allowed to proceed to Oahu, and there be accommodated with convenient houses. The king was told, that, if we did not do them good, he might send us all away from his territories. As it was the pleasure of the king

church cut him off from her communion, about the 20th of July. To this severe affliction must be added the departure of Dr. Holman from the mission. He had been at sea but a few weeks before it was learned that he contemplated a return to America, whenever it should suit his convenience. He disclaimed all subordination from those who sent him out, and yet expected to be supported by them. After having lived a while at Kailua, he accepted the offer of a native chief to reside on the island Maui, sixty or seventy miles from any member of the mission. He retained in his possession all the medicines, surgical instruments, and medical books belonging to the mission, and refused to deliver them up. He was not long after separated from the church and the mission, and at length returned with his wife to the United States.

Mr. Loomis, by the advice of his brethren, commenced a mission at the north point of Hawaii, about thirty-five miles from Kailua, and the residence of the chief Krimaku.

Messrs. Whitney and Ruggles thus describe their branch of the mission on the island Kauai, in a letter dated November 19, 1821:—

“King Tamoree appears no less interested in our object than when we first landed on this island; but rather seems more and more inclined to patronize it, almost daily contributing to our comforts and conveniences. About the middle of September, he made us a present of two pieces of land, one about two miles from our house, in the valley of Wymai; the other in Hanapapa, six miles distant. It is all good land, yielding taro, potatoes, yams, bananas, sugarcane and cocoa-nuts, in abundance. There are also two fish-ponds attached to the lands, which furnish us with some excellent fresh fish. On both pieces are forty-eight working men, upon whom we have a right to call for assistance, whenever we choose. They have built us a convenient cook-house, the back part of which serves as a lodging place for our children and domestics. At a moderate calculation, we conclude that the annual produce of our land is sufficient to support our own family, those who cultivate it, and sixty or seventy children. Our school at present consists of about thirty children, and eight or ten adults. Their progress is flattering. The king is not so much engaged in learning to read as he has been, but appears desirous that the children and youth should be instructed. He has given us a bell for the use of our school, which is a valuable acquisition to our establishment. We have a flock of almost twenty goats, which furnish milk for our family; and we hope soon to be able to make a little butter. In an establishment like ours, we find the want of many things to make us comfortable, with which, if we were supplied,

we should find less occasion to spend our time in secular concerns, and could devote ourselves more entirely to the great work of instruction. But our greatest need is a faithful minister to break to us the bread of life, and guide our wandering feet into the paths of righteousness and truth. We trust our Christian friends and patrons will not forget us in this respect. We do hope and fervently pray, that, before many months, some favoring breeze may waft to this shore one who will strengthen our hands and encourage our hearts; one calculated to endure, with fortitude and meekness, all the trials, privations and discouragements, attendant on the missionary life.”

About ninety pupils were under the instruction of the missionaries in November, fourteen at Kailua, eight under Mr. Loomis, forty at Oahu, and thirty at Kauai. On the 14th of September, the first examination of the school under the care of Mrs. Bingham, at Oahu, is thus described:—

“The examination could not, indeed, be expected to compare with that of an academy of young ladies and gentlemen in a land of literary, civil and religious institutions, after years of intense application; but humble as it was, even in the first rudiments of learning, it was by no means less interesting than an examination of the best schools in America. The school consists of about forty scholars, both children and adults. During the first week, it contained but ten or fifteen pupils, who attended about one hour in a day; but considerable accessions have been made from time to time, and the hours of attendance have been increased from one to four or five hours each day. Two or three of the pupils lately entered arc in the alphabet. A few hours' instruction, given in the course of a week or ten days, has generally been sufficient to teach our pupils the alphabet in the Roman character. About half the school had three exercises to-day, in monosyllables of two and six letters. One class has proceeded through about forty columns in the American Primer, who read and spelled with accuracy one new column this afternoon. Another interesting class of adults read and spelled a column of two syllables in the second table of Webster's Spelling Book. One of them, Sally J., read intelligibly several sentences in English reading. Though she, like the rest, began the alphabet with us, she has acquired a good knowledge of about twenty lines upon a sabbath school card, commencing with the sentence, ‘I cannot see God, but God can see me,’ which she can read with facility, and translate into the Hawaiian. Hannah Holmes, Mary Marin, George Holmes, William Beals,* and several others, have learned to read a considerable part of the

* These are children of whites by native women.

same card, and manifest a degree of enthusiasm in acquiring the art of reading. All the native pupils have attended more or less to copying their lessons on the slate; an exercise both pleasant and useful. George Holmes has attended to systematic writing, and exhibited some specimens of writing, drawing and painting, which do great credit to his genius and application, and which afforded great satisfaction to the visitors, who, with one voice, pronounced them good. He is seventeen years of age, and of good promise. Dexter, the eldest son of Mr. Chamberlain, has attended to reading, writing, drawing, arithmetic and geography; Mary C. to writing, reading and spelling. Several of the native pupils have begun, and barely begun, to learn the use of maps and globes. At the close, the whole school recited, in concert, in the Hawaiian tongue, several passages which they had committed to memory, and which contain some of the most prominent doctrines and precepts of Scripture." The population of Oahu was estimated at 20,000 by Mr. Loomis, who made the tour of the island. In July, 1821, Tamoree, king of Kauai, formally and explicitly acknowledged Rihorihō as his sovereign, and resigned all his possessions into his hand. Rihorihō, in his turn, restored all, and only insisted that the island should be held under himself as it had been under his father, Tamahamaha. About the time that the king left Hawaii, Mr. Thurston and his wife came to Oahu, where they arrived December 21, 1820, after a separation of eight months from the other branches of the mission. In the summer of 1821, a voyage was proposed to the Society islands, in a vessel belonging to Tamoree. It was contemplated that two of the missionaries should visit their brethren at Tahiti, with the design of cultivating a fraternal intercourse with those favored servants of Christ. Just as the plan was about being carried into effect, it was defeated by the opposition of foreigners, who, from selfish considerations, were afraid that some influence would be gained to the mission by direct communication with those islands in which it was firmly established. Opposition had manifested itself, in various other ways, from the unhappy men who had fled from the restraints of civilization, that they might practise sin without reproach. On the other hand, many foreigners who touched at the islands, or who reside there, have shown repeated acts of kindness to the missionaries. In July, 1821, a subscription of masters of vessels and others for the erection of a place of worship, was commenced. The house was dedicated on the 15th of September. It cost several hundred dollars, and will accommodate two hundred hearers. Two Russian ships of discovery touched at the islands in April, and again in December, the com-

mander and other officers of which treated the missionaries with great kindness and respect.

A remarkable event in the history of this mission was the visit of the Rev. Daniel Tyerman and George Bennet, Esq. in the spring of 1822. They had been sent as deputies of the London Missionary Society to the mission in the South sea islands. This event was entirely unexpected to all the persons concerned in it, or capable of being affected by it, and was brought about by a series of occurrences which frustrated previous plans, and conspired in producing the most desirable results. Their visit was prolonged from April 15th to August 22d, though, at their first arrival, it was supposed that their visit would not exceed three weeks. We quote several passages from the letter of the deputation to the secretary of the Board of Missions:—

"When we landed here, in the middle of April, we did not expect to remain more than three weeks; but the same Providence, which so unexpectedly brought us here, has as unexpectedly detained us till now. The designs of Providence, in bringing us here, are, however, sufficiently unfolded to convince us of their wisdom and beneficence; while we have every reason to hope that our detention is for the glory of God.

"Before we proceed to the immediate objects of this letter, allow us, dear brethren, to congratulate you, on your having been directed, by the great Head of the church, to so valuable and pious a body of missionaries as those are whom you have sent to these islands. Their piety, their talents, their prudence, justify the confidence which you repose in them, and should cherish in your hearts the hope, that their holy lives will put to silence the ignorance of foolish men, and tend powerfully to induce those who take knowledge of them to embrace that gospel which they are anxious to make known; while their affectionate hospitality, and their kind and persevering endeavors to promote our comfort, confer upon us a debt of gratitude which we can never repay. They are indeed burning and shining lights in the midst of this crooked and perverse nation; and we are confident that the time is not remote when many shall rejoice in their light.

"We have had the pleasure of seeing all the brethren, and all the sisters, excepting Mrs. Ruggles, and feel truly thankful to God, that he has permitted us to form a friendship with his servants, in whom there is so much to admire, to esteem, and to love.

"After spending some months in the South sea islands, and being, at the time, at *Huahine*, one of the Society islands, a vessel, whose captain had in charge a schooner, which was a present from the king of England to the king of the Sandwich islands, came unexpectedly into the harbor for refreshments. We

had long been anxious to introduce the gospel into the Marquesian islands, first by means of some pious natives from Tahiti, as introductory to the sending of some missionaries. The captain informed us that, after delivering up his charge at the Sandwich islands, it was his intention to return by way of the Marquesas, and should feel much pleasure in giving us, and any persons whom we chose to take with us, a free passage. To reach the Marquesas by way of the Sandwich islands, was, indeed, by a circuitous route; but the desire which we had to visit your mission there, and the hope that the testimony which the Tahitians, who might accompany us, would bear to the beneficial influence of missionary exertions in the South sea islands, might be of essential service to the Sandwich islands, and having no expectation of being able to reach the Marquesas by any way more favorable, we were induced to believe that a wise Providence had furnished the means of accomplishing our wishes, and that it was our duty to embrace the opportunity. Mr. Ellis, one of our valuable missionaries stationed at Huahine, agreed to accompany us; while the church proceeded to select and set apart two of its most suitable members, with their wives, to the work of the gospel in the Marquesian islands. Mr. Ellis accompanied us to afford us his assistance in this important undertaking, and had no other view but to return again, in three or four months, to his field of labor, in Huahine. On reaching Oahu, your missionaries affectionately invited us, with Mr. Ellis, to take up our abode at their house, while the two chiefs, with their wives, were invited to reside, during their continuance, at the house of the king of Kauai, who was here at the time. This was in consequence of the brother-in-law of one of our chiefs being in the service of the king of Kauai.

“Our arrival appeared to be most opportune. Many false and injurious reports had been propagated here by some foreigners, respecting the state of religion in the Society islands, in order to prejudice the minds of the king and chiefs and people of these islands against the gospel and the missionaries. Your missionaries had projected, a short time previous to our arrival, a voyage to the South sea islands, accompanied by some of the chiefs, to ascertain the real state of things there; but the foreigners, by their influence, had prevented the vessel from sailing. At the time of our arrival, the people were laboring under the influence of the prejudices which the foreigners had produced among them. But our testimony to the wonderful work of God in the South sea islands, together with that of the people who accompanied us, appears to have confounded the opposers, and confirmed the king and chiefs and people in the confidence

that the prejudices which had been excited were false and unfounded. We had no idea that this important object was to be answered by our voyage. Truly God is wonderful in counsel, and mighty in executing.

“One only of the chiefs who accompanied us, with his wife, remained at the house of the king of Kauai. But the king, with *Kaahumanu*, his wife, a woman of great influence in these islands, was so much pleased with the conduct of their visitors, that they gave them a strong invitation to continue with them, and not go to the Marquesas. Struck with this unexpected occurrence, and perceiving that great benefit might arise to the cause of religion in these islands, from the residence of persons so pious and excellent as these are, and knowing that we could obtain others for the Marquesas at the Society islands, we were induced to consent to their remaining.

“Soon after this, a meeting of several of the most important chiefs was convened by the king and queen of Kauai, to deliberate on the propriety of inviting Mr. Ellis, also, to join your missionaries, and take up his residence here, with his wife and family. An invitation to that effect was therefore given to him. This, also, was most unexpected. On further inquiry, we found that his remaining here met with the decided approbation of the king Rihorihoro also, and all the principal chiefs; and, what was still more in our estimation, that of your missionaries.

“After taking the matter into serious consideration, and seeking direction from Him who alone can guide in the way of truth, we were induced to give our consent to Mr. Ellis's joining your mission; but still to remain in connection with the London Missionary Society, and to be supported by it.

“The following considerations influenced our minds to come to this decision:—

“Your missionaries were laboring under great difficulties in acquiring the language of this people; difficulties which, we perceived, would not be surmounted for a considerable period. Mr. Ellis, being intimately acquainted with the Tahitian language, which is radically the same with this, we were convinced that he would render essential service to your missionaries in this particular; and thus accelerate the period when they will be able to declare to these islanders, in their own tongue, the wonderful works of God; which is essential to their extensive usefulness. Our conjectures have been in a measure realized already, with regard to your missionaries; while Mr. Ellis has so much overcome the points in which these languages differ from each other, as to be able, in so short a time, to preach fluently and intelligibly in the Hawaiian tongue, which he has done for several weeks.

"Another reason is, the wide field of usefulness which now presents itself in these islands, in connection with the most pleasing aspect which the state of the minds of the people affords. These islands are, indeed, apparently waiting for the Saviour's law; these fields are white to the harvest, and the laborers are few. Justice and expediency seemed, therefore, to require that we should consent to take a missionary from the South sea islands, which are so well supplied, and give him to these, where so many thousands are waiting to be taught, but, alas! are perishing for lack of knowledge.

"Again: there appeared to us great suitability in your missionaries being joined by one who had resided almost six years in those islands where so glorious a work has been accomplished within that period, and in which he had taken an important share. His experience; his acquaintance with the most useful plans of operation; his knowledge of the Tahitian character, to which that of the Sandwich islanders bears a close analogy;—these considerations could not but have a great influence upon our decisions.

"Some foreigners, anxious to seize upon any thing that might tend to prejudice the natives against your missionaries, did not fail to suggest to them, that, should they listen to their instructions, they would incur the displeasure of the English. By uniting an English missionary with yours, this objection will be removed; and, indeed, already has our visit produced the best effect in this particular.

"With the same design, these foreigners have spared no pains to misrepresent the work of religion in the South sea islands, and have propagated the most infamous falsehoods; but a missionary who has been so long resident there, and who is well acquainted with all the circumstances of that great work, being upon the spot here, will prevent all future attempts of a similar kind.

"But, however weighty these considerations, they would not have induced us to consent to Mr. Ellis's leaving the useful, important and comfortable situation which he occupies at Hualine, in union with Mr. Barff, and joining your missionaries here, had not the finger of God most clearly indicated to us the path of duty; and this is made so remarkably plain, that not a shadow of a doubt can remain upon our minds, that it is the will of God.

"We may also add for your satisfaction, that Mr. Ellis possesses excellent missionary talents, real piety, and much of the spirit of his office; an ardent zeal for the salvation of souls, an entire devotedness to his work, a good share of general knowledge, and a useful proficiency in an acquaintance with medicine; an ability to ingratiate himself with the natives, together

with amiable and affectionate dispositions. His wife is like minded. She is, also, well acquainted with the Tahitian language, and has been very usefully employed in the situation which she fills. They are both most highly esteemed by their brethren and sisters in the Society islands, with whom they are affectionately united. That which has rendered them so extensively useful, and which has procured them so large a share of esteem, both among their brethren and the natives in the Society islands, will, we doubt not, procure for them the same esteem and affection among our beloved friends, your worthy missionaries in the Sandwich islands, and render them as useful there.

"Mr. Ellis accompanies us back to Huahine, but will return again to the Sandwich islands as soon as possible; but at the expense of the London Missionary Society. And while we entertain the confident hope that this will meet your approbation, we doubt not that you will join us in fervent prayer that this important step may be the means of strengthening the hands of your mission here, and promoting the glory of God in the salvation of multitudes of immortal souls in these long-neglected, but interesting islands."

About this time, the connection of Mr. Chamberlain with the board was dissolved by mutual consent. He had been very useful to the cause, by his labor in the erection of buildings and his care of mission property; and, in consequence of his unremitting activity, in a tropical climate, his health had been very seriously impaired. Another consideration in favor of his return was, that several of his children were entering the period of youth when their exposure to unhealthy moral influences, from a variety of causes, would be great.

Mr. Ellis was the first missionary who preached regular sermons to the natives without an interpreter. Early in August, 1822, Mr. Bingham had attained so much command of the language, as to pray in it before the congregation. He soon afterwards began to preach directly to the natives. The mission chapel was enlarged, and more than one thousand assembled at a time, to hear the news of salvation. In the beginning of 1823, the natives began to observe the monthly concert of prayer; the exercises being in their own language. In February, two hundred persons were present. On the first Monday in January, 1822, the press was put into operation, and the first sheet of an Hawaiian spelling-book was struck off. The ceremony was attended by foreigners in port, and by some of the native chiefs. The distribution of this book gave an immediate impulse to the work of instruction. Five hundred copies were soon exhausted, and a new edition was put to press. The number of regular atten-

dants at school rapidly increased, till they amounted to about two hundred at Honolulu, sixty at Kailua, and forty or fifty at Waimea.

Females of distinction soon began to employ the pen in writing short notes to each other. Before the close of the summer of 1822, several letters were written to the chiefs of the Society islands. The rulers publicly acknowledged the sabbath, and did something to promote its observance. Several chiefs began to have morning and evening prayers in their houses. The solemnities of Christian marriage and burial were also introduced at the islands.

On the 19th of November, 1822, the first reinforcement to the mission sailed from New Haven, Conn. It consisted of the following persons: Rev. Messrs. William Richards, Charles S. Stewart, and Artemas Bishop, missionaries, with their wives; Messrs. Joseph Goodrich and James Ely, licensed preachers, with their wives; Dr. Abraham Blatchely, physician, and his wife; Mr. Levi Chamberlain, assistant missionary; Stephen Popohii, a native of the Society islands; William Kumno-oo-lah, Richard Krioulu and Koo-perü, natives of the Sandwich islands, and Betsy Stockton, a colored woman, qualified to be a teacher. The three Sandwich islanders were regarded as pious men, and some hope was entertained that the Society islander was also a Christian. The scenes which took place at the embarkation were of a highly interesting character, and served greatly to strengthen the cause of missions. After a pleasant passage, the missionaries landed at Honolulu, in Oahu, on the 27th of April, 1823. They were welcomed with great joy by the missionaries, by the king and his principal advisers. About the close of May, Messrs. Richards and Stewart removed to Lahaina, in the island Maui, where they commenced a new station. They received much encouragement from the king's mother, who resided there, and from Krimaku, his principal minister. From a joint letter of the missionaries, dated October 23, 1823, we make the following extracts:—

“We have now the pleasing prospect of putting to press, within a few days, an edition of twenty hymns, in the native language, prepared principally by Mr. Ellis, which many hundreds of the natives will be able and glad to read, so soon as the work can be put into their hands. We purpose, also, within a short period, to print both a catechism and a tract for the benefit of this people. Within two years, we hope, by the continued smiles of Providence, to have occasion for a new fount of type, and paper sufficient to print 20,000 copies of one of the Gospels. This may not, indeed, be accomplished in two years; but we wish, by the end of that period, to have the means in our possession.

“We indulge some hope that a few of these be-

nighted islanders, who first heard from our lips the inviting sound of the gospel, and who begin to read the word of salvation, have been touched by the finger of God, and have passed from death unto life; and the good seed, now scattered on the four principal islands of this group, is, we humbly trust, beginning to take root in the hearts of many more, where it will not be suffered to be lost, but, by the early and the latter rain, be made to spring up in due season, and yield a goodly and abundant harvest. Some among the precious immortals around us, born in darkness, but now beginning to be enlightened, will, doubtless, yet greet in peace the loved spirit of Obookiah at our Redeemer's feet. One of the rulers of the land, the honored mother of the king, whose heart, like Lydia's, the Lord opened to attend to the things spoken by his messengers, who publicly espoused the cause of Christ, received baptism in his name, comforted the brethren, faithfully counselled her nation, and lately died in hope of an inheritance on high, has, we believe, already found the unspeakable blessedness of eternal salvation by Jesus Christ. Kapiolanu was our friend and helper, and decidedly patronized our work; but her hopeful end, and the interesting circumstances which occurred in connection with it, while the chiefs of the nation were assembled, will doubtless tend, more conspicuously than her direct aid, to the furtherance of the gospel here, and the encouragement of our patrons at home. A short memoir, in the form of a tract, accompanied with her likeness, we hope soon to transmit to them, for their satisfaction, and the information of the public.”

“During the months of July and August, Messrs. Thurston, Bishop and Goodrich, united with Mr. Ellis, and assisted by Mr. Harwood, surveyed and explored, to some extent, all the inhabited districts of the principal island, Hawaii, and one hundred and thirty times, in the course of the tour, proclaimed the gospel of free salvation among her 85,000 inhabitants, scattered and lost, ‘like sheep having no shepherd.’ In this expedition, undertaken with the approbation of the chiefs, they enjoyed the special favor of John Adams, the governor, in the prosecution of their plans, and his decided influence in promoting their objects. He issued orders for the observance of the sabbath, and the suppression of flagrant vices, and to encourage attention to the instructions of the missionaries.”

It was concluded that Messrs. Ruggles and Goodrich should commence a new station at Waiakea, on the north-eastern coast of Hawaii; Messrs. Thurston, Bishop and Ely should recommence the station at Kailua, on Hawaii, which had been for a short time occupied by Mr. Thurston; and Mr. Chamberlain should repair to Honolulu, and also Dr. Blatchely, for the greater part of the time.

In November, 1823, Rihorihō embarked for London in an English whaler, with the design of visiting Great Britain and the United States. His principal motive was curiosity, though he doubtless entertained some vague wishes of becoming acquainted with the improvements of civilized society. It was proposed by the missionaries that Mr. Ellis should accompany him, who wished to visit England on account of the illness of his wife. But the captain of the ship refused to take Mr. Ellis, on the alleged ground that he could not accommodate so many passengers. The king took with him his favorite queen, six natives of the islands, and a Frenchman. They reached London in May, 1824. Early in July, the queen was seized with the measles, and died on the 10th. The king had the same disease, and died on the 15th. The king is described as a man of talents, of gentlemanly manners, but unhappily addicted to intemperate drinking. The age of the queen was twenty-two. Her temper was mild and conciliatory. The British government took the charge of sending home the survivors, and the remains of the king and queen. The frigate *Blonde*, lord Byron, commander, was despatched for this purpose. The following letter of Mr. Whitney, of June 24, 1825, giving an account of the arrival of lord Byron, will be read with pleasure:—

"For six months past, there has been an unusual attention to learning and religion. Most of the chiefs and many of the people are much devoted to the work.

"On the 6th of last month, the *Blonde* frigate arrived at Oahu, with the bodies of the late king and queen. The minds of the people were, in a measure, prepared for the distressing scene, having had about two months' notice of their death. Their remains were interred with many tears and much solemnity.

"On the day of the ship's arrival, the survivors, who returned from England, together with the chiefs and many people, proceeded to the church, where divine service was attended; after which, Boki, the chief who accompanied the king, called the attention of the assembly to what his majesty, the king of England, had told him: viz. 'to return to his country; to seek instruction and religion himself; and to enlighten and reform the people.'

"Advice so congenial to the minds and interests of all present, and from one whose word they consider law, could not but make a deep impression. A new impulse has been given to our work. Schools are establishing in every district of all the islands. The chiefs are taking decided measures for the suppression of vice. Our churches are crowded with attentive hearers; and I am happy to add, that an increasing

number are inquiring with solicitude, *What shall we do to be saved?*

"With the exception of Mrs. Stewart, all the members of the mission were in comfortable health three weeks ago. It was then feared that she was in danger of a decline. Mr. Stewart and family were about to visit Hawaii, in the frigate; hoping that she might receive benefit from medical advice and a short voyage. I am still alone; but Mr. Ruggles is expected in a few weeks.

"Whilst I was writing this, our governor came in, and inquired to whom I was writing. On being informed, '*Give them,*' said he, with much warmth of expression, '*my affectionate salutation. Tell them I thank them much for the good news of salvation they have sent us—that learning and religion shall be the business of my life.*' He has lately built a new church, thirty feet by ninety, which is probably the best house that ever was erected on Kauai. The week past, he has sent out a message to every chief and landholder to appear in council on the 7th of next month, when, he says, '*I shall tell them my views in regard to religion; appoint each one of them a teacher; distribute the spelling-books as far as they will go; and charge them to follow me in the good work.*' He is indeed in earnest, and, should his valuable life be spared, we have reason to believe that much good will result from his exertions."

The Rev. William Ellis and his family left the islands in September, 1824, on account of the continued illness of Mrs. Ellis, for England, by the way of the United States. He arrived at New Bedford on the 19th of March, 1825, and remained in this country till the 20th of July, very usefully employed in promoting the objects of the board. He reached London in safety, and has since become one of the secretaries of the London Missionary Society.

The prospects at Lahaina are thus described, in December, 1824:—

"We hope very soon to commence a more systematic course of instruction. But it will be much easier doing it when a few more books shall be printed. It is literally true, that hundreds have committed the books to memory, and probably will do so, faster than the mission can possibly furnish them. Indeed, our prospect of usefulness is limited by our own strength, and not by the circumstances of the people.

"We have every month new reason to pray the Lord of the harvest that he will send forth more laborers. But above all we have reason to pray—and we would wish all Christians to pray—for the influence of the Spirit, to set home the truths already known and understood. Then should we see happy days; for multitudes now know enough of the true way to

walk in it if they would. Indeed, there are but few on the Sandwich islands, who have not learned a little respecting the Christian religion."

On the 30th of May, 1824, the mission church of Honolulu was burnt. Another was immediately erected by the chiefs. Cox, a native of high rank, and governor of Honolulu, died on the 22d of March, 1824, and Taumuarii, a Christian chief, in May. On the 21st of October, 1824, Mr. Bingham finished the translation of the first chapter of Matthew.

After landing at Kailua, on the 4th of February, 1824, Mr. Ely visited Kaavaloa, sixteen miles south of Kailua, and was strongly urged by Kapiolani to form a missionary establishment there, which he concluded to do, with the advice of his brethren. It was forty-six years from the time when the great English navigator, captain Cook, fell on this very spot. After having occupied this station nearly a year, Mr. Ely thus writes:—

"Though in feeble health, I have preached regularly in the church, and we have reason to hope that the word has taken effect in the hearts of many. Our church has uniformly been crowded, and a solemn stillness has pervaded the assembly. Some of the hearers have not unfrequently called, after service, to inquire more fully respecting the word spoken, and to know how they might obtain eternal life. Family worship has been universally established, and some appear desirous of training up their household in the fear of God. Once a week an inquiry meeting has been attended, and a respectable number have been present. It has also been our practice, on Monday, to question the scholars of our school (and these comprise a good part of the people) on the subject of discourse the preceding day; and the correctness and facility of their answers show that they are not indifferent hearers of the word.

"The sabbath school has flourished beyond expectation. The children commit with great facility; and we hope that the influence which the school gives us over the children, may result in good to their souls.

"We may also speak with encouragement of the Friday prayer-meeting for females. This has been regularly attended, and its influence has been salutary. It has completely overthrown the long-established practice of the females visiting ships on an infamous errand. This practice is now in a high degree unpopular. The salutary influence of the meeting may be also seen in the improved deportment and reformed lives of those who attend."

In 1825, Mr. Stewart was compelled to leave the mission on account of the severe and long-continued illness of Mrs. Stewart. She had been for some time oppressed with extreme debility. In October, a favor-

able opportunity was afforded by captain Dale, of the English whale ship Fawn. It was with deep regret that they left these fields of labor, white already for the harvest. In England, Mr. Stewart was welcomed with great cordiality. On reaching New York, in August, 1826, Mrs. Stewart's health was much improved.

The general prosperity of the mission is thus described, on the 10th of March, 1826:—

"Much, we are persuaded, has been gained, though far less than you or your missionaries could wish. Could you, however, see more than *twenty thousand* of the islanders under the influence of Christian instruction, from books in their own language, and from the pulpit; and *as many hundreds* maintaining the duties of family and private devotion; and *many individuals*, among whom are the most distinguished persons of the nation, giving pleasing evidence of a radical change of heart, and a fitness for the fellowship of the churches;—you would not, we are persuaded, for a moment, think your operations here had been entirely in vain, even if nothing more were to be achieved. For your encouragement, you will allow us to refer you to the operations of your printing press here, as an index to what is in prospect for the 130,000 inhabitants of these islands."

"From the mission press at the Sandwich islands, there were issued, during the year 1825, or about to be issued at the close of that year, publications as follows:—

Tracts of 4 pages,	9,900 copies,	39,600 pages.
Tracts of 8 "	53,500 "	428,000 "
Tracts of 60 "	15,000 "	900,000 "
	78,400 "	1,367,600 "

"A large portion of these tracts were distributed during the year. Of the Tract No. 1, of eight pages, containing elementary lessons for spelling and reading, with select passages of Scripture, 41,000 copies were dispersed through nearly the whole extent of the islands.

"Most of the brethren, whose engagements will allow of it, are endeavoring to urge on the work of translating the Scriptures, which will shortly give ample employment for the expected new press, and meet the wishes of many thousands of the people, who seem to be hungering and thirsting for the word of God."

On the 26th of October, 1826, the schools of Lahaina were all publicly examined. There were present nineteen schools, containing nine hundred and twenty-two scholars. Of these, more than five hundred were found able to read and spell correctly in the spelling-book. In November, 1826, the whole

number of scholars amounted to one thousand four hundred; and on all the islands, to three thousand.

We have now to record an occurrence of a most painful character. It was not, by any means, the first outrage of the kind, though silence and private exposition had been generally observed by the missionaries. The following interesting remarks are made by the editor of the *Missionary Herald*:—

"It is not often, in modern times, that missionaries are in danger of martyrdom, or that their readiness to die for the cause of their Lord is brought to the test. It was eminently so, however, in the case of Mr. Richards and his wife; and their decision and composure, in that trying hour, should call forth thanksgivings to God, that his grace was sufficient for them. Better, a thousand times better, to have suffered death, than to have consented, for a moment, to the perpetration of wickedness.

"It is difficult to say when or where, since the days of primitive Christianity, the heroism of Mrs. Richards has been surpassed. When she had great reason to expect that Mr. Richards would be murdered before her eyes, and that, in a few moments, she and her infant boy would be left to the tender mercies of monsters whose hands were reeking with the blood of her husband; when there was no missionary brother or sister within a hundred miles, and no human protectors on whose timely aid any reliance could be placed; and when a single word of assent to the abrogation of a law in favor of public morality would have removed all danger;—in these circumstances, she was firm and faithful. O, if she had then failed; if she had exclaimed, 'We cannot resist this torrent of iniquity; these guilty men will have their way; let us not lose our lives in this desperate struggle, for we cannot prevail; at least save my life and the life of your child;' if, through feminine weakness, she had yielded in this manner, with what indescribable anguish would the soul of her husband have been tortured; and what could he have said, and what could he have done, in such a distracting exigency? But she was sustained. The Lord was her Protector; and the missionary cause was not tarnished.

"It is hoped that this whole transaction will long be remembered by other missionaries, and that they will all be confirmed in the determination never to yield an inch to the enemy."

We now quote from Mr. Richards's journal:—

"In our letters to you, we have frequently spoken of the kindnesses we receive from the numerous whaling ships that semi-annually visit these islands. The same kindness, from most of the ships, is still continued. It has, heretofore, been our practice to

mention the names of those who have done us favors, while we have carefully concealed the names of those who have done us injuries. The case that I am about to relate, is one of so aggravated a nature, that we think not even a name should be concealed.

"October 3. The ship *Daniel*, of London, captain Buckle, arrived, and anchored off Lahaina. The ship had no sooner anchored, than the officers and crew began to perceive the effect which Christianity is producing on the polluted islanders. A law had been passed by the chiefs, prohibiting abandoned females from visiting the ships which touch at the islands. Three ships had recruited at this place, and the law had been regarded.

"5. A little after sunset, two men from the *Daniel* called, and expressed a desire to converse with me alone. I unhesitatingly followed them to the door. They immediately introduced the subject of the new law; and said the law was an improper one, and that I was the means of its being passed. I entirely disclaimed having any thing to do in enacting this or any other law of the nation, except that, to the best of my ability, publicly and privately, I inculcated on the chiefs and on the people the principles of the Scriptures, among which I, of course, included the seventh commandment. They said I could, if I pleased, procure a repeal of the law. I replied that I could do it in no other way than by telling the chiefs that the law was inconsistent with the law of God, and that God would be angry with them if they kept this law in force. I then appealed to them, whether, in speaking thus to the chiefs, I should be speaking the truth, or acting in the character of a Christian missionary. A full half hour was spent in conversation, during which time, I had some reason to believe, a good impression was made on their minds. They had just left the yard, and I had taken my seat at the table, when several more entered the yard, and one called at the window to know whether he might enter the house. I opened the door; but the language of those who remained without was such as I should expect from a determined mob. The man who entered the house immediately demanded the repeal of the law, at the same time uttering the severest threats. I conversed with him much as I had done with the other two, but not with so good effect. I tried to reason, but it was in vain. During the conversation, he threatened, at one moment, my property, then my house, then my life, and last, the lives of all my family. I told him distinctly, that there was only one course for me to pursue, and that I had already mentioned; that we left our country to devote our lives, whether longer or shorter, to the salvation of the heathen; that we hoped we were equally prepared for life or death, and should, therefore, throw

our breasts open to their knives, rather than retrace a single step we had taken.

"Mrs. Richards, who had thus far listened to our conversation, then said to them, 'I am feeble, and have none to look to for protection but my husband and my God. I might hope that, in my helpless situation, I should have the compassion of all who are from a Christian country. But if you are without compassion, or if it can be exercised only in the way you propose, then I wish you all to understand that I am ready to share the fate of my husband, and will by no means consent to live upon the terms you offer.' The adamant seemed a little softened. He said he should have nothing to do in any abuse, but he thought we had better look out for others. As he was about to leave the house, we earnestly entreated that he and his shipmates would have compassion on themselves, even though they had none on us, and that they would conduct in such a manner, that they could justify themselves before that tribunal to which we appealed, and before which they must surely be brought.

"During the whole of this time, the company without were uttering the most horrid oaths and threats; but after the man left the house, they all left the yard. One more came during the evening; but we did not admit him to the house. We employed several men to watch through the night; but sleep forsook our eyes.

"Thursday, 6th, two men, in a state of intoxication, came to the gate, and talked in the most insulting manner. The natives prevented their entering the yard. I informed the officers of the American ships, who were present, what threats had been made; but it was a subject in which they felt no interest. I then addressed a letter to captain Buckle, stating what had taken place, and requesting him to call and see me, as it was improper for me to leave my house to call on him. He did not call, but wrote, in reply, that all his men were on shore, with a determination not to go off to the ship until they obtained females to accompany them. He, therefore, gave it as his opinion, that I had better give my assent; after which, he assured me, all would be peace and quietness. All hope of receiving any protection from the captain was now at an end: indeed, I had, previously, but little ground for hope, for he had already a mistress on board, who had accompanied him a six months' voyage. She had been one of our most promising pupils, but, last March, was sold by Wahine Pio, her chief, for one hundred and sixty dollars. She was so unwilling to accompany him, that, after she was taken on board, three different messengers came to me, at her request, earnestly entreating that I would use my influence to procure her release. The law on the subject was not

then passed, and there was no chief of sufficient authority in Lahaina to whom I could apply. She was, therefore, compelled to go, notwithstanding all her entreaties.

"On Friday morning, I rose earlier than usual, and walked out in the yard, but had scarcely reached the gate, when I saw a company of sixteen men approaching the house. They passed by without calling. The path being so narrow that they were compelled to walk single file, every individual, as he passed, uttered some deadly threat, accompanied with awful oaths and gestures. The whole appearance of the men was such as plainly told us that they were ripe for the blackest crime. This company returned to the ship; but, about nine o'clock, a boat was seen approaching the shore, full of men, and having what the natives call a black ensign. The trees in front of the house obstructed the sight, so that I could not see the boat; but as soon as it reached the land, about fifteen or twenty men were seen approaching our house, some of them armed with knives, and one, or more, with pistols. As they approached the gate, one of our small guard stepped up, shut it, and attempted to hold it. The foremost of the mob came up and ordered it to be opened, but was not obeyed; at which he drew a knife, and made a thrust at the guard: he started back, and thus avoided the thrust. The sailor then attempted to enter, but the gate being again closed upon him, he made a second thrust; but the gate received the knife, which entered the wood more than an inch. The guard, being only four or five in number, and they unarmed, were then obliged to retreat.

"I had witnessed this at the window; but, seeing the guard retreat, I retired to the back part of the house, where I could have a better opportunity to defend myself, in case the house should be broken in. One of the mob came up to the window, and asked, 'Where is the — missionary?' No answer was given; but the man stood looking and threatening; during which time, the natives were collecting from every quarter, with stones and clubs; and before the sailor had left the window, not less than thirty natives had entered the house at the back door. The mob then retired, without offering any further violence. Through the day, however, and the first part of the night, we were constantly disturbed by sailors, who were skulking about the yard, and frequently coming to the door with professions of friendship, and earnestly entreating to be admitted to our house. As soon as the mob retired, the chiefs increased the number of the guard, and also gave them weapons, which they had before refused to do. On Saturday, all was still, excepting that reports were every where in circulation, that on Sunday the whole crew were going to make an united

attack upon us. We knew not what to do. The health of Mrs. Richards had been such, that, for three months, she had been unable to attend public worship. The church was near half a mile from our house; and to leave Mrs. Richards alone, during worship, appeared unsafe and improper. I therefore mentioned to the chiefs on Saturday evening, that worship would be conducted under the kou trees in my own yard. The morning dawned, and among the natives, all was as still and quiet as a New England sabbath. We could not bear the thought, that, on that day, the church must be deserted. Instead of being worn down with anxiety, Mrs. Richards exhibited much more than her usual strength and firmness. She had been entirely deprived of rest for four successive nights, and had not, for many months, been able to walk away from our door; but early on this morning, she proposed to accompany me to the house of worship. I immediately gave orders counter to those I had given the evening before. The bell was rung, and the people assembled in their customary place, and in their usual numbers. Having committed our house to the care of the guards, and ourselves to the care of an almighty Protector, Mrs. Richards and myself repaired to the church. We saw sailors in every direction, but did not receive the slightest insult from any individual. Whether the men were deterred by their fear of the natives, or more directly by that power which secretly, but constantly, controls the heart, we are unable to say. The day was so quiet, that at night we were relieved from much of our anxiety, and retired to rest at an earlier hour than usual. We had just fallen into a quiet sleep, when Mr. Stewart arrived. One of our guard heard him at the door, and immediately called out to know who was there. The answer was, Mr. Stewart. The guard was suspicious, and therefore took a lamp, and raised a window a little, pointed out his musket, and then ordered Mr. Stewart to come to the window, that he might see him. As soon as he saw who he was, he opened the door. After this, we received no more threats or insults. Captain Buckle and his men, however, seemed determined that the law should be repealed, and frequently went to the chiefs on the subject. They said, that they were never in so religious a place before in all their lives. But, after all their efforts, they could not procure the repeal of the law; nor could they procure a single female to carry with them to the ship.

"After this, a considerable number of American whalers visited us, and were as polite and kind as usual. By them we learned, that captain Buckle encouraged his men in all that they did, and even went so far as to promise them arms, in case they needed them, in the accomplishment of their object.

"The appearance of the people, during this commotion, was far better than could be expected under such circumstances. In the midst of the danger, the princess sent to know if we would take passage with her in a double canoe for Morokai. When she found that we preferred staying in Lahaina, she despatched a man after our babe, saying she would take care of him in the fort, where no evil could befall him. Whenever I walked out, if the natives saw a foreigner, even at a distance, they at once collected around me, and threw themselves into a posture of defence.

"There has never been a period in our lives, on which we had more occasion to look back with gratitude to our heavenly Benefactor, than the one of which I have now been speaking. Not a hair of our heads has ever yet been injured. We have never yet felt forsaken or alone. We have never yet wished ourselves out of this field of labor, and toil, and persecution; but we have wished, and longed, and prayed, for one associate, who would help us when we are feeble, advise us when in doubt, hold up our hands when we faint; who would teach the people when we are away, take care of us when we are sick, help to guard us when we are assaulted, go with us to the throne of grace; and, in fine, share with us all our toils, all our sorrows, and all our joys. The value of such associates we have learned by happy experience; and we have also learned what it is to be without them."

In the early part of 1827, Mr. and Mrs. Loomis returned to this country, partly that Mr. Loomis might superintend the printing of a portion of the New Testament in Hawaiian, but principally on account of his ill health. Dr. Blatchely also felt compelled to leave the mission on account of long-continued ill health.

On the 14th of January, 1826, the United States' armed schooner Dolphin, lieutenant John Percival, arrived at Honolulu, and remained there about four months. The whole stay of the ship was very unfavorable to the interests of religion and morality, and exceedingly odious and oppressive to the natives. A law had been in operation three months before the arrival of the Dolphin, forbidding native females from repairing on board the ships, and had thus far proved effectual. For seven weeks after that arrival, the incessant efforts to procure a repeal of the law were resisted. At length, some of the chiefs, wearied by importunity, and terrified by threats, gave a kind of indirect permission. Accordingly a considerable number of females repaired on board. The flood-gates of immorality were opened, and a deluge of pollution could not be prevented. Other disgraceful attempts on the virtue of the islanders were made in rapid

succession. One of them is thus described in a despatch of Hoāpiri, governor of Maui, to Kaahumanu, the queen regent of the islands. Kaahumanu was admitted to the church in December, 1825, and was baptized by the name of Elizabeth.

"Lahaina, October 24, 1827.

"Love to you, Elizabeth Kaahumanu.

"This is the word which I have to declare to you. We have recently been in difficulty; we here of Maui. No one else is involved; I alone. It was my own personal resolution.

"This is the ground of the difficulty which you are to consider—a strict regard to God; because you and we had said, the women must not go on board the ships for the purposes of prostitution. I have strictly observed this word of ours.

"There have recently gone off secretly several women for purposes of lewdness, Nakoko and Mikabako, and others whose names I do not know. When I heard by the people, that the ship had got possession of the women, then I requested the commander of the ship, captain Clark, to return to me the women. He would not consent:—he ridiculed what I said.

"That day passed; next morning I urged him again; three times I insisted on it.

"He said to me, 'Your efforts are vain. It is not right. It is not thus in Great Britain. It is not right for you to withhold women from Englishmen. Do not keep back the women that go in the bad way; otherwise a man-of-war will come and destroy you all.'

"Then I replied, 'I do not at all regard what you have said. There is but one thing that is right in my view—that you send me back the women:—but understand, if you do not return them, I shall detain you here on shore, till we get the women. Then you may go to the ship.'

"My requirement was not at all complied with.

"Then I sent men to take the boat. The boat was detained by me; and the foreigner was detained by me, here on shore.

"He said to me, 'This place will be full of ships; and Maui shall be free from *tabu*, or entirely burnt, so that not a cluster of houses shall be left. My ship is ready to fire upon you this night.'

"I replied, 'If the guns of your ship fire, I will take care of you. You and I and my chief will go together to another place. If your men fire from the ship, we, the people of the island, will remain quiet; but if the people of the ship land here on shore to fight us, then my people will fight them. You and I will sit still, and let your people and mine do the fighting. I will take care of you. If you do not give me back the women, you and I will dwell here on

shore, and you shall not return to your vessel. I have but one desire, and that is the return hither of the women.' I ended.

"We continued together from the early to the latter part of the evening, when the cannon of the ship were fired.

"Mr. Richards had come to me, saying, 'I have come to promote reconciliation, out of love to you and out of love to them.' Mr. Richards inquired of me, 'What is your design?' I replied, 'My only design is, that the women be returned.' We were persuaded to yield by Mr. Richards. I therefore sent back the foreigner; but did not obtain the women.

"These are my thoughts concerning the recent doing in this place belonging to your king. It is nearly right perhaps, it is nearly wrong perhaps. He said to me, 'I shall sail to Cahu. Boki and the consul will come and fight us.'

"Where are you? Look out well for Nakoko and those with her, and if you can get them, send them back here to Maui; and if the vessel does not anchor, then give directions to Pelekaluhi. It is ended. Love to you all.

"HOAPIRI."

By saying that he should take care of captain Clark, he means that he should put him in a place of safety.

A visit of captain Thomas A. P. Jones, in the United States' ship Peacock, in December, 1826, was attended with very favorable results. When about to leave the islands, he wrote an affectionate farewell letter to the missionaries, in which he bears testimony to the good effect of missionary labors, both at the Society and Sandwich islands. We select the following statements from a joint letter of the missionaries, written in October, 1826:—

"Since our last general meeting, in June, 1825, our spelling-book, which is in the form of a small tract, has been revised, and 22,000 copies printed since its revision; making the whole number of that little tract, or first book for our schools, 63,000 copies. Of the tract No. 2, 7,000 copies have been printed within the same period; of No. 3, original compositions of the chiefs, 3,000 copies; of the Good Samaritan, 500 copies; also a new edition of hymns, of 10,000 copies. The whole number of copies printed since our meeting in June, 1825, is 74,000.

"It is with thanksgiving to God we declare, that wherever the gospel is proclaimed among the people, listening crowds attend with apparent interest and becoming seriousness; and we cannot but hope, that some among them truly relish the sincere milk of the word, and by the aid of the Spirit are made to grow thereby.

"Thomas Hopu, John Honorii, Richard Karaiulu, Stephen Pupuhi, Robert Kaia, Taa, Kakikona, Petero Kaomi, Bartimea Lalani, and a considerable number of others, have been employed to conduct conference and prayer-meetings among the people at different places, and have, it is believed, been useful in that, as well as in teaching or superintending schools at the different stations.

"Schools have been established in every district throughout the whole group of islands; and so rapid has been the increase of the number of schools, and of learners, that we have not been able to keep an exact register of them all. From what have been registered, and from the number of the books distributed where a register has not yet been made, we estimate the present number belonging to the schools at about 25,000. For the instruction of these, not less than four hundred native teachers are employed, who, being able to read and write themselves, and apparently well disposed, are thought to be in no small degree useful to those under their charge.

"Probably not less than one hundred others, who call themselves teachers, but ill deserve the name, have, without consulting us, been employed by petty chiefs or land-holders to teach their people. Their places, however, will, we hope, be supplied as soon as competent teachers can be found for the purpose."

The following very interesting extracts from a communication of Mr. Bingham, of December 15, 1827, will be read with pleasure. They relate to a social visit of the chiefs of the islands, at the invitation of Mrs. Bingham and Mrs. Richards.

"Toward evening, all came that were invited, except Boki and his wife; and to this interesting group we should have been happy to have introduced you, or any of our Christian friends; and I doubt not you would have been highly gratified with the interview. You would have seen the regent, once the haughty *Kaahumanu*, now condescending, and kind, and grateful to the Christian teachers; with her two royal sisters, *Kalakua* and *Piia*, all members of the church, bearing the Christian names of Elizabeth, Maria and Lydia, and all endeavoring, as we believe, to copy the virtues of those Scripture characters, exerting a great influence over the people in favor of reformation, and rejoicing in the mercy of God in giving them the gospel. You would have seen the pleasing youths, the king and his sister, rising rapidly to maturity, both possessing vivacity, and exhibiting kindness towards us; the latter a member of our church, and a great comfort to the serious party, and the former as far advanced in the rudiments of learning as most of our native teachers, and, we believe, disposed to aid decidedly the cause of the mission. You would have

seen *Kuakini*, the governor of Hawaii, dignified, sociable and friendly, who has built a church at Kailua, which probably cost as many days' work as any church in America, and who has for some time been diligently assisting in translating the Gospels, and in teaching a class in the rudiments of arithmetic. He has recently advised *Kaahumanu* to have laws established, written and published. *Naihe* you would have met, a decided friend, of similar rank, and his wife, *Kapiolani*, who, perhaps, is second to none in improved manners and Christian character. You would have seen the solid *Hoapiri*, of the same rank, the governor of Maui, recently propounded to the church, the most fearless of all in resisting foreign encroachments, and foremost of all to suppress the vices which derive so much support from abroad. Another of the old phalanx of *Tamehameha* would have attracted your notice—*Kaikioeva*, now governor of Tauai, who seems desirous to be instructed and to promote our cause; and his wife *Keaweamahi*, also, who, as you know, is a respected member of our church, admitted at Tauai. You would have seen, also, the late queen of Tauai, *Deborah Kapule*, and her husband, *Simeon Kaiu*, whom we regard as promising Christians. They recently presented their infant son to the Lord in baptism, whom they called *Josiah Tamuarui*, out of respect to the characters of those two men.

"You would have seen *Kekauluohi*, *Kinau* and *Kekauonohi*, the three surviving women who were, on our arrival, wives of *Rihorihohi*. The former has, for five years, lived regularly with another husband, gives evidence of piety, and was, last sabbath, propounded for admission to our church. *Kinau*, who has recently married *Kekuanaoa*, who accompanied the king to England, now appears friendly, but not pious; her husband, whom you would also have seen, is like her in those respects, and is commander of a small standing force, of two or three hundred men, at this place. *Kekauonohi* has, for about four years, lived single, appears to be a cordial and decided friend of the mission, and is now talked of as a suitable wife for the young king. There is little disparity in their age and rank.

"Three interesting young chiefs, *Laanui*, *Keliiahonui* and *Kanaina*, of pleasing manners and hopeful piety, would also have engaged your attention among the happy guests. *Laanui*, the husband of *Piia*, or *Lydia Namahana*, by his correct behavior for more than five years, has given us much satisfaction. He is, you know, a member of our church. He is a good assistant in the work of translation. We consult him, and others of his standing, with more advantage than any of the youths who have been instructed in foreign schools.

"*Keliiahonui*, the son of *Taumuarii*, you doubtless know, is also a member of the church, and exerts, we hope, a good influence. He travelled round Hawaii, a year ago, exhorting the people to obey the word of God and the voice of the chiefs. He has had an oversight of several schools, and been employed considerably, and with success, in teaching. He lives single, keeps a regular diary, and is foremost of his countrymen in the art of singing in our mode. *Kanaina*, the husband of *Kekauluohi*, often assists in conducting conference meetings, and is very desirous to be admitted to the church. Though we hope to admit him before a great while, yet we think some longer trial advisable. *Joseph Leleiohoku*, the sprightly little son of *Karaimoku*, the late regent, and *Kamanele*, the young daughter of governor *Kuakini*, were also present. We might have invited nearly as large a number of others of the third and fourth grade of chiefs, who exhibit similar marks of improvement, and who appear to be truly friendly to the cause of the gospel, and whose presence would have added to your pleasure, had we room and means and strength to accommodate so many at one time.

"But look, for a few moments, at the present group:—twenty-one chiefs of the Sandwich islands mingling in friendly, courteous and Christian conversation with seven of the mission family, whom you have employed among them. Contemplate their former and their present habits, their former and their present hopes. They have laid aside their vices and excesses, and their love of noise and war. You see every one decently dressed in our own style. Instead of the roaring *hura*, you hear them join us in a song of Zion:

"Kindred in Christ, for his dear sake,
A hearty welcome here receive."

"Listen, and you will not only hear the expressions of gratitude to us and to God for the privileges they now enjoy, but you will hear these old warriors lamenting that their former kings, their fathers, and their companions in arms, had been slain in battle, or carried off by the hand of time, before the blessed gospel of Christ had been proclaimed on these benighted shores. Your heart would have glowed with devout gratitude to God for the evidence that, while our simple food was passing round the social circle for their present gratification, the minds of some of these children of pagans enjoyed a feast of better things; and your thoughts, no doubt, like ours, would have glanced at a happier meeting of the friends of God in the world of glory. When our thanks were returned at the close of our humble repast, though you might not have been familiar with the language, you would have lifted up your heart in thankfulness

for what had already appeared as the fruits of your efforts here, and for the prospect of still greater things than these."

On the 3d of November, 1827, the following persons, constituting the second reinforcement, embarked at Boston, in the ship *Parthian*, bound directly to the Sandwich islands:—Rev. Messrs. Lorrin Andrews, Jonathan S. Green, Peter J. Gulick and Ephraim W. Clark, missionaries, with their wives; Dr. Gerrit P. Judd, physician, and Mrs. Judd; Mr. Stephen Shepard, printer, and Mrs. Shepard; Misses Maria C. Ogden, Delia Stone, Mary Ward and Maria Patten, assistant missionaries; and four natives of the island. They arrived at Honolulu on the last day of March following.

The following extracts of a general letter of the mission, dated Honolulu, Oahu, June 12, 1828, will furnish some interesting particulars:—

"Another interesting era in the history of this mission demands our united gratitude to the Giver of all good. The ship *Parthian*, freighted with the best offerings of the churches, abundant proofs of the energy and kindness of the board, numerous tokens of affection from personal friends, and twenty missionary passengers, arrived at this port on the 30th of March last, one hundred and forty-seven days from Boston, to the mutual joy of those who were toiling and fainting in the field, and of those sent to their support, who, with fresh life and courage, were now allowed to lift up their eyes and gaze on this whitening harvest, the destined field of their future labors. Conceive, if you can, the emotions that filled the bosoms of the remaining pioneers of the mission, and of the first reinforcement, and of our newly-arrived brethren, when each hastened to join right hands in the eager grasp of Christian fellowship and missionary friendship, and every heart adopted the language of the blessed salutation of the Saviour to his disciples, '*All hail!*'—when each inquired of the other's welfare, and of Zion's prosperity, and offered up thanksgiving to him who rules as King of Zion, and rejoiced in the proofs he is giving that he will never forget her.

"Had you been one of the happy circle, when the members of the mission were assembling from different stations on the interesting occasion; had you witnessed the mutual gratulations and solemn pledges, given and received, in entering jointly upon our arduous enterprise,—how richly would you have participated in our joy, while you heard from one party the language of David in the wilderness to a reinforcement, '*If ye be come peaceably unto me to help me, mine heart shall be knit unto you,*' and from the other, the reply of Amasai, the chief of the captains, '*Thine are we, David, and on thy side, thou son of Jesse;*

peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee.

"Nor would you have been less interested, or affected, by the reception of the reinforcement by the rulers and people who attend on the instruction of the missionaries. Many have expressed their joy and gratitude for this token of the loving kindness of God towards them; have hailed the new teachers as their kindred, and given them their cordial salutation; and, in not a few instances, presented a proof of their gratitude and friendship, by bringing or sending some of the productions of the country, or the fruits of their own labor.

"Kaahumanu, who was the only person of high rank, at this port, when the Parthian came into the roads, was early apprized of the arrival of the missionaries, sent her kind *aloha* to them, invited them on shore, and, when they were presented to her, gave them an affectionate welcome; such, indeed, as might be expected from a Christian ruler, in such circumstances. She came with them to the mission-house, and joined in the prayers and thanksgivings which the occasion called forth."

"The chiefs and missionaries repaired together to the chapel, where the congregation was assembling for the weekly lecture. Public thanksgivings and supplications were offered on the occasion, and a sermon was delivered, in the native language, from the sweet words of inspired song:—*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation!*" After this service, the governor and his wife joined the family in a social cup of tea.

"On the 9th of April, the missionary packet was sent to the windward islands, to facilitate the assembling of a general meeting at this place. Mr. Gulick availed himself of this opportunity to visit the windward stations. By him, a letter, announcing the arrival of the reinforcement, was forwarded to the young king, who had sailed, a little before, to visit Maui, and different parts of Hawaii."

"Your letters to the king, to Kaahumanu, and to Adams and Boki, appear to afford them no small gratification; and we hope the correspondence may be continued, as an important means of promoting the cause here."

"On the sabbath following, April 27th, just five years from the arrival of the first reinforcement, the sixteen members of the second reinforcement, and the four native youths, who accompanied them, became members of the Sandwich island church, by publicly subscribing its constitution. The church now consisted of about eighty members; that is, thirty-two Ameri-

cans, and fifty natives, scattered through the islands, at the different stations.

"A large proportion of the whole now sat down joyfully together at the Lord's table, to celebrate the dying love of Him who purchased the heathen with his own precious blood, and to renew our covenant to devote ourselves to his service in bringing to his house and to his kingdom the sons and daughters whom he has redeemed. It was a day of peculiar interest to us all. With what joy would Karaimoku and our dear Mrs. Bishop have hailed this day, had they been spared to witness it! How would the veteran, who, in the end of his warlike career, surrendered to the cross and enlisted in the service of Christ, and the youthful heroine, who in the same service found an early grave, as the first missionary whose bones have taken possession of this land of promise, have exulted in the cheering prospects opened by this accession to the little missionary church, the light and hope, the guide and refuge, of the wandering and returning exiles in these islands of the sea! We ourselves would *thank God and take courage*; and we would call on our souls to bless the Lord, not only for his favors to us, but for the evidence, that those who were called from their labor to their rest before these helpers could arrive, are happier than we, or than the most favored of God's people on earth.

"Never, perhaps, since the divine commission of our Saviour, '*Go ye into all the world, and preach the gospel to every creature*,' was given to his followers, have missionaries reached the scene of their labors more opportunely, or entered on their work under circumstances more auspicious. The field is fully open, and sufficiently wide, to give scope for all their energies. The heads of the nation, and more than twenty subordinate chiefs, welcome their arrival; and not one appears to oppose their settlement.

"Six large congregations, including at least twelve thousand souls, are ready to receive their regular ministrations; four hundred and forty native school-teachers, incompetent indeed, are expecting to be taught by them more perfectly the way of Christ; the same number of schools, estimated at 26,000 pupils, are waiting for the instructions which missionaries are expected to give, and a population of 100,000, yet unorganized, waiting for the means of competent instruction in the rudiments of learning, and the doctrines and duties of the gospel; while the little band already in the field, and ready to faint under accumulating labors, are anxiously looking for aid to urge forward the system of means just coming into operation, for enlightening the people, for translating and publishing the Bible, and daily proclaiming its doctrines."

"By the vote of the meeting, Mr. Andrews is located at Lahaina, where he has since taken up his residence; Mr. Clark at Honolulu, with special reference to his devoting a part of his time and labors to promote the spiritual good of the foreign residents and seamen; Mr. Gulick at Tauai, whither he is now gone on a visit. Mr. Green is held in reserve for another service, and is designated as an agent to explore some part of the north-west coast of America, particularly the region of the Columbia river, with a view to future missionary operations there. While waiting for a favorable opportunity to undertake that service, he will render assistance at any of the stations, where he can most advantageously employ his time and talents. Dr. Judd will remain at Honolulu, as the most central post for the physician, and dispensary, in reference to the mission families, foreigners, and shipping; and Mr. Shepard at the same place, at which both presses are at present located; as he can about as well superintend two presses as one, and as it is thought better to enlarge our present printing establishment than to divide our means to make another, at least until our means shall be greatly increased.

"The location of the unmarried ladies was referred to the sisters of the mission family; and, for the present, Miss Stone is in the family of Mr. Thurston, Miss Patten in that of Mr. Richards, Miss Ward is with Mrs. Bingham, and Miss Ogden with Mrs. Gulick."

On the 21st of February, 1823, Mrs. Bishop, as before stated, wife of the Rev. Artemas Bishop, died at Kailua, after an illness of six months. She was a woman of many excellent qualities, all of which were consecrated to the service of her Saviour. The following letter of Mr. Bishop, dated June 3d, 1828, shows that her death was not in vain:—

"Since March, the state of religion at Kailua has been increasingly interesting. Our houses have continued to be thronged daily with inquirers, from morning till bed-time; and every day has usually brought with it several who have newly turned to the Lord, and for the first time visited us, to declare their purpose of seeking the way of salvation. I would here enter into a detailed account of what the Lord is doing for us; but as it would be agreeable to unite with my associate in this pleasing duty, I will defer it till after my return to Kailua, and confine myself at present to giving some general notices.

"The first indications of a special attention to religion were apparent early last winter, while I was with my family at this place. Even before I left Kailua, in October, the subject of religion was engaging the attention of several; and those who had given us pleasing hopes of being near to the kingdom

of heaven, became much awakened; and some few, who had been under our particular instruction, were making the great inquiry after the way of salvation. Upon my return, in January, I found a pleasing accession to the number of those who were wont to visit us for religious instruction, and an universal solemnity and earnestness in their attention. But the domestic affliction, through which we were then passing, engrossed our principal attention; and even those who were inquiring the way to life, seemed, for the time, to suspend their anxieties for themselves, and join in the general concern, felt by all classes, for the crisis of the affliction laid upon their beloved teacher, Mrs. Bishop.

"But immediately after her death, the excitement was again enkindled with new vigor. The loss of one endeared to them by four years of unremitting attention to their spiritual and temporal improvement; the recollection of many, that they had long neglected her instructions and admonitions, that she was taken from them, and above all, the parting advice she bequeathed to them, as the pledge of her sincerity and affection,—aroused them at once to a sense of their condition. The thought that her dying prayers were offered for them, that they might meet her again in heaven, was a more powerful appeal to their hearts than all persuasion. It was an argument fully adapted, in all its force, to their understandings, and convinced them that she, at least, believed fully the things she taught, and intrusted her eternal destiny to the issue of their truth. Accordingly, great numbers have mentioned the circumstances of her death as a principal reason why their minds were aroused to feel the importance of religion. This has been a great source of consolation to me, under the afflictive dispensation, which has removed from my sight the dearest object of earthly attachment, and reduced my children to an early orphanage. I have not dared to repine at my lot, since the glory of God has so evidently been promoted by the event. He has enabled me, for the most part, to preserve a thankful frame of mind, and a disposition to praise and rejoice in Him, for the glory that has thereby accrued to his name.

"The number of inquirers, when I left home in April last, was judged to be not less than two hundred, including those who give satisfactory evidence of a saving change. Mr. Thurston writes to me, that the work is still going on with great power, and is extending itself to the neighboring villages. A striking trait of this revival is a deep sense of sinfulness, and a conviction of their lost and helpless condition, and of the necessity of divine aid to deliver them from the dominion of sin. There is nothing speculative in the nature of their convictions: their transgressions have

been too many and palpable to make it a matter of difficulty to search them out. With great ingenuousness they confess themselves to have been murderers, adulterers, sorcerers, thieves, liars, drunkards, and addicted to all the vices attendant upon these. Nor has there been an exception to the character here described, where the person has arrived at mature age; so universally prevalent was the state of depraved morals among them. There was 'none good, no not one;' none that had resisted the torrent of corruptions which bore along the aged and the young, the male and female, down the broad road to death. They have no motive for concealing from us any longer the extent and enormity of their former sins; and they appear now to have forsaken them, and to be walking in newness of life."

The following additional statements were made at the close of the year:—

"The prominent features of the late religious attention at Kailua, were a deep sense of sinfulness, of danger, and of inability, on the part of the inquirer himself, to subdue the evil propensities of the heart, or effect any good thing. To persons of this class our instructions have been simple, and confined principally to an explanation of the nature and necessity of repentance and faith, together with an entire dependence on the aids of the Holy Spirit, as the only means of escaping from the power and dominion of sin. We have carefully avoided all abstruse speculations, and questions engendering strife, and as nearly as possible conveyed instruction to them in the words of holy writ. The pure word of God carries with it an authority and conviction which no merely human sanctions could equal. In this important sense we have seen it to be quick and powerful, and sharper than any two-edged sword, subduing the stoutest and most obdurate hearts to the influence of the gospel.

"During the progress of the revival, we have been made acquainted with many important facts respecting the former state of morals among this people, which, though we were aware they once existed to an alarming extent, yet we never before so fully learned the universal depravity that prevailed, with scarcely a single exception, among persons of every condition. Of those who have now come out from the world, and renounced the vices to which they were habituated, we learn by their own account of themselves, that they once were drunkards and liars, thieves, murderers and adulterers, husbands and wives being jealous of one another, separating and taking others in their stead, seldom living with each other but a short time, when the same scenes would be again acted over. In short, they followed the evil inclinations of their corrupt hearts, without restraint of conscience or fear of

shame. A detail of the vices once practised by them would be too shocking to relate. Such were those once of whom we have been speaking; but now they are washed by the blood of Christ, they are sanctified by the Spirit of our God. Mutual love and confidence towards each other have succeeded to hatred and disgust. The furious savage has become the humble follower of the Lamb. The dishonest, the brutalized, the libidinous son of earth has now become the peaceful citizen, and the zealous promoter of order, sobriety, and Christian morality."

"On sabbath, the 9th of March last, the first fruits of our labors here were gathered into the church. It was a novel and interesting scene to the people of this and the neighboring villages. Six persons, two men and four women, came forward, and, in the presence of a large concourse of people, solemnly avowed their belief in the articles of Christian faith, took upon themselves the vows of the covenant, and were baptized; after which the Lord's supper was administered. It was a day of deep interest to all the young converts. They afterwards came to us, and, in an unaffected and feeling manner, declared that they had in spirit partaken with us of the sacred emblems of our Lord's body and blood. Nor to these alone was it a day of power. Many who had before remained undecided became from this time determined to seek the Lord, and have since become hopefully new creatures.

"In August last, twenty persons, twelve men and eight women, were propounded, but, owing to the absence of one of us to another station, were not admitted to the church until the last sabbath in November. This, too, was a season of solemn interest, like the former. Many of the candidates were persons of distinction and influence, among whom was Keoua, the wife of governor Adams, and a chief of the first rank in the islands. Our church now consists of twenty-six native members, all of whom have given for a full year, and many of them much longer, a satisfactory evidence of piety, and have walked worthily in their profession. It would be pleasing to us to give you some biographical sketches of these persons, were it practicable; but the difficulty of collecting interesting facts, concerning persons in their simple and unimproved condition of life, would prevent us in most cases, were there no other objection. Our unwillingness, also, to make public the character of any in their first setting out in the divine life, while their continuance in the same remains in uncertainty, must prevent us for the present."

Mr. Ely, who commenced the station at Kaavaloa, in Hawaii, in February, 1824, and who labored there for nearly five years with commendable diligence and

great success, was compelled, on account of a severe illness of himself and his wife, to retire from the mission, in October, 1828. Mr. Ruggles took the place of Mr. Ely. The following interesting facts are communicated in a letter from Messrs. Thurston and Bishop, dated October, 1829. They relate to Kaavaloa and Kailua.

"There has not been a day nor an evening, except Saturday evenings, dedicated to preparation for the sabbath, in which we have been free from the calls of the natives, who visit us for religious conversation. It is in vain that we sigh for retirement, or a temporary release from the constant succession of visitors. Their earnest application for instruction in the principles of religion, and advice for their daily practice, has almost wholly taken from us that time which we were once accustomed to call our own, and which we were wont to devote to the purposes of mental improvement, and in corresponding with our absent friends.

"As nearly as we recollect, it was in February of last winter, that appearances of a special attention to religion were visible at Kaavaloa. Mrs. Ruggles was at the time alone, and Mr. Ruggles on a tour of examination of the schools, when, without any known cause, her house became crowded with anxious inquirers, principally from the neighboring villages. On the sabbath following, when one of us was present, at the close of a solemn day, we were visited by not less than two hundred individuals, who came to make the great inquiry, 'What shall we do?—We have long lived in sin—we have slighted the instructions of our teachers—our hearts have not consented to God's word—we are full of fear lest we be forever lost. We now come to our teachers as to a father, to ask, How shall we obtain salvation?' Kapiolani and others present shed tears of joy, while directing them to the Saviour of sinners.

"The meeting on Fridays for the females who profess to have embraced the instructions of the missionaries, now amounts to upwards of eight hundred members, and the meeting on Saturday evening, composed of the church and such as are hopefully pious, candidates for church membership, consists of between fifty and sixty, and continual additions are making to the number.

"The chiefs are about to commence collecting materials for a large and durable building for public worship, in which they will be assisted by the people; and it is expected to be completed in the course of the ensuing year. The long-continued drought on this side of the island has hitherto prevented the undertaking.

"On the whole, there is no place in this land, where the prospect of laboring with success is to our eyes more inviting than at Kaavaloa; though the pe-

culiar location of the place—under a high precipice, and on a bed of lava heated by the sun, over which the sea breeze passes—renders the heat very oppressive in the summer."

"Among the number of those who have given pleasing evidence of a gracious change during the past year, and who will be admitted to the church at the next communion season, is Kuakini, governor of Hawaii. He is the last of his family who have now taken up their cross; but we devoutly hope and pray that he may not be the least in the kingdom of heaven. The evidence he gives of being a new creature, is as satisfactory as the nature of such evidence can be. It is no other than, from being indifferent, he has become our warm friend, and from a besotted sceptic he has become a devout, a moral, and we trust a pious man. He has long been the subject of many prayers from the whole church in the islands, and has at various times been under much concern of mind. His knowledge of the English language has, however, been a snare to him, as it has continually exposed his mind to the attacks of certain foreigners, who have left no means untried to prejudice his mind against Christianity, and to corrupt his morals. He has for several years diligently read his English Bible, in order to discover the truth, and has long been familiar with the historical parts. He now discards his infidelity, and professes his full belief in the doctrines and precepts of Christianity, as his hope of salvation. May he prove a blessing to the church and his generation. Two weeks since, on the sabbath before his departure to Oahu to visit his sister Piia, he arose, after the morning sermon, and addressed his people in a pious and affectionate manner, exhorting them to turn from their sins and follies, and give themselves up to Christ. 'As for myself,' said he, 'I have resolved to serve the Lord, and to seek for the salvation of my soul through Jesus Christ. As he has given himself up a sacrifice for our sins, so,' said he, in allusion to the text of that morning, 'do ye present your bodies a living sacrifice holy and acceptable unto God, which is your reasonable service.' He acknowledged his former remissness in the punishment of offenders against the laws enacted for the prevention of crime, and publicly announced his purpose of not suffering criminals to escape. 'Let us observe,' said he, 'what the laws of God enjoin. If they say to us, You may steal, murder, and commit adultery, why then we will do it. But if not, then let us beware what we are about; for he sees us every day, and will judge us according to our deeds.'"

We extract the following from a general letter of the missionaries, dated February 20, 1830:—

"The work of translating and printing has been

prosecuted with greater vigor, since our last report, than during any previous period. As the demand for books is increasing, and the press is made to yield essential aid towards our support, we feel ourselves called upon to urge forward this part of our work as far as our strength and means will allow. During the period under review, the following works have been printed and published:—

	Copies.	Pages.
Hymns (4th ed.),	10,000	650,000
Luke,	10,000	480,000
Spelling-Book (5th ed.),	20,000	160,000
Appendix to do.	21,000	168,000
Acts of the Apostles,	10,000	640,000
Tract from Exodus and Leviticus,	10,000	1,120,000
Do. from Genesis,	10,000	1,040,000
Extra sheet of Luke,	10,000	80,000
Do. of do.	3,000	30,000
Do. of Genesis,	10,000	80,000
	114,000	4,448,000

"Other works are in a state of forwardness, and will soon be published, particularly a small spelling-book for children. We consider the printing department of vital importance to the mission. The people have access to no books, except those which we put into their hands. Their knowledge must, therefore, be exceedingly limited, until the number of our books shall be greatly increased. We would urge our friends and patrons to afford increased aid in this department of our work."

"Our schools are on the increase. Efforts have been made at all the stations to increase the qualifications of native teachers. In addition to reading and writing, most of the teachers have been instructed in the rudiments of arithmetic. At some of the stations, special efforts have been made to interest the attention of children in instruction, and with considerable success. As there is little or no family government here, we have found it exceedingly difficult to induce children to attend our schools. By the recent efforts, however, some hundreds, in addition to those before in the schools, have been brought under instruction; and we have reason to think the number, now estimated at 4,000, will soon be greatly increased. Several obstacles were mentioned in our last report as standing in the way of our school operations. Some of these obstacles will not soon be removed. We greatly need more help in this branch of our work. We cannot, with our present limited number and strength, do so much in qualifying teachers, and in superintending and regulating the schools, as the importance of the subject imperiously demands.

"The following table will show you the number of schools, teachers and scholars under the direction of the mission at the different stations. About one half of this number are able to read. A great part of them, however, are obliged to spell out their words, when any thing is put into their hands which they have not previously studied. Nearly one fourth part of the whole number of scholars are able to write legibly on a slate. The number of scholars put down for Tauai, embraces only those who can read, as no register is kept of others.

	Schools.	Scholars.
Tauai,	80	2,350
Honolulu,	221	6,398
Lahaina,	173	10,385
Kailua,	200	8,575
Kaavaloa, no returns,	about 5,000*	
Hilo, do.	about 6,500*	
	674	39,208

"Congregations, Serious Inquiry, and Admissions to the Church.—Preaching has been maintained as usual at all the stations, and at most of them the number of hearers has greatly increased. Our congregations on the sabbath usually consist of from one to four thousand hearers, and are characterized by stillness and strict attention to the exhibition of divine truth. Meetings on other days are well attended. Two large substantial churches have been completed during the past year, one at Hilo and one at Honolulu. At Lahaina a good stone church has been brought forward, and will soon be finished.

"Since our last report, there has been a great increase of serious inquiry in all parts of the islands. Our houses have been thronged by those who were apparently seeking the one thing needful. The influences of the Spirit of God have been manifest at all our stations; and many persons, we trust, have been brought from darkness to light, and from the power of satan unto God. The numbers of those admitted to the church during the period under review, of those now propounded, and of the whole number admitted to the several churches, are respectively as follows:—

	Admitted in 1830.	Candidates.	Whole number admitted.
Tauai,	7	3	10
Honolulu,	49	9	74
Lahaina,	23	5	42
Kailua,	37	22	43
Kaavaloa,			15
Hilo,	1		1
	117	39	185

* Memorandum for February, 1830.

"Christian marriage is established by law, and has become general throughout the islands. The number of marriages at the different stations during the period under review is as follows:—

Tauai,	160
Honolulu,	235
Lahaina,	762
Kailua,	160
Kaavaloa,	no returns.
Hilo,	do.

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"Among occurrences of the last year, not the least important and interesting to us and to this nation, is the visit of the United States' ship Vincennes, and our former beloved fellow laborer, the Rev. C. S. Stewart, now a chaplain in the navy. By the visit of this vessel we received communications from our friends and patrons, and feel ourselves strengthened and encouraged to go forward with our work. The admirable document, addressed by the navy department to the king of the Sandwich islands, will, we think, mark an era in the progress of improvement in this nation; and we are happy to acknowledge, that the wisdom which dictated that document, and the support which it received from the commander and officers of the Vincennes, during a month's stay at the islands, demand our gratitude to Him who does all things well. Captain Finch visited most of our stations, and treated the missionaries with much kindness; and on his departure addressed to them a friendly letter. The courteousness of captain Finch and his officers reminded us of our obligations to captain Jones, who formerly befriended us, and showed, by striking contrast to the course pursued by the first American armed vessel which visited this place, that the people need not fear a Dolphin in every man-of-war. The Vincennes has the reputation of being a *tabu* ship."

In 1826, a Catholic mission, consisting of three ecclesiastics, and six seculars, sailed from Bordeaux for the Pacific, having the Sandwich islands particularly in view. They arrived at Honolulu in the summer of 1827. They appeared to be poor, and not to know very well what to do. The chief ecclesiastic had died on the passage; two seculars soon left the islands, and two ecclesiastics and three seculars remained; the former devoting themselves to the acquisition of the language, the latter to manual labor.

On the 23rd of December, 1830, a third reinforcement of the mission sailed from New Bedford, Mass., in the ship New England, captain Parker. The members were Rev. Messrs. Dwight Baldwin, Reuben

Tinker and Sheldon Dibble, missionaries, and Mr. Andrew Johnstone, to be associated with Mr. Chamberlain as superintendent of secular concerns. They were all accompanied with wives. They reached the islands on the 7th of June, 1831, after a very pleasant passage, and were joyfully received by the missionaries and natives. From a joint letter of June 28th, 1831, we make the following extracts:—

"You will rejoice that at all the permanent stations, preaching has been maintained, and listened to as usual, and that, for a considerable part of the year 1830, it was maintained at Wailuku, on Maui, and at Waimea, on Hawaii, where there appears the same encouragement to preach the word, to be instant in season and out of season, as in every other place where the doctrines of the cross have been faithfully exhibited in the isles of the Pacific. While your missionaries have been holding forth the words of truth, we trust the Spirit of God has, in not a few cases, made it the means of sanctifying the sinner and edifying his people. All the churches have received considerable additions during the period in question, amounting to two hundred and thirty-six. Good attention has been given by the people to inquiry and prayer meetings, and other means of improvement.

Churches.	Admitted since last yearly meeting.	Total ad.	Condi- dates.	Suspended.
Tauai,	24	39		
Honolulu,	70	136	26	
Lahaina,	56	98		1
Kailua,	31	74	24	2
Kaavaloa,	41	58		3
Hilo,	13	14	22	
Waimea,	1	1		
	236	420		

"The attention to schools at all the stations has been sustained. At Oahu and Tauai it has increased, and the progress in many of them has been desirable, though, for the want of competent teachers, by no means so great as might otherwise be expected.

	Schools.	Learners.	Able to read.
Tauai,	200	9,000	3,500
Honolulu,	250	10,336	5,443
Lahaina,	173	11,000	
Kailua,	50	3,814	722
Kaavaloa (estimate),	60	4,400	unknown.
Hilo,	83	7,587	unknown.
Waimea,	145	4,595	961
	961	50,732	

"The following tabular view will exhibit the works printed, with the number of copies and pages of which

the editions consist, since the last statements were made on the subject:—

	Pages.	Copies.	Pages
Scripture History,	192	10,000	1,920,000
First book for children,	36	25,000	900,000
Epistles, Romans to	108	10,000	1,080,000
1 Thessalonians,			
Spelling book (6, 7 & 8 editions),	8	50,000	400,000
Appendix to ditto (3d edition),	8	10,000	80,000
Minutes of General Meeting,	44	30	1,320
First 23 Psalms,	24	10,000	240,000
Hymns (5th ed.),	108	10,000	1,080,000
Joseph (2d ed.),	60	10,000	600,000
Luke (2d ed.),	72	4,500	324,000
Joshua,	64	10,000	640,000
Catechism (4th ed.),	8	10,000	80,000
Various small works, amounting in all to			53,260
Total,			7,398,580

"The king committed the government of this island publicly into the hands of Kaalumanu; and Adams (Kuakini), formerly governor of Hawaii, was appointed governor. He immediately gave out orders for the suppression of grog-shops, gaming-houses, &c., and followed up his orders by keeping an armed guard in the streets. Riding on the sabbath, for amusement, was also strictly forbidden, and several horses of foreigners were seized in the act of violating the law. They were afterwards given up. All these things put together, as you may well suppose, produced no little excitement.

"The salutary laws of the chiefs, designed particularly to restrain the foreigners, met at first with strong opposition, and were afterwards evaded, or not carried fully into effect. Riding on the sabbath, for amusement, is, however, entirely prevented, and other vices have received a great check.

"About the same time, the chiefs, being assembled from the different islands at this place, and others favorably disposed, formed themselves into a temperance society, on the general principle of entire abstinence from the use of ardent spirits for pleasure or civility, and from engaging in distilling or vending the same for gain. This society, it is hoped, will be a national permanent institution, and a happy safeguard to the present generation, and a lasting blessing to future generations; an institution which, though very humble, and at present very obscure and feeble, may yet claim kindred with the nobler national temperance society of the United States, which now waves the

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banner of deliverance to our drowning country, and gives her high-born pledge to stay the glory that was departing from her."

On the 26th of November, 1831, a fourth reinforcement sailed for the islands, from New Bedford. Their names are as follows:—Rev. Messrs. John S. Emerson, David B. Lyman, Ephraim Spaulding, William P. Alexander, Richard Armstrong, Cochran Forbes, Harvey Hitechoek and Lorenzo Lyons, missionaries; Alonzo Chapin, M. D., physician, and Edmund H. Rogers, printer. All, except the last, were married. After a pleasant passage, the missionaries all reached the islands in safety, in May, 1832. We give the following summary view of the mission, in the words of the last report of the board, presented October, 1832. It does not embrace, of course, the arrangements made respecting the missionaries whose arrival has just been named.

"HAWAII.—Asa Thurston and Artmas Bishop, missionaries, and their wives, at *Kailua*; Samuel Ruggles, missionary, and wife, and Miss Mary Ward, at *Kaawaloa*; Jonathan S. Green and Shelden Dibble, missionaries, and their wives, at *Waiakea*; Dwight Baldwin, missionary and physician, and wife, at *Waimea*.

"MAUI.—William Richards, Lorrin Andrews, and Reuben Tinker, missionaries, and their wives, and Miss Maria C. Ogden, at *Lahaina*.

"OAHU.—Hiram Bingham, Joseph Goodrich, and Ephraim W. Clark, missionaries; Gerrett P. Judd, physician; Levi Chamberlain, superintendent of secular concerns, and inspector of schools; Andrew Johnstone, associate superintendent of secular concerns; Stephen Shepard, printer, and their wives, at *Honolulu*.

"KAUAI.—Samuel Whitney and Peter J. Gulick, missionaries, and their wives, at *Waimea*."

"State of Education in the Islands.—The population of the islands may be reckoned at 185,000 souls. The number of schools and scholars, on the several islands, is estimated as follows:—

	Schools.	Scholars.
Hawaii,	338	20,396
Maui,	274	11,170
Molokai,	31	1,426
Lanai,	9	522
Kahoolawe,	1	32
Oahu,	250	10,336
Kauai,	200	9,000
Total,	1,103	52,882

"Or they may be exhibited in connection with the several stations:—

	<i>Schools.</i>	<i>Scholars.</i>
Kailua,	50 . . .	3,814
Kaawaloa,	60 . . .	4,400
Waiakea, or Hilo,	83 . . .	7,587
Waimea, on Hawaii,	145 . . .	4,595
Lahaina,	315 . . .	13,150
Honolulu,	250 . . .	10,336
Waimea, on Kauai,	200 . . .	9,000
Total,	1,103	52,882

"Something has been done at the several stations towards the instruction of the teachers; but, with the numerous pastoral labors of the missionaries, the evil cannot be thus removed. The missionaries, therefore, at their general meeting, in June, 1831, resolved to commence a high school at Lahaina, under the tuition of Mr. Andrews, and the superintendence of five directors, of whom the principal is one. The plan of the school embraces a wider range, however, than the mere preparation of native school teachers. Pious and promising natives are to be prepared to become assistant teachers of religion, and fellow-laborers with the missionaries in publishing the gospel of Jesus. It is also the design of the institution to disseminate sound knowledge through the islands; embracing literature and the sciences, and whatever will tend eventually to elevate the natives from their present ignorance, and render them a thinking, enlightened and virtuous people. The number of scholars for the first year was limited to fifty, exclusive of the young king and five of his favorite men—to be sent from the four principal islands in proportion to the number of their inhabitants. After the first year, every scholar, before entering the school, must be able to read fluently and intelligibly in his own language, to write a neat and legible hand, and to bear examination in the first principles of arithmetic and geography. The plan of study, and the length of time it shall occupy, are yet to be determined, but it was decided to introduce, as far as possible, the system of manual labor.

"Of the Holy Scriptures there had been translated and printed in June, 1831,

"From the *New Testament*, the four Gospels, the Acts, Romans, 1st and 2d Corinthians, Galatians and Ephesians; and from the *Old Testament*, Genesis, Exodus, Leviticus, Joshua, and the first twenty-three Psalms.

"A grant from the American Bible Society of \$5,000, for printing an edition of 20,000 copies of the New Testament, and from the American Tract Society of \$500, for printing religious tracts in the Hawaiian language, will, with the other necessary printing, make it indispensable to keep both of these presses very diligently employed.

"The natives are gradually multiplying the number and conveniences of their churches. The spacious churches erected by the chiefs and people at Lahaina, Honolulu, Waiakea and Kailua, were mentioned in the last report. Mr. Ruggles having built him a house about two miles back of the town of Kaawaloa, on a more elevated and healthful situation, the chiefs and people deserted the shore, took up their abode near him, made a good carriage road from thence to the bay, and erected a commodious house for the worship of God. A church has also been erected at Waimea, on the same island. And at Wailuku, a promising outpost on the island of Maui, the head man had collected and hewn the stones, burnt the lime, and procured the timber, for a church like the one at Lahaina. It was probably constructed in the early part of the present year. The people frequently inquired, with weeping eyes, who was to preach in it. The congregation at Wailuku on the sabbath usually exceeds three thousand. At Lahaina the number is about the same."

"The great mass of the natives are yet necessarily ignorant of the arts of domestic life in use among civilized nations. With them life is still a round of indolence, with barely labor enough to keep them from starvation. Their houses are small and filthy, having but one apartment for all the members of the family, and but one low door for entrance, and often afford but an imperfect shelter from the rains. Their furniture consists of a few mats for beds spread upon the ground, a few calabashes for food and water, and a rude tray in which they pound their food with a stone. Their clothing consists of a cloth about the loins, and another thrown carelessly over their shoulders; or perhaps they more frequently have even less than this; it being true of them, as it is of all other inhabitants of tropical regions living in a state of untutored nature, that they look upon clothing rather as an ornament than a covering—to be worn only on special occasions for display."

"About the same time the chiefs, being assembled at Honolulu from the different islands, with others favorably disposed, formed a national temperance society, to which about a thousand subscribers were immediately obtained; and it was proposed to circulate copies of the resolutions adopted by the society throughout the islands, and to get as many signers as possible. The resolutions were, in substance, That they would not drink ardent spirits for pleasure; nor deal in them for gain; nor engage in distilling them; nor offer them to any one as an act of civility; nor give them to workmen on account of their labor. It is amusing, and worthy of being remembered, that Kuakini, the governor of Oahu, being afterwards ap-

plied to for a license to sell ardent spirits to *foreigners only*, not to natives, made this answer: 'To *horses, cattle and hogs* you may sell rum, but to *real men* you must not on these shores.'

We gather the following statements from a general letter of the mission, dated in May, 1832:—

"*Translating and Printing.*—If ever the Sandwich islands are elevated to the dignity and happiness of a thinking, intelligent community, the press, with the blessing of God, will be the lever by which the object will be effected. The demand for books is great, and we believe increasing. The work of translating and printing, during the past year, has been carried on to a considerable extent, though, on account of the feeble health of some translators, and the multiplied labors of others, and especially on account of the entire failure of the printer's health, the labor in this department has been prosecuted with less vigor than in some preceding years.

"The following works have been put to press during the year:—

	Pages.	Copies.	Pages.			
Reprint of 1st book for Children,	36	10,000	360,000			
Minutes of General Meeting,	2	40	960			
2 Thessalonians, 1 and 2	104	10,000	1,040,000			
Timothy, Titus, Philimon, Hebrews, James, 1 and 2 Peter, 1, 2 and 3 John, Jude and Revelation,						
Geography,				216	5,500	1,188,000
Eight handbill tracts, printed partly as handbills and partly as a single tract,				8	10,000	80,000
Reprint of Acts,	60	5,500	330,000			
Hymns for Children,	12	3,000	36,900			
Decalogue handbill with plate,			420			
Bills of lading for residents,			2,590			
Total,			3,037,970			

"An arithmetic of sixty pages, for children, is now in press, and will soon be printed. Other works are in a state of forwardness. The entire New Testament is now printed, and a new edition will be revised and printed as soon as practicable. The arrival of a printer, with a press, and a new font of types, has gladdened our hearts, and we are encouraged to prosecute with untiring vigor the business of translating.

"*Students.*—We wish our patrons and friends to have as correct a knowledge of the state of our schools as

possible. We do not think it of as much importance that you should know the number of scholars in our schools, as the number of those who are able to read. Multitudes attend occasionally our schools, and are enrolled as scholars, who give very little evidence of deriving benefit. In the following table, we shall give you the number of readers at the several stations:—

Kauai,	2,700
Oahu,	6,526
Maui,	6,369
Molokai, Lanai and Kahoolawe,	400
Kailua,	1,145
Kaawaloa, no return; say,	2,000
Waimea,	2,000
Hilo,	1,987
Total,	23,127

"The schools are certainly a rich blessing to the islands, and could we furnish them all with competent teachers, the good which would be effected by their agency, would be incalculably great. The teachers are evidently rising in their qualifications. Special attention has been paid to them, during the year, at most or all of the stations; and we cherish the hope that greater efforts will be directed to this important object, viz. the qualifying of native teachers for their important work, than we have heretofore been able to make.

"We have spared no efforts to commence and carry on the high school according to its design. It was begun in September, 1831, with about twenty-five scholars. They gradually increased to the number of sixty-seven, nearly all of whom are now connected with the school. The instruction of the past year has been confined to reading and recitation from books read, and to oral instruction from the principal. The manual labor system was early introduced, and bids fair to do much for the civilization of the islands. A school-house, fifty feet by twenty-six inside, has been erected and covered by the scholars. Our hopes that the school will be a blessing to the nation, are sanguine, and we are encouraged to persevere in our efforts to raise its character.

"There is an increase of children in our schools. Something has recently been attempted at some of our stations in the business of infant school instruction. On the whole, we believe there has been a gradual increase of interest in our school system during the year, and we regard it as one of our most important auxiliaries in the work of elevating and saving the people.

"*Marriages.*—The marriages at the different stations the past year are as follows:—

Kauai,	179
Honolulu,	384
Lahaina,	464
Kailua,	179
Waimea,	136
Hilo,	126

Total, 1,456

"The marriage covenant is generally respected, and, in their domestic habits, we believe the people are gradually improving.

"*Preaching of the Gospel, Results, &c.*—We have made it our great business to beseech men, in Christ's stead, to be reconciled to God on the sabbath, and on other days, at our stated places for conducting public worship; and wherever we could gather a few to listen to us on our itinerary tours, we have preached repentance toward God, and faith in our Lord Jesus Christ.

"Besides the preaching of the gospel on the sabbath, and on Wednesday evening, other methods of instruction are continued. The Friday meeting is well attended at all our stations. This, however, is regarded by some of us simply as a school for improvement in reading and thinking. We have, at most of the other stations, another select meeting, in which catechetical instruction is imparted.

"The most important means, aside from the preached gospel, which we have employed during the past year, are Bible classes and sabbath schools. These are conducted at all our stations, are well attended, and promise the happiest results. At Honolulu six hundred adults are attending to the verse-a-day system. This method of instruction will probably be adopted at all the stations. And what, you will inquire, is the result of these varied instructions? We believe we may say *most happy*. True it is we do not perceive the immediate and powerful effects of the means which we employ, as we could wish. Perhaps all our methods of instruction are not best adapted to the circumstances and character of the people. But of one thing we are sure—"The word of God shall not return void." This word, this unadulterated seed, we scatter in hope. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it." Shall not we be patient till the early and latter rain distil upon us? We do indeed greatly need help from on high. At no one of our stations can we report special attention to religion during the past year. Our congregations on the sabbath are indeed large and attentive, and there appears to be an increasing desire in many parts of the islands to listen to the preached gospel. The people continue to visit our houses for religious conversation, and

we trust that the spirit of God has savingly operated on some of their hearts; but nothing like the revivals which have so signally blessed our beloved country, have been granted. With a deep sense of our unworthiness, we would cast ourselves on God our helper, and beseech him to revive his work, to appear in his glory, and build up Zion. May we not hope that the churches, from whose bosom we have been sent forth, will more importunately plead with God that he would speedily drench the parched field in which we are toiling with the dew and rain of his Spirit, that the plants of righteousness, and the clusters of salvation, may fill the land to the glory of infinite grace?

"In the following table we will give the number of those admitted to the church during the past year, the number now propounded, and the whole number admitted to the several churches:—

	Admit. 1831-2.	Candid.	Whole No.
Kauai,	3	5	44
Honolulu,	105	none	195
Lahaina,	65	none	145
Kailua,	30	26	98
Kaawaloa,	20	14	70
Waimea,	8	none	8
Hilo,	4	none	17
Total,	235	45	577

"Of these five hundred and seventy-seven, who have been admitted to the churches since the commencement of the mission, not more than one to a hundred has been excommunicated, and about four to a hundred have died, as it is believed, in the faith of the gospel. The rest appear in general to hold on their way agreeably to the expectations of those who admitted them to Christian fellowship, and promise to adorn their profession."

In October, 1832, the mission was in a prosperous state. There were some decisive indications of the presence of the Holy Spirit. A deputation of three persons had been sent by the way of the Society islands, to explore the northern Marquesas, with a view, if found desirable, of establishing a mission.

About the middle of November, 1832, the fifth reinforcement sailed from New London, Conn. for the islands. It consisted of Rev. Lowell Smith and Benjamin W. Parker, missionaries, and their wives, and Mr. Lemuel Fuller, printer.

The deputation, who visited the Washington islands, or northern Marquesas, have returned, and presented a favorable report; and by this time it is probable that a mission family consisting of Messrs. Tinker, Alexander, Armstrong, and Dr. Chapin, with their wives, are established on the islands.

CHAPTER VIII.

EXPLORING TOUR IN SPANISH AMERICA.

WE now proceed to record the efforts of the board for the evangelization of our own continent. On the 13th of February, 1829, Rev. Jonathan S. Green, of the Sandwich island mission, embarked at Honolulu, for the north-west coast. On the 11th of March he reached Norfolk sound, in latitude 57° north. From this place he proceeded down the coast as far as to latitude 53° , touching at most of the principal ports. About the end of September, he arrived off the coast of California, and in October returned to Honolulu. He spent seven months in his researches; but his means of obtaining information were limited by various causes. He obtained, however, much valuable information respecting the number, condition and character of the Indians. He concluded that all the tribes living immediately on the coast, and the adjacent islands, between 57° and 53° of latitude, do not contain more than 15,000 souls. The Indians in California are very much under the influence of the Romish priests. No religion, but the Romish, is tolerated. Mr. Green was not able to fix on any place which he had visited, which he could recommend, under existing circumstances, as being suitable for the establishment of a mission.

On the 25th of July, 1823, Rev. Messrs. John C. Brigham and Theophilus Parvin sailed for Buenos Ayres, for the purpose of exploring South America as a field for missionary enterprise. They reached the place of their destination on the 24th of October, and immediately found a wide field of usefulness opening before them. One of their first employments was to increase their acquaintance with the Spanish language. In February, 1824, Mr. Parvin issued proposals for a school, to be taught by himself. He was encouraged by the support of Mr. Rodney, then minister of the United States at Buenos Ayres. The school soon numbered twenty pupils, chiefly natives of the city. The English New Testament was one of the class-books. The income of the school was adequate to Mr. Parvin's support. A sabbath-school for Protestant children was soon opened by the missionaries. Religious worship was commenced on the sabbath and other days, and Bibles were distributed.

After mature deliberation, it was thought best that Mr. Parvin should remain at Buenos Ayres, and that Mr. Brigham should pass into the interior and cross the Cordilleras. Mr. Brigham accordingly left the city on the 20th of October, 1824, and, in fourteen days, reached Mendoza, at the foot of the Andes. We give a few extracts from his journal, describing his passage over these celebrated mountains:—

“Leaving our place of encampment, we travelled for four hours along the bank of the river, on a gradually ascending, but yet wide and beautiful road. But now we reached the first of the *laderas*, of which I had heard much, dreaded some, and yet long wished to see. To conceive the nature of these mountains it must be understood, that the road up this mountain is along a narrow, deep-cut valley, down which descends a large and swift river. The road is on the north side of the stream, and generally the space between it and the parallel lofty mountains is ten or twelve rods wide, sufficiently so for a good road even for carriages. It occurs, however, in several instances, that a spur of this parallel mountain projects and extends to the very brink of the river, leaving you the alternative, either to pass over its high, snow-capt summit, or crawl along the precipice, by the side of the river, at the ordinary elevation of the common road. The last course, by the *ladera*, *precipice*, is sometimes the only one where the spur can possibly be passed. How this road along the *laderas*, rather this narrow mule-path, was first formed, it is not easy to see. The precipice, or slope of the mountain towards the river, though not perpendicular, is nearly so, is at an angle of seventy-five if not eighty degrees with the horizon. The length of the *laderas* is from twelve to thirty rods, and the path along the sides from one to two feet in width, just sufficient for the mule to pass. The mountain on the right hand is so close, that, sitting on the mule, you often touch it with your knee, your hand, and ear sometimes with your head; and looking up, its top is in the clouds. But on the left hand, the precipice below is the place of horror. You look down a gulf of five, and in one place seven hundred feet descent, at the bottom of which rolls the furious Mendoza,

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eight miles an hour, bearing, at its top, trees, leaves, grass and mud, and in its bed, stones and rocks continually rumbling, like distant thunder. So steep is the descent, that little stones, jostled from the path, are almost instantly in the river; and by one stumble, one slip of the mule, he falls headlong, and none but He who made the mountains can save you. If there is a place on this rugged earth, which deserves to be called sublime, it is that seen by him who passes the laderas in the Andes of South America."

"In passing the first ladera, we were greatly alarmed, for a short time, by a circumstance which grew out of carelessness. Not sending one forward on foot, as we ought, to see if the way was clear, six of us had advanced so far, that we could not return, when we saw, entering the west end of the ladera, a drove of mules, which soon must meet us. What was to be done? For either party to return, was impossible; to pass each other, no less so. I would almost have sacrificed a limb to have been free from the danger which threatened. As a good Providence ordained it, however, our guide recollected that, in the centre of the ladera, then out of sight, there was a small ravine, or break in the mountain, where a brook descended, and where, if we could reach before the other mules met us, we could probably halt in safety. We reached the wished-for spot, and crowded our six mules in a small excavation, which a cascade, when the brook was high, had made, and here waited till three hundred and ninety mules, and four men, had passed. We then came out of our den, passed the other part of the ladera, and reached in safety another wide and good road.

"Just before night, we passed the second ladera, called *Ladera de las racas*, the worst of them all, but which, with caution, we passed in perfect safety. Over this I ventured myself to walk, and let the mule follow, but would never do it again. One's head is liable to swim, and then his feet to stumble, whereas a mule's head, in such places, is always clear, and his feet secure."

"The place where we spent the night had nothing in it very peculiar." "We were early in our saddles, hoping that the river would have fallen during the night, so that it might be forded. Such, however, was not the fact, as we soon learned from the troops of mules which were waiting on both sides of the river for the falling of the water. It now appeared that we might be detained here for several days; but the stream continuing to fall until nine o'clock, we ventured to commence passing it. The baggage-mules were first taken through, putting a lasso on the necks of those which had valuable cargoes, that, in case the animal were carried down the stream by the current and

drowned, we might still save our property. A lasso was also put around the fattest and most valuable personage, viz. the Canonigo; and we all, though considerably wet, crossed in safety."

"I had anticipated much pleasure in standing on the summit of these celebrated mountains, here 17,000 feet above the sea, and looking down upon the world below. I soon found, however, that my incurious and over-prudent companions were resolved to stop at the casucha, and cross the Cumbre in the night. For this measure they assigned three reasons; 1st, that the wind on the top was terrible by day; 2dly, that the light from the thin air and snow was dangerous to the eyes; and 3dly, that the snow was soft, and would not bear the animals. I tried to break down, or rather ridicule, all their objections, telling them that hundreds did pass by day, and without harm, if faithful in veiling their eyes. But finding that I might as well attempt to move the Cumbre itself, as them, I resolved to go on foot to the summit the next afternoon, and return. I could not bear the thought of passing this interesting height in the dark, and seeing nothing. And as the ascent, though very steep, was only one league, I believed I could gain the top, and should be rewarded for my toil. The company all declared that I could not accomplish the task, with the exception of the Canonigo; he said I *would* surely do it, for, said he, 'These *Norte Americanos* are made of very different stuff from what we are; they can do *any thing*.' I then left him giving our sons of Mars a high-wrought account of the battle of Bunker hill, and the 'tea scrape,' as proof of what he had asserted."

"Towards the top, I could rarely travel two rods without resting. This, however, was to be attributed not only to the steepness of the way, but the extreme rarity of the air. I seemed to be breathing ether, and was by a little effort put out of breath. This place is for mules far worse than any other part of the journey. The carcasses of many were lying along the sides of the path, and also many loads of soap, matto, &c., which the death of some, and the weariness of others, had caused to be left.

"Drawing near the summit, I was obliged to desist from looking down the mountain, as its great steepness, and my extreme fatigue, produced a degree of giddiness.

"In about three hours from the time of leaving my companions, my feet were on the wished-for summit, and I felt, for once, that I was indeed on the *top* of the world.

"To the east, far as the eye could reach, were seen, lower and lower down, successive ranges of barren, rugged mountains, and the deep, winding valley of the Mendoza cutting through them all, and throw-

ing up its mists around their frozen tops. To the west was another series of mountains, cut through by another furious river, and its deep channel. On this side of the Cumbre, the snow, for several leagues down, was piled, many feet thick, over the whole surface, as it was here but little affected by the rays of the sun. To the north and south could be seen numerous high points of the Cumbre, particularly that of *Tupungato*, the highest in this part of the Andes, and but six leagues from the road. All these points were white with snow, except in some abrupt ledges, where a dark, iron-colored stone was contrasted with its whiteness. The wind was, indeed, strong on the summit, and had blown the snow and dirt from the place where the road crossed, leaving it naked and clean. On the very top of the ridge, which is here but six or eight rods wide, runs, transversely, a vein of copper ore, one foot wide; and many of the small stones around are colored green by its oxyd. A few rods south of the road, is placed a large wooden cross, where some one (report says an Englishman) was once murdered."

Mr. Brigham proceeded to Santiago de Chili, Conception and Coquimbo. He afterwards travelled to Lima, and thence, in September, to Guayaquil. He made some short excursions into the country, and embarked for Acapulco, on his way to Mexico. At this latter city he arrived on the 28th of December, where he remained two months. He arrived at New York in May, 1825. From the general report of Mr. Brigham we make a few extracts.

Buenos Ayres.—That country has been free from the Spanish yoke for more than fifteen years, and has, on this account, been more enlightened and liberal than any of the sister nations. The bishop, who was formerly placed over them, being attached to the royal cause, as the South American bishops generally were, left, at the time of the revolution, for the mother country. The secular clergy then assembled (some of whom were able and patriotic), formed an ecclesiastical council, elected one of their own number to act in place of bishop, and who, with the council, still continues to manage the spiritual affairs of the church."

Chili.—Passing over the mountains to the republic of Chili, you find the same state of things in regard to the church as in Buenos Ayres, only not in so advanced a state, as they have there been a shorter period free from Spanish blindness and oppression. The secular clergy, there about as numerous as in Buenos Ayres, are paid an annual salary from the tithe fund, though only about a fourth part of its former amount."

Peru.—Passing down the coast to the capital of

Peru, where the war with the mother country has but just closed, you see more of clerical influence, more of the fanaticism of former times.

"The city of Lima, next to Mexico, was the most precious of the American possessions to the king of Spain. Here he sent his favorite chieftains to act as viceroys, and here the nobility were crowded in great numbers. Here, too, the most exalted ecclesiastics were sent, palaces provided them, and enormous salaries given. Here the awful inquisition was established, convents and numeries founded, with the richest endowments, and the church raised to a degree of grandeur and power scarcely equalled in Rome itself."

"The tithes in Peru are still gathered, as under the old system, a part of which are appropriated by the new government to the support of the secular clergy, the remainder given to hospitals, the university, colleges, or smaller schools, one of the latter of which is in the house of the old inquisition.

Colombia.—The situation of the church in Colombia is essentially the same as in the other republics already described. Their principal cities, Quito, Bogota, Caracas, and some others, have each a fine cathedral, and many other houses of worship, and numerous convents."

Mexico.—Coming to Mexico, the most valuable of the Spanish possessions in the new world, with a population nearly equal to all the others united, and where had long been a numerous and extravagant nobility, I was prepared to find an imposing worship, a corrupt priesthood, and a superstitious people. On the way from the Pacific coast to the capital, I saw continual proof, that my anticipations were correct. Nearly every plantation, hill, and stream, bore the name of some saint; every dwelling, even the poorest Indian's hut, was furnished with small images and paintings of the virgin; and sometimes fancied images were pointed out in the high rocks, where the deluded people came and poured out their supplications.

"But it was on gaining the summit of the last mountain, which overlooks the spacious upper valley, that their religion appeared in its most imposing form. The great metropolis, with its white walls, was seen in the centre of the plain, its tall spires, domes and towers shooting up in such numbers, that every house seemed a temple, and all the people's business praise. The valley, too, in every direction, was crowded with small villages and churches, where ascended numerous other towers, on which the last rays of the sun were now falling.

"As it was the time of evening prayers, hundreds of deep-toned bells were slowly tolling, while the

surrounding hills were repeating and throwing back their echoes on the plain below. Had I been a Catholic, I should have said, 'This is the beauty of holiness; this is the place where the Lord delights to dwell.' But I had before, in other places, seen, with pain, the hollow pomp of their religion, and how seldom it is connected with purity of life. I remembered, too, the days when the troops of Cortez entered this quiet paradise; how they tortured the poor, defenceless natives, and founded in blood the walls of the present city; and instead of pleasing emotions, I could not but weep over the fallen nature of man, and the vain toys which he can offer his Saviour, in place of brokenness of heart."

"The question might be suggested, for it is often asked, whether Protestant preachers could not now be usefully sent to those countries.

"The answer is, that they could not at present. Such a measure, in most places, would be opposed, as yet, to articles of their constitution, and would create such excitement among the lower orders, that the most liberal enlightened statesmen would discourage it.

"Although there are many individuals in South America, who have noble and expanded views on all subjects, men who are up with the spirit of the age, still there is in that field a putrid mass of superstition, on which the sun of liberty must shine still longer before we can safely enter in and labor.

"In a few places, a Protestant preacher could labor profitably among foreigners collected there, and by private intercourse, if judicious, be widely useful to those of the country. But these places are yet few; as are those where one could be successful in procuring a school; and those are mostly occupied.

"We must wait patiently, a little longer, till the Ruler of nations, who has wrought such wonders in those countries the last ten years, shall open still wider the way, and bid us go forward."

"The great reforming work, which they most need, which they must have, or fail in their under-

taking, is the Bible. Owing to Spanish and papal policy, few of these sacred books have ever found their way among them, until within the last five years; and even now, there are not ten thousand copies among fifteen millions of subjects. There are yet thousands of families, who never saw a leaf of this book, and who, though baptized in the name of Christ, are never actuated by, and scarcely know, a precept which he taught. Can such a people, think you, long enjoy civil freedom, and its attendant blessings? How long would our happy Union hold together, if this blessed book, with its restraining influence, were removed from among us? We see how long, by looking to the ancient republics, and to the transient freedom of France, who threw away that heavenly guide for the wisdom of Voltaire.

"I would repeat it again and again, and would write it on the sky over their heads, *that without a wide diffusion of the Scriptures, the South Americans will never become so enlightened and purified, that their long blinded communities can be trusted with the right of general suffrage.*

"Happy it is that some individuals among them seem to feel this truth, and to encourage the circulation of the Scriptures as widely as possible. In one country, Colombia, a National Bible Society has been formed."

Mr. Brigham, soon after his return, became secretary of the American Bible Society. Mr. Parvin, not long after the departure of Mr. Brigham from Buenos Ayres, returned to New York, for the purpose of procuring a printing establishment and printer, to enable him to carry his designs into execution. It was thought advisable both by Mr. Parvin and the board, that he should return as a private individual. The board accordingly granted him an honorable discharge, and expressed their high opinion of his past fidelity. In January, 1826, he embarked for Buenos Ayres, with a printing apparatus, a printer, and a female teacher. He has since returned to this country.

CHAPTER IX.

MISSION TO THE CHEROKEE INDIANS.

In 1804, the Rev. Gideon Blackburn instituted, under the auspices of the General Assembly of the Presbyterian Church, a mission among the Cherokees. Within about five years, between four and five hundred young persons of both sexes were so instructed as to be able to read with considerable facility in the English Bible. Many Bibles and tracts were distributed, and several individuals became exemplary Christians.

In September, 1816, the Rev. Cyrus Kingsbury, under the care of the American board, made his first visit to the Cherokees. Early in October, he attended a general council of the chiefs of the Cherokees and Creeks, and laid before them the object of his mission. After consultation, the principal chief took him affectionately by the hand, and said, "You have appeared in our full council. We have listened to what you have said, and understand it. We are glad to see you. We wish to have the schools established, and hope they will be of great advantage to the nation." Another chief was appointed to select, in connection with Mr. Kingsbury, a suitable place for a settlement.

Having fixed on his station, Mr. Kingsbury's next care was to lay in a stock of provisions. On the 22d of January, 1817, Messrs. Loring S. Williams and Moody Hall sailed from New York for Savannah, and thence proceeded across the country and joined Mr. Kingsbury, on the seventh of March. On his way to the Indian country, Mr. Kingsbury had an interview with the president of the United States, and with the heads of departments at Washington, who expressed their decided approbation of the design. By order of the president, the secretary of war stated, officially, that, "In the first instance, the agent (for Indian affairs) will be directed to erect a comfortable school-house, and another for the teacher and such as may board with him, in such part of the nation as will be selected for the purpose. He will also be directed to furnish two ploughs, six hoes, and as many axes, for the purpose of introducing the art of cultivation among the pupils. Whenever he is informed that female children are received, and brought into the school, and that a female teacher has been engaged,

capable of teaching them to spin, weave, and sew, a loom, and half a dozen spinning wheels, and as many pair of cards, will be furnished. He will be directed, from time to time, to cause other school-houses to be erected, as they shall become necessary, and as the expectation of ultimate success shall justify the expenditure. The houses thus erected, and the implements of husbandry and of the mechanical arts which shall be furnished, will remain public property, to be occupied and employed for the benefit of the nation. If the persons who are about to engage in this enterprise should abandon it, the buildings and utensils which have been furnished, may be occupied by any other teachers of good moral character. The only return which is expected by the president is an annual report of the state of the school, its progress, and its future prospects."

Before September, 1817, the missionaries had erected four small log buildings; made considerable preparations for other and larger buildings, taken into their family twenty-six native children and youth, and accomplished considerable towards procuring crops of various productions, and stocking the plantation with domestic animals. On the 13th of November, the Rev. Daniel S. Butrick embarked at Boston for Savannah, and on the 17th of the same month, the Rev. Ard. Hoyt, of Wilkesbarre, Pa., embarked from Philadelphia. On the 3d of January, 1818, all reached the Cherokee nation in safety. On the 10th of March, the Rev. William Chamberlain joined the mission.

In May, Jeremiah Evarts, Esq. the treasurer of the board, and the Rev. Elias Cornelius, an agent, met at the missionary station, which was previously called Chickamaugah, but was now denominated BRAINERD, in affectionate remembrance of David Brainerd. We here subjoin some extracts from Mr. Evarts's letter:—

"It was on Friday evening, the 8th instant, just after sunset, that I alighted at the mission-house. The path which leads to it from the main road passes through an open wood, which is extremely beautiful at this season of the year. The mild radiance of the setting sun, the unbroken solitude of the wilderness,

the pleasantness of the forest, with all its springing and blossoming vegetation, the object of my journey, and the nature and design of the institution which I was about to visit, conspired to render the scene solemn and interesting, and to fill the mind with tender emotions.

"Early in the evening, the children of the school being informed that one of their northern friends, whom they had been expecting, had arrived, eagerly assembled in the hall, and were drawn up in ranks and particularly introduced. They are neither shy nor forward in their manners. To a stranger they appear not less interesting than other children of the same age; but, if he considers their circumstances and prospects, incomparably more so.

"At evening prayers, I was forcibly struck with the stillness, order and decorum of the children, and with the solemnity of the family worship. A portion of Scripture was read, with Scott's practical observations; a hymn was sung, in which a large portion of the children united, and Mr. Hoyt led the devotions of the numerous family. If all the members of the board could hear the prayers which are daily offered in their behalf at this station (and I presume at all others under their superintendence); and if all patrons and contributors could hear the thanks which are returned to God for their liberality; and especially if they could see a large circle of children, lately rescued from heathenism, kneeling with apparent seriousness, and engaging in the solemnities of Christian worship, one of them already a hopeful convert, and others thoughtful and inquiring;—if all these things could be seen, one may safely predict, that the exertions and sacrifices of the friends of missions would be increased fourfold. These things are not the less real, however, because they cannot be seen by every friend to the cause.

"The mission family, when assembled for prayers, consists of the missionaries and their wives, Mr. Hoyt's children, the Cherokee children, occasional visitors, the hired men, and the kitchen domestics. All these make a goodly number. The missionaries lead at family prayers in rotation. The children are called together by a house-bell; at the close of evening prayers they are wished a good night, which they reciprocate; and soon afterwards the horn is blown, as a signal for them to retire to rest.

"Half an hour before sunrise, the horn is blown as a signal to rise; and just as the sun appears above the horizon, the family assemble in the hall for morning worship. After prayers, the children proceed to their different employments. The boys, as they come from the hall, file off to the right, and form in a straight line; the girls to the left, to a log cabin assigned for

their accommodation. The boys are immediately joined by Mr. Chamberlain, their instructor, who has the charge of them from the blowing of the horn in the morning till it is blown at nine in the evening. During the whole of this time he is with them, except the interval at noon; and then they are under his superintendence."

"The school is opened by reading a portion of Scripture, singing a hymn, and prayer; and closed by prayer and singing. It is conducted upon the Lancasterian plan, a plan not only excellent in itself, but peculiarly suited to catch the attention of Indian children. The principal exercises are reading, writing on sand, slates and paper, spelling and arithmetic. None have yet commenced the study of grammar. Of the writing I hope to show you specimens. Fifteen read in the Bible. They have attended school from eight to twelve months, and more than half of them began with the alphabet. This class would be considered as reading and spelling pretty well for children of the same age (from ten to fifteen) in one of our common schools at the north; and I think such a fact indicates uncommon assiduity on the part of their instructors. Eleven others, all of whom began with the alphabet, can read intelligibly in easy lessons. Eighteen have commenced writing on paper. There are now in the school forty-seven Cherokee children, Mr. Hoyt's two youngest sons, and two white boys. The two latter will stay a short time, and were admitted from peculiar circumstances. These numbers have been just ascertained by Mr. Kingsbury, for the purpose of making out his report to the secretary at war. Fourteen are full-blooded Cherokees; the remainder of different degrees of Indian blood."

"After morning prayers on the sabbath, the families of the missionaries hold a prayer-meeting of an hour. The other services, on the first sabbath after my arrival, were as follows:—Some religious conversation was had in the morning with natives; particularly with a young man, who had once been a member of Mr. Gambold's school. He had come seventeen miles to attend public worship, and appeared seriously disposed. When an interpreter is necessary, Catharine Brown, or some other member of the school, performs that duty. It is the practice of the missionaries to expound a chapter in the forenoon, at the school-house, and, after a short intermission, to preach a sermon for the afternoon service. The audience consists of the mission family, including the children of the school, and of various classes of persons from two to twenty miles around. The nearest neighbor is two miles off; but there are several about the same distance, in different directions. I should judge there were about fifty persons, who came from the vicinity

to attend worship, making the whole audience considerably above a hundred. Mr. Butrick expounded the Mosaic account of the deluge, and enforced it by a practical application; Mr. Hoyt preached, P. M., from Isaiah, xlix. 6, on the future promulgation of the gospel among all classes of people in every country, with an application adapted to the audience. After public worship, the brethren of the church conversed with two colored persons, a man and his step-daughter, on the subject of experimental religion. The man had been under religious impressions for eight months, and had conversed freely with some of the brethren last fall: the woman dated her first concern several months ago. They were ignorant, as might naturally be expected; but so far as could be judged from a single conversation, they had been under deep convictions of sin, and there was some ground to hope they had been renewed by divine grace. They attributed their first seriousness to Mr. Kingbury's preaching. Suitable admonitions were given them, and it was determined to make particular inquiries respecting their conduct, and to examine them again hereafter.

"A sabbath-school, for the instruction of blacks, has been kept up since last summer. The improvement, which a number of them have made, is truly wonderful. A man of thirty years, who only knew the alphabet when the school commenced, can now read a chapter, or a psalm, very decently. A boy of fifteen, who did not know a single letter, can read very well in the Testament. Several others have begun to read in the Bible. The greater part come six miles or more to meeting; some fifteen or twenty on foot; and none less than two miles and a half. The number has varied from ten to twenty-five. Mr. Hall has paid particular attention to this school. The season for instructing these people is at the close of public worship. Several of them are under serious impressions; and all pay the strictest attention to religious services. They sing a hymn before the school is dismissed, and a prayer is offered by the instructor."

"Particular mention has already been made of Catharine Brown; but I think you will be pleased to hear something more of this interesting female. Her parents are half-breeds, who have never learnt to speak English; yet if you were to see her at a boarding-school in New England, as she ordinarily appears here, you would not distinguish her from well-educated females of the same age, either by her complexion, features, dress, pronunciation or manners. If your attention were directed to her particularly, you would notice a more than ordinary modesty and reserve. If you were to see her in a religious meeting of pious

females, you would not distinguish her, unless by her more than common simplicity and humility. When she joined the school in July last (having come more than one hundred miles for that sole purpose), she could read in syllables of three letters, and was seventeen years old. From her superior manners and comely person, she had probably attracted more attention than any other female in the nation. She was vain, and excessively fond of dress, wearing a profusion of ornaments in her ears. She can now read well in the Bible, is fond of reading other books, and has been particularly pleased with the Memoirs of Mrs. Newell. Last fall she became serious, is believed to have experienced religion in the course of the autumn, and was baptized and admitted to the church in January. Since that time she has been constantly in the family; and all the female members of it have the most intimate knowledge of her conduct, and receive a frank disclosure of her feelings. It is their unanimous opinion, that she gives uncommon evidence of piety. At meetings for social prayer and religious improvement, held by them on every Thursday afternoon and sabbath evening, Catharine prays in her turn, much to the gratification of her sisters in Christ. Her prayers are distinguished by great simplicity as to thought and language, and seem to be the filial aspirations of the devout child. Before Mrs. Chamberlain took charge of the girls, Catharine had, of her own accord, commenced evening prayer with them, just as they were retiring to rest. Some time after this practice had been begun, it was discovered by one of the missionaries, who, happening to pass by the cabin where the girls lodge, overheard her pouring forth her desires in very affecting and appropriate language. On being inquired of respecting it, she simply observed, that she had prayed with the girls, because she thought it was her duty. Yet this young woman, whose conduct might now reprove many professing Christians, that have been instructed in religion from their infancy, only ten months ago had never heard of Jesus Christ, nor had a single thought whether the soul survived the body or not. Since she became religious, her trinkets have gradually disappeared, till only a single drop remains in each ear. On hearing that pious females have, in many instances, devoted their ornaments to the missionary cause, she has determined to devote hers also. In coming to this determination, she acted without influence from the advice of others."

"On the 14th instant, we were highly gratified by the arrival of Mr. Cornelius, who had been hourly expected for several days. He brought with him a Choctaw youth of sixteen to be educated at the Foreign Mission School in Connecticut. The arrival

of Mr. Cornelius was desirable on many accounts; but particularly because he was able to give precise information with respect to the proposed seat of the mission to the Choctaws, and the best mode of conveying the missionaries thither. The interest felt in his welfare by all who were present, and the important services which he had rendered to the cause of missions, while journeying, within the last sixteen months, about four thousand miles, of which one thousand miles were within the limits of the Indian nations, will be easily felt and justly appreciated by yourself.

"The last sabbath will long be remembered by us, on account of its sacred solemnities. The administration of the Lord's supper had been appointed, in expectation of the arrival of Mr. Cornelius. He preached from the chorus of the 107th Psalm: *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.* Twenty-four persons sat down together, here in the wilderness, at the table of their Lord. Five of us, who had been intimately connected in these attempts to convey the gospel to the Indians, expected to leave the place within a few days, two on our way towards home, and the others to enter upon the Choctaw mission. We could not indulge the slightest anticipation of ever meeting again at this feast of love; and it was altogether probable that several of us should see each other's faces no more in this world, after the expected separation should have taken place. These reflections, and many others which will suggest themselves to your mind, rendered the occasion deeply affecting."

At the close of July, 1819, the school consisted of eighty-three children, fifty males and thirty-three females. Some, who were taken from the school and not expected again, were returned. Among them were Catharine Brown and a boy named Jeremiah Everts. On the last day of January, 1819, the missionaries say, "This day completes twelve months since the first converts were added to the church; and it now contains eleven adult members and twenty-four baptized children, besides the mission family." In addition to the exercises at the mission-house, the missionaries, particularly Mr. Butrick and Mr. Chamberlain, made frequent and distant excursions to various parts of the nation, for the purpose of conversing and preaching with the people. In the neighborhood of Mr. Hicks, about twenty miles from Brainerd, regular appointments were made and fulfilled as often as once a fortnight. In February, 1819, the Cherokees made a treaty with the government of the United States. This treaty, after a cession of lands by the Cherokees, in consideration of a portion of the nation having migrated to the Arkansas territory, and had lands assigned to them there, secured the remainder of their

country to them in perpetuity. And of the ceded lands, an appropriation was made of about 100,000 acres, for a perpetual school fund, to be applied, under the direction of the president of the United States, to the instruction of the Cherokees on this side of the Mississippi.

In the latter part of 1819, Messrs. Abijah Conger and John Vail, mechanics, with their families, from New Jersey, joined the mission.

"They left their houses, and their kindred and friends, with tender cheerfulness; went on their way rejoicing; and from Rockaway to Brainerd, a distance of more than nine hundred miles, had a prosperous journey of only about six weeks. On their arrival, the hearts of the brethren and sisters of the mission, burdened as they had been with continually increasing labors and cares, were filled with gladness and thankfulness. 'It is a time,' say they in the journal—'It is a time of great rejoicing at Brainerd. We feel that the Lord has heard our prayers for help; and it is now our duty to render praise. O that we could be sufficiently thankful to our gracious Saviour for the abundant mercies which we have experienced, and the sweet consolations now afforded us.'"

"There remains of the mission Mr. Hoyt, superintendent, with his wife and children, four of whom are very useful assistants; Mr. Conger, with his wife and children, and an apprentice, George Halsey, about twenty years old, and a devoted helper, of excellent promise; Mr. Vail, with his family; Mr. Butrick; Mr. Hall, with his family; and Mr. Chamberlain, with his family."

In December, 1819, a visiting committee made a report of the condition of the station, from which we quote:—

"Since your committee last visited this station, the school has been divided, and the girls and boys are now taught in separate houses. The Rev. William Chamberlain teaches the boys, and directs them when out of school. Miss Sarah Hoyt teaches the girls, and directs their employment when out of school. The number of boys in the school is forty-two; the number of the girls is twenty-five. A few more are, as we are informed, entered in each school, who are now absent, some on visits to their parents, and some on account of sickness, and for fear of it. The pupils are under the age of fifteen, except two males, who may be twenty or upwards, and two females, who may be about eighteen or nineteen. A great many of them have entered since our last visit, and some of them have been here but a short time. The great majority are making very pleasing progress, both in their studies and in learning to speak the English language.

"The order and good conduct of these children in

school, at the table, and in the church, are truly exemplary. Their cheerfulness in yielding obedience to all that is required of them, either in or out of school, is rarely exceeded by the best governed children among ourselves."

"Your committee, on their first visit, were not more affected by any thing relating to the whole mission, than by the infant church here planted in the wilderness. We are happy to find that it has increased, by the addition of such as we hope shall be saved. Four of the natives and two blacks have made a public profession of religion since our last visit. We have also seen or heard of five or six who were under strong impressions from the Spirit of God; some of whom give evidence of being the hopeful subjects of a saving change of heart. All, with whom we have met, converse with great freedom concerning their lost and helpless state as sinners, their views and feelings respecting the Saviour, and with an artless simplicity not easily to be described.

"Among the various circumstances that must interest the feelings of any Christian friend of man, who may visit this station, a short detail of one or two will not be unacceptable to the board. Last Christmas, a young man, called John Arch, who had been born and bred in the mountains near the confines of South Carolina, happened to be at Knoxville, where he met with Mr. Hall, who informed him that there was a school in the nation. As soon as he went home, he took his gun, and wandered off in search of the place, which we hope has proved to him the house of God and the gate of heaven. After travelling one hundred and fifty miles, he arrived at the missionary station; told the missionaries he had come to attend school; and offered them his gun, his only property, for clothes. His appearance was so wild and forbidding, that the missionaries said they hesitated to receive him, inasmuch as he was upwards of twenty years of age. He would not be put off. They took him upon trial. In a short time he discovered a thoughtful concern about his soul, and now gives the most satisfactory evidence of a gracious change of heart. His thirst for knowledge is great. He has learned to read and write well, though he has not been more than ten months at school. Some time after he became serious, he was accused of doing an improper act; he was conscious of innocence, and could not well brook the false charge. That evening he was missing; and the next morning the conclusion was that he had gone off. But about nine o'clock he came in. Upon being questioned respecting his absence, he gave the following account. 'I felt angry, and knew that it was wicked; but I could not suppress it; and I went to seek the Saviour, that he

might reconcile my heart.' It appeared that he had been praying and wrestling with God all night. He says he often feels strongly inclined to tell the Indians about God and the Saviour; but he knows so little, he thinks it would not please God. He desires to obtain an education, that he may preach."

John Arch, soon afterwards, united with the church. Another interesting young man, David Brown, a brother of Catharine, was also admitted. In the spring of 1820, a new station, named Talony, was formed. Respecting this, Mr. Hall says:—

"About twenty entered the school the first week; and it has gradually increased to fifty. These, however, do not all attend constantly. A number probably entered from curiosity, not intending to learn. There are about thirty-five who regularly attend, and undoubtedly will continue their attendance, if the school is judiciously managed. The school I think very promising, and the natives generally appear highly satisfied."

"You will, doubtless, expect to hear some particulars relative to the general management of the school. It is always opened and closed by reading a portion of Scripture, singing and prayer; and these exercises are often preceded by such remarks as most sensibly strike my mind. A number of the neighbors are generally present at the evening exercises. Three hours are spent in the fore part of the day, and three in the latter part, in teaching, Saturdays excepted. I require all the scholars to attend meetings on the sabbath, when they are specially taught the principles of our holy religion. Their progress in general is good, fully equal to my expectations, considering their advantages.

"We have three orphan boys in our family; and we have engaged to take one or two more. I presume, if our circumstances would admit of it, and we had liberty, fifteen or twenty boys and girls, who are real objects of charity, might be obtained immediately. Those we have give us great satisfaction, and are truly dear to us.

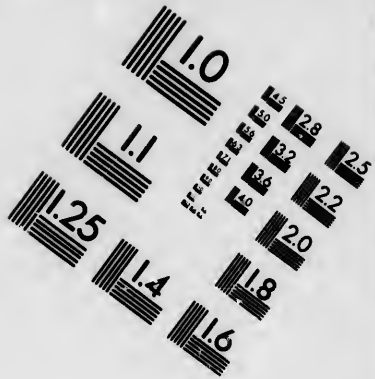
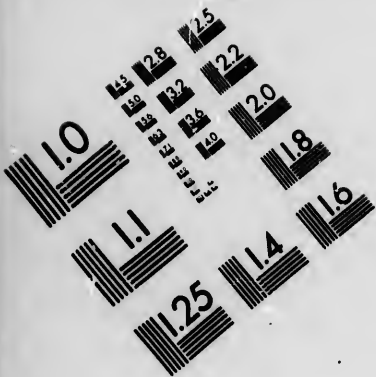
"Since the school-house has been in a situation to be occupied, meetings have been constantly held in it, and from seventy-five to one hundred have attended."

It was soon after resolved that Mr. Milo Hoyt should proceed to Chatooga Creek, and establish a school. About seventeen or eighteen scholars attended.

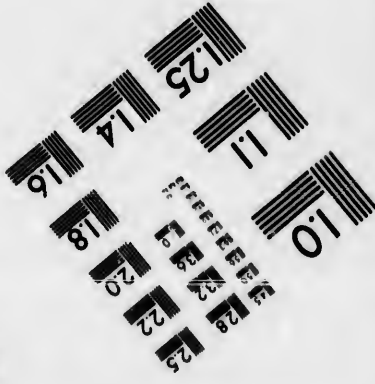
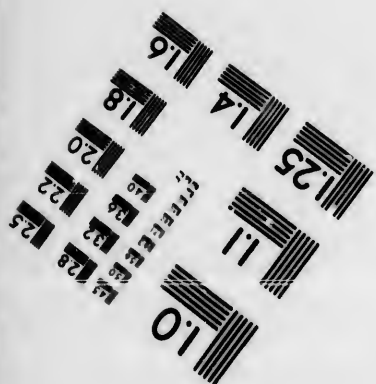
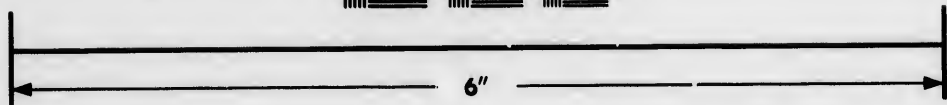
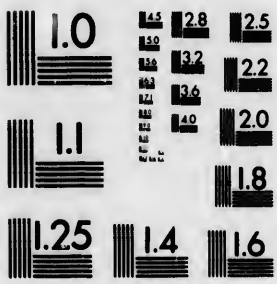
"In the latter part of January, David and Catharine Brown went from Brainerd to Creek Path to visit their father, then sick. In the journal, March 4, is the following passage:—

"Sister Catharine and her brother David returned.





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Their father, whom they went to visit on account of his ill health, has so far recovered as to be able to come up with them. Catharine says, David seized his Bible as soon as he reached home, and began to read and interpret to his father and mother, and other members of the family, exhorting them all to attend to it as the word of God; to repent of their sins, which he told them were many and very great; to believe on the Lord Jesus Christ, and become his followers, &c. By his father's consent, he maintained the worship of God in the family, morning and evening, and at table. He conversed freely with their friends and neighbors, and was not ashamed to own himself a Christian, or afraid to warn others to flee from the wrath to come. Several in that neighborhood appear serious, and disposed to inquire after the way of truth and life.'

"Mr. Brown, the father, brought a letter, signed by himself and others, and in terms as follows:—

"We, the headmen, chiefs of the Creek Path town, Cherokee nation, have this day assembled ourselves together for the purpose of devising some plan for the education of our children. We daily witness the good effects arising from education, and therefore are extremely anxious to have a school in our neighborhood, as the distance from this part of the nation to Brainerd is so great as not to suit our convenience. We, therefore, solicit your aid in carrying our plan into execution. We can raise twenty or perhaps twenty-five children. You will please write us immediately on the receipt of this. Given under our hands, this 16th of February, 1820."

In March, Mr. Butrick proceeded to Creek Path. On the first sabbath, sixty or seventy Cherokees attended meeting. Referring to this station, on the 9th of June, Mr. Hoyt says:—

"The first school being well filled with scholars, to overflowing, they requested another. Catharine, by our approbation, offered to teach a school of females, if they would prepare a house. The news was received with enthusiastic joy. In four days a great number collected to build the house—with surprising despatch they finished one of the same dimensions as the former, and within a few rods of it, and immediately sent a messenger for Catharine. She left us the last of May, with the expectation of commencing a school immediately on her arrival at Creek Path. Religious instruction appears also to be eagerly sought by all the people in that district. *Hopes are entertained of the saving conversion of several; and brother Butrick has written for our advice respecting the immediate formation of a church there.*"

Under date of November, 1820, the missionaries record:—

"Brother and sister Chamberlain returned. He left sister Chamberlain at father Gambold's, while he attended the council. At the council he took lodgings at major Ridge's, where he had an opportunity of preaching to a large number of our Cherokee brethren. Mr. Ridge says, he can never be thankful enough to the missionaries for providing a way for his son to receive an education. He says, he wishes him to stay at Cornwall until he gets a *great education*; and he hopes the Lord will give him a good heart, so that when he comes homè, he may be very useful to his nation.

"The council have made a law to compel parents to keep their children at school, when once entered, until they have finished their education, or to pay all expense for clothing, board and tuition. They have also given the superintendents of each mission authority to take out of their schools such children as they shall think proper, and, with the consent of their parents, put them to such trades as are attached to their missions; and when such children have learned a trade, they are to be furnished with a set of tools at the expense of the nation.

"They have also divided their country into eight districts or counties; laid a tax on the people to build a court-house in each of these counties; and appointed four circuit judges. The Cherokees are rapidly adopting the laws and manners of the whites. They appear to advance in civilization, just in proportion to their knowledge of the gospel. It, therefore, becomes all who desire the civilization of the Indians, to do what they can to send the gospel among them."

In February, 1821, Catharine Brown, a teacher at Creek Path, wrote to her brother David, in the foreign mission school, at Cornwall, Conn., as follows:—

"My dear brother,

"I received your kind letter some time since, and it gave me great satisfaction to hear from you. I should have written to you before this time, but did not know how to send to Brainerd. I am truly happy to hear that you feel so well contented with your situation in school, and that you are well pleased with your dear instructor. Our dear parents are in good health. They have removed from the place where they lived before, and are now living with brother John. I think they have truly passed from death unto life; they seem to be growing in grace and in the knowledge of Him who has redeemed their souls from hell. Indeed, you cannot imagine how different they seem from what they did when you left us. All they desire now is to do the will of our dear Saviour. This work is the Lord's, and no doubt he will keep them, and carry them safe through this sinful world, until he

receives them to his heavenly kingdom. O, dear brother, truly the Lord has heard our prayers for the souls of our parents. We have great reason to rejoice. May we not say, Not unto us, but to thy name be all the praise? You have doubtless heard that brother J. has joined the church. Dear brother D., my heart is full while I am writing. How shall I express my gratitude to God for bringing him to a knowledge of the Saviour? He says sometimes he feels happy in praying to God, and feels willing that he should do with him as seemeth good in his sight.

"My brother David, when we look back, and see what the Lord has done for our family in the course of a few years, O let us call upon our souls, and all that is within us, to praise our God for his great blessings to us.

"I sometimes long to see your face once more in this world, to converse and pray with you before our Saviour. I often think of the happy hours which we spent when we were at Brainerd, when we first tasted the sweetness of religion, and when we used to take each other's hand to walk and sing our favorite hymn,

"Come, we that love the Lord."

We then knew the happiness of saints, and felt that religion was not designed to make our pleasures less. But now our heavenly Father has separated us for a time in this world; I hope for his glory, and for the good of perishing souls around us. We have much to do for our Saviour. As we hope we are children of the most high God, let us be good soldiers, and not be weary in well doing, for in due season we shall reap if we faint not.

"Father and mother send love to you and to the scholars in Cornwall. I hope you will write to us soon, and let us know how you do.

"Adieu, dear brother, till we meet again.

"CATHARINE BROWN."

The following is a brief view of the mission at Brainerd, in August, 1821:—

"We have fifty-seven Cherokee boys, and three boys belonging to the mission family, in the boys' school. Eight Cherokee boys belonging to the school are absent, not having returned since the vacation. Of girls we have thirty Cherokees, and three belonging to the mission, now in the school, and seven absent since vacation; making, in the whole, eighty-seven Cherokee children now in school, and one hundred and two belonging to it. Among the absent scholars are *Samuel Spring*, *Ann Porter*, *Mary Mason* and *Betsy Parker*, who are supported by benefactors in our country, and have received English names. The parents of these children having no permanent resi-

dence, it was some time before we could hear from any of them. We have lately heard that the parents of the three girls have gone with them back to the mountains, about one hundred miles from us. We know no cause for this, as both parents and children appeared always well pleased with the arrangement made. We hope to get them again, as they are very fine children, and as their patrons must feel a particular interest in them."

In the course of 1821, the mission was strengthened by the arrival of the Rev. William Potter and Dr. Elizur Butler, and their wives. Mr. Potter took charge of the station at Creek Path. Early in the winter of 1821-2, Mr. John C. Ellsworth, with his wife and sister, from Vermont; Mr. Nathan Parker, with his wife and child, from Ohio; Mr. Erastus Dean and his wife, from Vermont; and early in April, 1822, Mr. Ainsworth E. Blunt, from New Hampshire, and Mr. Sylvester Ellis, from Vermont, joined the mission. They were mechanics and farmers, and several of them teachers. The mission was further strengthened, in the autumn, by the arrival of Mr. Isaac Proctor and his wife, from New Hampshire, and Mr. Frederic Ellsworth and his wife, from Vermont. In the summer of 1822, there was considerable seriousness at Talony.

"July 21, 1822. Sabbath. A respectable number of the natives attended divine service. Mr. Chamberlain, being present, preached all day. In the afternoon, he addressed himself, through an interpreter, to those Cherokees who cannot understand English. The meetings were continued more than four hours; and the people staid more than an hour longer, for further instruction.

"August 18. Sabbath. Those concerning whom we have a hope, remained two hours after our public service, desiring more particular instruction. Many questions were asked them, and in all their answers they discovered an humble dependence on the merits of Christ, and of him alone, for salvation.

"September 22. A brother of the Baptist denomination spent the day with us. He appears much rejoiced to see the work of the Lord in this place."

"November 10. Sabbath. This has been a truly interesting day. Our little congregation was composed of people from six different nations or tribes. At our evening meeting, more were present than could be accommodated with seats."

"29. The converts took up most of our time, while together, in conversing one with another in their own tongue. One of them, for the first time in public, led in prayer. A precious few here, who, a short time since, were far off from God, have been made nigh by the blood of Christ. O what everlasting praise is due

to Him who worketh all things after the counsel of his own will!"

In the course of 1822, Mr. Butrick and Mr. Chamberlain accomplished several extensive tours in the nation, made numerous visits, and communicated and received a great variety of valuable information. Each of the missionaries travelled between five hundred and six hundred miles.

On the 18th of July, 1823, Catharine Brown departed this life. She died of a consumption, at the house of Dr. Campbell, Limestone county, Alabama, where she had received the kindest attention during the latter part of her illness. She enjoyed a very happy state of mind in view of death; and had no desire to live, unless that it were that she might promote the gospel among her countrymen. She was an individual of very intelligent piety, and of a remarkably amiable disposition. In 1824, a new station was commenced at Candy's Creek, twenty-five miles from Brainerd.

A school was commenced at Haweis, about the middle of November, 1823. Mr. Everts, who again visited the mission, thus speaks of Haweis:—

"At the usual hour for public worship, the people assembled in the school-house. As there was no ordained missionary present, Mr. Ellsworth read a short narrative, designed to show the importance of early piety. It was interpreted by John Arch, who accompanied me hither. Various exhortations were given. Hymns were sung, both in English and Cherokee, and prayers were offered in both languages. The Cherokee man who received the name of Samuel J. Mills, in baptism, exhorted and prayed at considerable length. He is very fluent, and has a very ardent desire for the conversion of his countrymen. The missionaries speak of him as highly exemplary in his conduct. He and two others who were present, are members of the church at Brainerd.

"The manner of the Cherokees who pray in public, is humble and reverential, and at the greatest remove from any thing boisterous or ostentatious. They speak without hesitation, and in as low a tone as is consistent with their being heard.

"There has been quite a serious attention to religion in this neighborhood within a few months past. Several persons give satisfactory evidence of having experienced a change of heart. Their external character is certainly very different from what it was; and their views and feelings appear to be scriptural.

"I could not spend more time at Haweis than till after the sabbath; and, of course, did not see the school collected. Some of the pupils were present at meeting. Mr. Ellsworth will prepare a particular account of the school, and of the hopeful converts.

The circumstances of this station are encouraging. The people are generally desirous of religious instruction; but the want of interpreters, here and elsewhere, is a serious embarrassment."

In respect to the revivals of religion at various stations, the editor of the *Missionary Herald* remarks:—

"Churches have been organized at Brainerd, Creek Path, Carmel, High-Tower and Willstown. More than fifty Cherokees were united to these churches the last year. Schools for the youth of both sexes are maintained at all the stations.

"At the station last named, the buildings have been but recently erected. A residence has probably been commenced by this time.

"The Cherokees have made greater progress in civilization than any of the other tribes of Indians. Their agricultural improvements are considerable. Their incipient jurisprudence appears to secure the respect of the people. Their distribution of the legislative, judicial and executive powers of government, is made with considerable skill and judgment."

In 1824, Mr. William M. Holland, teacher, and his wife, Mr. Josiah Hemmingway, farmer, and Miss Sophia Sawyer, teacher, joined the mission. In 1825, the following persons arrived as assistants to this mission: Mr. William H. Manwaring, Ohio, farmer; Mr. Fenner Bosworth, farmer, and his wife; Miss Erminia Nash, teacher, and Rev. Samuel Austin Worcester, and his wife, missionaries. Mr. and Mrs. Dean were obliged to return to New England, on account of her declining health.

On the 18th of June, 1825, John Arch died at Brainerd. He became hopefully pious about five years previously. His character was amiable and excellent to a very high degree. His death was a striking illustration of the power of religion.

In July, 1826, Mr. Worcester communicates the following intelligence in regard to various stations:—

"We had an interesting meeting. Probably one hundred and fifty adult Cherokees were present on the sabbath. Besides a sermon from Mr. Butrick, interpreted by David Steiner, on Saturday evening; and one from Mr. Chamberlain, interpreted by Steiner; and one from me, interpreted by John Ridge, on the sabbath; there was a meeting on Saturday afternoon, in which all the services were performed by Cherokees, in their own language; a prayer meeting early on sabbath morning; a meeting for addresses by native Cherokees, in the afternoon, and another in the evening; and the monthly concert on Monday morning, attended by about fifty adult Cherokees. Exhortations in Cherokee were made by John Huss, Samuel

J. Mills, Archibald Downing, and a young man, a member of the church at Willstown.

"A church was organized at Haweis in the month of September.

"*Brainerd.*—Our first meeting was a lecture, preparatory to the Lord's supper, on Saturday afternoon. Mr. Reece interpreted the sermon, after which Mr. Huss and Mr. Downing addressed the people in their own language. In the evening, there was another meeting, at which the time, except that spent in prayer and singing, chiefly in Cherokee, was occupied by addresses from Mr. Mills and Mr. Reece, in the same language. On sabbath morning was a meeting for prayer. After that, a sermon and the communion service were interpreted by Mr. Reece. By this time so great a number of people had collected, that the school-house, with all the seats for which room could be found, was crowded to the utmost; and the number excluded by want of room was considerable."

"The next Monday was the examination of the schools, for an account of which, Mr. Ellsworth has referred you to me. It might be interesting to give particulars of the progress of the scholars, but, as I did not take notes at the time, it is out of my power. It may be sufficient to say that very rapid progress has evidently been made by many of the scholars since you were here, and that the examination, I think, did credit to the schools. Mr. Ellsworth's scholars, particularly, showed themselves to have been remarkably thorough in the studies to which they had attended, and very few mistakes of any kind were made. One class of little boys, who began to attend school last fall, read with a good degree of fluency in the New Testament.

"*Carmel.*—The school at this station is in a prosperous state, and is held in high esteem by all classes of the people in its neighborhood. The scholars, of whom the average attendance is about twenty, are studious and affectionate. Four are in the study of geography, and have made great progress, considering their years. Nine are learning to write, and, like their countrymen generally, whenever opportunity is afforded, make rapid proficiency in the art. Mr. Proctor, who resides here, is much animated with his prospects."

We subjoin the following account respecting the invention of a new syllabic alphabet:—

"A form of alphabetical writing, invented by a Cherokee, named George Guess, who does not speak English, and was never taught to read English books, is attracting great notice among the people generally. Having become acquainted with the principle of the alphabet, viz. that marks can be made the symbols of sound, this uninstructed man conceived the notion that

he could express all the syllables in the Cherokee language by separate marks or characters. On collecting all the syllables, which, after long study and trial, he could recall to his memory, he found the number to be *eighty-two*. In order to express these, he took the letters of our alphabet for a part of them, and various modifications of our letters, with some characters of his own invention, for the rest. With these symbols, he set about writing letters; and very soon a correspondence was actually maintained between the Cherokees in Wills Valley and their countrymen beyond the Mississippi, five hundred miles apart. This was done by individuals who could not speak English, and who had never learned any alphabet, except this syllabic one, which Guess had invented, taught to others, and introduced into practice. The interest in this matter has been increasing for the last two years, till, at length, young Cherokees travel a great distance to be instructed in this easy method of writing and reading. In three days they are able to commence letter writing, and return home to their native villages prepared to teach others. It is the opinion of some of the missionaries, that if the Bible were translated and printed according to the plan here described, hundreds of adult Cherokees, who will never learn English, would be able to read it in a single month. Either Guess himself, or some other person, has discovered *four* other syllables, making all the known syllables of the Cherokee language *eighty-six*. This is a very curious fact, especially when it is considered that the language is very copious on some subjects, a single verb undergoing some thousands of inflections."

On the 2d of January, 1827, Dr. Butler says, "We had a communion season last sabbath, at Haweis; four Cherokees and two whites were admitted to the church at this station. There are five candidates for communion, and two for baptism." The following statements are taken from an address of Elias Boudinot, a Cherokee young man, delivered in many of the towns of the Atlantic states, in 1826. He was educated at the foreign mission school at Cornwall.

"In 1810, there were 19,500 cattle, 6,100 horses, 19,600 swine, 1,037 sheep, 467 looms, 1,600 spinning wheels, 30 wagons, 500 ploughs, 3 saw mills, 13 grist mills, &c. At this time (1826), there are 22,000 cattle, 7,600 horses, 46,000 swine, 2,500 sheep, 762 looms, 2,488 spinning wheels, 172 wagons, 2,943 ploughs, 10 saw mills, 31 grist mills, 62 blacksmith's shops, 8 cotton machines, 18 schools, 18 ferries, and a number of public roads. In one district there were, last winter, upwards of one thousand volumes of good books; and eleven different periodical papers, both religious and political, were taken and read.

"Most of the schools are under the care and tuition of Christian missionaries, of different denominations, who have been of great service to the nation, by inculcating moral and religious principles into the minds of the rising generation. In many places, the word of God is regularly preached and explained, both by missionaries and natives; and there are numbers who have publicly professed their belief and interest in the merits of the great Saviour of the world. It is worthy of remark, that in no ignorant country have the missionaries experienced less trouble and difficulty, in spreading a knowledge of the Bible, than in this. Here, they have been welcomed and encouraged by the proper authorities of the nation; their persons have been protected, and in very few instances have some individual vagabonds threatened violence to them.

"The Cherokees have had no established religion of their own; and perhaps to this circumstance we may attribute, in part, the facilities with which missionaries have pursued their ends. They cannot be called idolaters; for they never worshipped images. They believed in a Supreme Being, the Creator of all, the God of the white, the red, and the black man. They also believed in the existence of an evil spirit, who resided, as they thought, in the setting sun, the future place of all who in their lifetime had done iniquitously. Their prayers were addressed alone to the Supreme Being, and, if written, would fill a large volume, and display much sincerity, beauty and sublimity. When the ancient customs of the Cherokees were in their full force, no warrior thought himself secure, unless he had addressed his guardian angel; no hunter could hope for success, unless, before the rising sun, he had asked the assistance of his God, and, on his return at eve, he had offered his sacrifice to Him."

On the sabbath, 6th of May, 1827, Rev. William Chamberlain says, "We had a very interesting time to-day at Haweis. Four persons were received into the church; three adults and four children were baptized; four others were examined, and appeared well."

In November, 1827, a fount of Cherokee types, ordered by the Cherokee government, a fount of English types, an iron press, with all the necessary apparatus, were forwarded to the Cherokee country. The press was soon employed in printing the New Testament and other parts of the Bible, school and other books, and the Cherokee Phoenix, a weekly newspaper, partly in English and partly in Cherokee. Mr. Elias Boudinot was appointed editor of the Phoenix, at a salary of \$300 per annum, paid by the Cherokee government. This was the first printing-press ever owned by any nation of aborigines on the continent; the first effort at writing and printing in characters of their own; the first editor, the first newspaper, and

the first book. Among the Cherokees, also, was established the first regularly elective government, with the legislative, judicial and executive branches distinct; with the safeguards of a written constitution, and a trial by jury.

In the winter of 1826—7, the two highest chiefs died, Path-Killer and Mr. Charles R. Hicks. Mr. Hicks had been for ten years an exemplary professor of religion. On the 18th of February, 1828, the Rev. Ard Hoyt died, in the 58th year of his age. He had been in the service of the board about ten years. His youngest son thus describes the closing scene. "He raised his eyes to heaven, and exclaimed with rapture, 'I'm going.' Again, with a countenance expressive of immortal triumph, he said, 'Yes, I'm going;' and, with a sweet smile, bowed his head, and, without a struggle or groan, fell asleep in Jesus." Some of the natives were almost overwhelmed with sorrow. He was the first adult missionary of the board among the Cherokees who had died, though Mrs. Dean had previously died of a disease which she had contracted before she was on missionary ground.

The following notices are given of several stations in the latter part of the year 1828:—

"*Brainerd.*—The annual examination of the schools at this station was held on Monday, the 27th ult., and gave, I believe, general satisfaction. About three hundred persons were assembled on the occasion. Samuel Worcester and Thomas Witherspoon, having finished their course of study, were honorably dismissed. The schools may be regarded as in a flourishing state. Many applications are made to us to take children, which we cannot comply with.

"On Saturday our Cherokee friends began to assemble from a distance; and at night we had the respectable number of one hundred; a much larger company than we ever before had so early. Nearly all who came from a distance were here before the sabbath. Heretofore it has been the practice almost universally for the parents to come for their children on the sabbath; and but very few of them would arrive soon enough to enjoy its privileges. But this year the contrast was striking; and is a proof, that a moral change has taken place, not in the minds of two or three, but generally. Our usual place of worship on the sabbath being quite too small to contain the congregation, seats were prepared in a grove. Messrs. Worcester and Chamberlain conducted the services. Fifty-four sat down to commemorate the dying love of Jesus."

"In one neighborhood near the station, much seriousness prevails: numbers are inquiring, some of whom give evidence of a change of heart. Recently I attended a meeting there on the sabbath in company

with one of the native members of the church. About fifty persons were present, who were very desirous that the meetings should be continued.

"*Carmel*.—Many have been added to the churches at the different stations during the year past. Two full Cherokees have united with our church, and have appeared well. The other members of the church have also walked in a manner becoming their profession. Three or four, not members of the church, are especially attentive to religious instruction."

"*Candy's Creek*.—Under date of August 15, Mr. Holland writes respecting the state of religion:—"Early in February, I discovered an unusual desire in the members of this church for a revival of religion. There was more importunity in prayer, more pity for perishing sinners, and more activity in the use of means for their conversion. Sinners themselves soon began to manifest unusual seriousness; our meetings became solemn and interesting; and we were assured that the Lord was with us. Though the cloud of mercy has not been great, yet it becomes us to bless the Lord for his goodness and mercy, which have already resulted in the hopeful conversion of five Cherokees, all heads of families; four of whom, after examination, were on the last sabbath propounded for admission to the church at the time of our next communion, in November."

In 1827 and 1828, Mr. David Greene, one of the secretaries of the board, visited most of the Indian stations east and west of the Mississippi. In his tour to the tribes west of that river, he was accompanied by Mr. Kingsbury. About this period Mr. Worcester removed to Newtown, now called New Echota, the place where the Cherokee legislature, according to their newly-organized form of government, meets annually in October. Misses Lucy Ames and Delight Sargent joined the station at Brainerd, as temporary teachers, in the autumn of 1827. At the close of 1827, more than half the adult part of the tribe were able to read in their own language. More than five hundred children had been members of the schools under the care of the board. There were one hundred and sixty native members of the church. Twelve had died in the confidence of Christian hope.

The principal labor of Mr. Worcester was devoted to translations. In the summer of 1829, a hymn-book, and the Gospel of Matthew, of each an edition of one thousand copies, had been printed. He preached steadily once in three months, both at Candy's Creek and at Brainerd.

The subject, which began, in 1828 and in 1829, to engross the attention of the Cherokees, and of their friends throughout the United States, was their removal beyond the Mississippi. The state of Georgia had

been for some time desirous to gain possession of their territory. The following letter of Mr. Worcester to the secretary of war, appended to a report of the secretary, in compliance with a resolution of the senate, gives a very clear and satisfactory view of the conduct of the Cherokees, and of the reasons against their removal.

"The printed constitution and laws of the nation, also, you doubtless have. They show the progress in civil polity. As far as my knowledge extends, they are executed with a good degree of efficiency, and their execution meets with not the least hindrance from any thing like a spirit of insubordination among the people. Oaths are constantly administered in the courts of justice, and I believe I have never heard of an instance of perjury.

"It has been well observed by others, that the progress of a people in civilization is to be determined by comparing the present with the past. I can only compare what I see with what I am told has been.

"The present principal chief is about forty years of age. When he was a boy, his father procured him a good suit of clothes, in the fashion of the sons of civilized people; but he was so ridiculed by his mates as a *white* boy, that he took off his new suit, and refused to wear it. The editor of the Cherokee Phoenix is twenty-seven years old. He well remembers that he felt awkward and ashamed of his singularity, when he began to wear the dress of a white boy. *Now*, every boy is proud of a civilized suit, and those feel awkward and ashamed of their singularity who are destitute of it. At the last session of the general council, I scarcely recollect having seen any members who were not clothed in the same manner as the white inhabitants of the neighboring states; and those very few (I am informed that the precise number was four), who were partially clothed in Indian style, were, nevertheless, very decently attired. The dress of civilized people is general throughout the nation. I have seen, I believe, only one Cherokee woman, and she an aged woman, away from her home, who was not clothed in, at least, a decent long gown; at home only one, a very aged woman, who appeared willing to be seen in the original native dress; three or four, only, who had at their own houses dressed themselves in Indian style, but hid themselves with shame at the approach of a stranger. I am thus particular, because particularity gives more accurate ideas than general statements. Among the elderly men, there is yet a considerable portion, I dare not say whether a majority or a minority, who retain the Indian dress in part. The younger men almost all dress like the whites around them, except that the greater number wear a turban instead of a hat, and in

cold weather a blanket frequently serves for a cloak. Cloaks, however, are becoming common. There yet remains room for improvement in dress, but that improvement is making with surprising rapidity.

"The arts of spinning and weaving, the Cherokee women generally put in practice. Most of their garments are of their own spinning and weaving, from cotton, the produce of their own fields; though considerable northern domestic, and much calico, is worn, nor is silk uncommon. Numbers of the men wear imported cloths, broadcloths, &c., and many wear mixed cotton and wool, the manufacture of their wives; but the greater part are clothed principally in cotton.

"Except in the arts of spinning and weaving, but little progress has been made in manufactures. A few Cherokees, however, are mechanics.

"Agriculture is the principal employment and support of the people. It is the dependence of almost every family. *As to the wandering part of the people, who live by the chase, if they are to be found in the nation, I certainly have not found them, nor even heard of them, except from the floor of congress, and other distant sources of information. I do not know of a single family who depend, in any considerable degree, on game for a support.* It is true that deer and turkeys are frequently killed, but not in sufficient numbers to form any dependence as the means of subsistence. The land is cultivated with very different degrees of industry; but I believe that few fail of an adequate supply of food. The ground is uniformly cultivated by means of the plough, and not, as formerly, by the hoe only.

"The houses of the Cherokees are of all sorts, from an elegant painted or brick mansion down to a very mean log cabin. If we speak, however, of the mass of the people, they live in comfortable log houses, generally one story high, but frequently two; sometimes of hewn logs, and sometimes unhewn; commonly with a wooden chimney, and a floor of puncheons, or what a New England man would call slabs. Their houses are not generally well furnished; many have scarcely any furniture, though a few are furnished even elegantly, and many decently. Improvement in the furniture of their houses appears to follow after improvement in dress, but at present is making rapid progress.

"As to education, the number who can read and write English is considerable, though it bears but a moderate proportion to the whole population. Among such, the degree of improvement and intelligence is various. The Cherokee language, as far as I can judge, is read and written by a large majority of those between childhood and middle age. Only a few who are much beyond middle age have learned.

"In regard to the progress of religion, I cannot, I suppose, do better than to state, as nearly as I am able, the number of members in the churches of the several denominations. The whole number of native members of the Presbyterian churches is not far from one hundred and eighty. In the churches of the United Brethren are about fifty-four. In the Baptist churches I do not know the number; probably as many as fifty. The Methodists, I believe, reckon in society more than eight hundred; of whom I suppose the greater part are natives. Many of the heathenish customs of the people have gone entirely, or almost entirely, into disuse, and others are fast following their steps. I believe the greater part of the people acknowledge the Christian religion to be the true religion, although many who make this acknowledgment know very little of that religion, and many others do not feel its power. Through the blessing of our God; however, religion is steadily gaining ground."

"There is one other subject, on which I think it due to justice to give my testimony, whatever it may be worth. Whether the Cherokees are wise in desiring to remain here, or not, I express no opinion. But it is certainly just, that it should be known whether or not they do, as a body, wish to remain. It is not possible for a person to dwell among them without hearing much on the subject. I have heard much. *It is said, abroad, that the common people would gladly remove, but are deterred by the chiefs, and a few other influential men. It is not so.* I say, with the utmost assurance, it is not so. Nothing is plainer than that it is the earnest wish of the whole body of the people to remain where they are. They are not overawed by the chiefs. Individuals may be overawed by popular opinion, but not by the chiefs. On the other hand, if there were a chief in favor of removal, he would be overawed by the people. He would know that he could not open his mouth in favor of such a proposition, but on pain, not only of the failure of his re-election, but of popular odium and scorn. The whole tide of national feeling sets, in one strong and unbroken current, against a removal to the west."

The buildings at Brainerd were accidentally burned in March, 1829. This calamity occasioned a temporary suspension of the school. At the close of 1830, there were eight churches of Cherokee Indians, containing in all two hundred and nineteen members, of whom one hundred and sixty-seven were Cherokees. Owing to the political troubles, the number of scholars had diminished to one hundred and fifty. The following statements of the prudential committee give a connected view of the progress of the high-handed oppression with which these poor Indians were visited:—

"About the close of December, 1830, the mission-

aries, under the direction of the board, with their brethren of the Baptist and Moravian denominations, convened at New Echota, and, after mature deliberation, adopted a number of resolutions, expressing their views of the Indian question, as being not so much one of a political as of a moral nature, and their lively interest, as Christians, in its decision; expressly asserting that they had used no influence to prevent the Cherokees selling their country; declaring their belief, that the removal of them across the Mississippi, or the extension of the laws of Georgia over them, would be followed by the most disastrous consequences, and their knowledge, that almost the entire mass of the people were averse to the contemplated removal. These resolutions were followed by a very satisfactory statement respecting the progress of the Cherokees in knowledge, civilization and religion, and their present state." "The object of it was to meet the misrepresentations which were in circulation respecting the influence exerted by the missionaries, unfavorable to the removal of the Indians, and respecting their present condition. The missionaries supposed that they were bound to speak in their own defence; and they supposed also, that, on such a question, affecting the welfare of so large a community, where the only inquiry with all parties should be after what is right, and where they had the best means of knowledge, it was proper for them to express an opinion. Their brethren of the Methodist denomination had published a similar document a few weeks before."

"About the middle of January, 1831, the missionaries at Carmel, High-Tower, Haveis, and New Echota, the four stations under the care of the board, lying within that part of the Cherokee nation claimed by Georgia, received copies of a clause of a law, then recently enacted by the legislature of that state, declaring all white men who should be found residing in the Cherokee lands within the chartered limits of Georgia, on or after the first day of March then next ensuing, without having taken an oath of allegiance to the state, and obtained a license from the governor or his agent, should be considered guilty of a high misdemeanor, and, upon conviction, should be imprisoned in the penitentiary, at hard labor, for a term not less than four years. With this law before them, they must pursue one of three courses; either take the prescribed oath of allegiance to Georgia, and obtain a permit from the governor; or remove beyond the chartered limits of the state; or remain at their stations, in the quiet prosecution of their work, and expose themselves to the penalty of the law. The first course they could not for a moment think of adopting. It would have been an acknowledgment that Georgia was right, and pledging themselves to support her,

if occasion required, in executing her laws. Nor did the missionaries feel themselves under obligations to remove. The constitution of the United States giving to congress the sole power to regulate intercourse and trade with the Indian tribes, the treaties entered into by the United States and the Cherokee nation, and the intercourse law of 1802, which were in full force, had all expressly, or by implication, excluded Georgia from any jurisdiction over the Cherokee country. The missionaries had entered on their work with the sanction of the executive of the United States, and they were confident that the state of Georgia had no right to extend her laws over them. But even admitting that the state of Georgia had rightful jurisdiction over the Cherokee country, they supposed, that, as citizens of other states, they had a right, according to the constitution of the Union, to prosecute their labors in a peaceable manner under the protection of the United States; and that their residence could not be made a crime. They did not suppose that a due abstinence from interference in political affairs, or the Christian submission expected of good citizens, required them to remove.

"There were some strong reasons against it. To remove, it was thought, would be yielding to an unconstitutional and oppressive law, which in this country would be dangerous as a precedent; it would have an unfavorable effect on the Cherokees, and on missionary labor among them; would be such an interruption, if not abandonment, of their work, as preachers of the gospel, to which Christ and the churches had sent them, as would be inconsistent with a proper share of Christian firmness and perseverance; it would also be attended with considerable sacrifice of missionary property.

"With these views of the case, the missionaries decided to remain at their stations. They continued their labors unmolested till Saturday, 12th of March, when a detachment of the Georgia guard, consisting of a colonel, with twenty-five armed and mounted men, arrived at Carmel, and arrested Mr. Proctor, Mr. Butrick being absent on a preaching tour among the Indians. The next day, being the sabbath, the guard proceeded with Mr. Proctor to New Echota, thirty miles, and arrested Mr. Worcester; and proceeding to High-Tower the next day, they arrested Mr. Thompson; and the next day the prisoners were taken to the head-quarters of the guard, called camp Gilmer, near where the federal road crosses the High-Tower river. After remaining at the camp one day, Messrs. Worcester and Thompson were taken by writ of *habeas corpus* before the superior court of Gwinnett county, then in session, where their case was argued by counsel employed by the missionaries. The judge

set them at liberty, on the ground that they, as missionaries, had been patronized by the government of the United States, and were, therefore, to be regarded, in some sense, as its agents; and that, as such, the law of the state did not apply to them.

"During the whole of their detention as prisoners, on this occasion, the missionaries were treated with as much civility and kindness as could have been expected. They all returned to their respective stations, anticipating no further molestations of this nature. But the matter was not suffered to rest here. Correspondence was held between the governor of Georgia and the president of the United States, in which the latter stated that he did not regard the missionaries as being in any sense agents of the government. Mr. Worcester was also removed from the office of post-master, which he had held. The obstacles which had prevented the judge from enforcing the law against the missionaries having thus been removed, letters were received by each of the missionaries from the governor of Georgia, about the first of June, informing them that they would no longer be screened from the operation of the law on the ground of their being agents of the United States. These letters were accompanied by notices from colonel Sanford, the agent of Georgia, that ten days would be allowed them for removing. To these letters Mr. Worcester and Dr. Butler immediately replied, stating the object for which they entered the Cherokee nation, the sanction which had been given by the executive of the United States, the nature of their work, their mode of prosecuting it, and that, as they could not believe the Cherokee nation to be within the jurisdiction of Georgia, they could not feel that duty required them to abandon their labors in conformity to her laws. These replies are of a very frank and manly character, though perfectly respectful."

"On the 7th of July, Mr. Worcester and Dr. Butler were again arrested by two separate detachments. No just idea of the treatment can be formed which they, with their Methodist brethren in calamity, received from the guard while on the way to camp Gilmer, and in the jail at that place, without reading the whole of Mr. Worcester's brief but painful account of it. After lying eleven days in a miserably filthy log prison, in the middle of July, without window, bed, table, chair, or any article of furniture, except a small piece of board; with no floor to stand, sit, or sleep upon, except rough and crooked poles; being allowed to receive no letter or send any, or have any bundle pass out or in, without being searched; or allowed any interview with a friend, except in hearing of the guard; and being forced to hear the abominably blasphemous and obscene language of the soldiers,

obviously uttered, sometimes at least, for the very purpose of wounding their feelings,—a writ of *habeas corpus* was obtained, which took them out of the hands of the military, after some delay, and brought them before the inferior court of Gwinnett county, where they were released, on giving bonds to appear at the superior court of that county in September.

"The trial took place accordingly on the 15th of that month. Besides Mr. Worcester and Dr. Butler, there were brought before the court Rev. J. J. Trott, missionary of the Methodist Episcopal church, and eight other white men not missionaries. The cause of the missionaries was ably sustained by their counsel, but the jury brought in a verdict of guilty against them, as they did also against the other prisoners; and the sentence of imprisonment in the penitentiary, at hard labor, during four years, was pronounced upon them all by judge Clayton on the following day. The judge, however, recommended them to executive clemency, on condition that they would promise either to take the oath required by the laws of Georgia, or remove from that part of the Cherokee country claimed by the state. Mr. Worcester and Dr. Butler refused to give such a promise, and were committed to the penitentiary."

"Messrs. Worcester and Butler, on their trial before the superior court of Georgia, had the aid of good legal counsel, who urged in their defence, and as a bar to the indictment, that the Cherokee country was not within the jurisdiction of Georgia; and that their arrest and trial under the laws of that state were contrary to the constitution; treaties and laws of the United States. Upon being condemned, they determined to appeal to the supreme court of the United States. Measures were accordingly taken to bring their case in due form before that tribunal.

"In the mean time, as the missionaries entered the Cherokee country with the express sanction and protection of the executive of the United States, the prudential committee, in accordance with the instructions of the board at its last annual meeting, forwarded a memorial to the president, containing a full statement of the embarrassments and injuries to which the missionaries and mission property in the Cherokee nation had been and were subjected, together with the circumstances connected with the arrest and imprisonment of Messrs. Worcester and Butler, and praying that the power of the executive might be interposed to protect the missionaries in their labors from further molestation and violence, and that the attorney-general of the United States might be instructed to commence a suit against the offending officers of the state of Georgia for their arrest and imprisonment, and other injurious treatment of the

teachers and missionaries, in violation of the treaties and laws of this Union, and of their rights as citizens of the same.

"The president replied to this memorial, through the secretary of war, simply stating, that, as Georgia had extended her laws over the Cherokees, the various acts of congress providing a mode of proceeding in such cases, inconsistent with the state laws, had become inoperative; and that he, therefore, had no authority to interfere.

"A writ of error was granted by one of the justices of the supreme court of the United States, on the application of Messrs. Worcester and Butler, and the case was brought up and ably argued on the 20th, 21st and 23d days of February last, by Messrs. Wirt and Sergeant in behalf of the plaintiffs in error. The decision of the court was pronounced by chief justice Marshall on the 3d of March last. The court exhibited at length the nature and extent of the right of discovery; the original ground upon which different European powers laid claim to this continent; the manner in which the lands of the Indians have heretofore been obtained; the import and binding obligations of the treaties which have been made with the Indians; and the manner in which the constitution of the United States and the acts of congress relating to Indian affairs are to be understood. The laws of Georgia enacted during the last two or three years, extending the jurisdiction of that state over the Cherokee country, were also examined by the court, and declared to be repugnant to the constitution, treaties and laws of the United States. The mandate of the court was immediately issued, reversing and annulling the judgment of the superior court of Georgia, and ordering that all proceedings on the indictment against the prisoners do forever surcease, and that the prisoners be and hereby are dismissed therefrom.

"A motion was made on the 17th of March, in the superior court of Georgia, and supported by Messrs. Chester, Underwood and Harden, the counsel for Messrs. Worcester and Butler, that the mandate of the supreme court of the United States be received and entered on the records, and that a writ of habeas corpus be issued to bring the prisoners before the court for the purpose of their discharge in obedience to said mandate. After this motion had been argued, the court refused to obey the mandate of the supreme court, or to discharge the prisoners. The court also refused to allow the motion, or the decision of the court upon it, or any matter relating to the case, to be entered on its records.

"On the 4th of April, the principal counsel for the prisoners addressed a letter to the honorable Wilson Lumpkin, governor of the state of Georgia, enclosing

the decision and mandate of the supreme court of the United States, and the doings thereon in the superior court of Gwinnett county, praying that he would exercise the power intrusted to him as chief magistrate of the state, and discharge the prisoners. To this application governor Lumpkin refused to answer in writing, but gave a verbal denial."

"During the year, Messrs. Worcester and Butler, while separated from their families and labors, condemned to an ignominious punishment, and shut up in a penitentiary with felons, were placed in a most trying situation, requiring great fortitude and a firm reliance on the faithfulness of their covenant God and Saviour. They, without doubt, shared largely in the sympathies and prayers of the churches throughout the land, and especially of the Christian Cherokees; and it ought to be a cause of devout thanksgiving on their behalf, that they were so fully satisfied as to their duty, possessed so much contentment and peace of mind, and enjoyed so many manifestations of the divine presence and favor, and had so much spiritual enjoyment. Nor should it be noticed with less gratitude that they were enabled so well to maintain the Christian character, and to exhibit, in all the trials and sufferings to which they were subjected by the officers of the state of Georgia, that meekness and benevolent forbearance which the gospel requires. It is believed that in all their correspondence there was not one word which indicated an angry, unforgiving, or vindictive spirit."

"Their health, during most of the year, was good. They daily read the Scriptures and prayed with the prisoners confined in the same building with themselves, accompanied with much religious conversation. They also held stated religious services on the sabbath; and during the last five or six months, all the prisoners were assembled, and Mr. Worcester was requested by judge Mills, the keeper, to preach to them one half the day. A spirit of inquiry was, to some extent, awakened among the prisoners. A number broke off from their iniquities, temporarily at least, and a few, it is hoped, were savingly and permanently benefited."

"In this state, so far as any legal proceedings are concerned, the case remained until the 27th of November, 1832, when Messrs. Worcester and Butler were informed that, if any motion were to be made before the supreme court of the United States for further proceedings in their case at its next approaching session, notice to that effect must be served on the governor and attorney-general of Georgia without delay. They had no time to deliberate or consult their patrons on the subject. Knowing, however, that, if the notice should be served, and they should after-

wards decide that it was inexpedient to prosecute their case further, the notice could be withdrawn, and the process arrested; while, if they neglected to serve the notice till it should be too late, the motion in their behalf before the supreme court could not be sustained, however desirable it might seem, but must be deferred another year. Placed in this predicament, they decided to give notice of the intended motion, leaving the question whether that motion should be actually made open to further consideration.

"Messrs. Worcester and Butler immediately informed the prudential committee of what they had done, and requested their advice on the point, whether they should prosecute their case further before the supreme court of the United States or not."

"It should be remarked, before proceeding further with this statement, that Messrs. Worcester and Butler, very soon after they were placed in the penitentiary, were visited by a number of highly respectable gentlemen, who urged them not to appeal to the supreme court of the United States, but to accept of a pardon from the governor of the state, and promise not to return to the Cherokee nation—the condition on which pardon was offered them immediately after their sentence was pronounced. This they steadily refused to do, deeming it of great importance, in its bearing on their own characters, and the cause in which they were engaged, to obtain the opinion of that court whether the law of the state of Georgia, extending her jurisdiction over the Cherokee country, was or was not contrary to the constitution, laws and treaties of the United States; and whether they had or had not been lawfully arrested and subjected to an ignominious punishment for disregarding that law."

"More recently, the subject was presented to the minds of the missionaries in a somewhat different aspect; which, together with the posture of our national affairs, induced them to examine the whole subject anew, and to lay the arguments in favor of withdrawing their suit, which had been suggested to them by others, or had occurred to their own minds, before the committee, which they did in the letter from which the subjoined paragraphs are extracted. Dr. Butler being at the time unwell, Mr. Worcester, after mentioning that they had given notice of the intended motion, with some account of the interviews which they had had with gentlemen on the subject, presents the following interrogations as containing the substance of the arguments presented by them.

"What, then, are we to gain by the further prosecution of the case?—

"Our personal liberty? There is much more prospect of gaining it by yielding, than by perse-

verance. And if not, it is not worthy of account in comparison with the interests of our country.

"Freedom from the stigma of being pardoned criminals? That also is a consideration of personal feeling not to be balanced against the public good.

"The maintenance of the authority of the supreme court? It is argued against us that, if we yield, the authority of the court is not prostrated—only not tested; that, if it be put to the test now, it is almost certain to fail; that the probability of prostrating its authority is far greater than of maintaining it; that, if it were to be put to the test, it ought to be done at a more favorable time.

"The prevention of the violation of the public faith? That faith, it appears to us, is already violated; and, as far as we can see, our perseverance has no tendency to restore it.

"The arresting of the hand of oppression? It is already decided that such a course cannot arrest it.

"The privilege of preaching the gospel to the Cherokees? That privilege is at least as likely to be restored by our yielding as by our perseverance.

"The reputation of being firm and consistent men? Firmness degenerates into obstinacy, if it continues when the prospect of good ceases; and the reputation of doing right is dearly purchased by doing wrong.

"Thus I have written on the question as vindicating the side of yielding. I could now shift sides, and adduce arguments in favor of perseverance; but Dr. Butler and myself deem this unnecessary. We would rather lay before you, and before the committee, such arguments as are continually urged upon us against the prosecution of our case, and elicit from you the arguments which can be adduced in favor of it. We will not conceal that we are in some doubt as to the path of duty. In regard to the past, our minds are settled. But we consider the circumstances of the case as in some important respects new, and are willing to examine the ground on which we now stand, and to recede from it, if we find it untenable.

"We believe that we are not—we trust that we shall not be—influenced by private considerations. We earnestly pray that we may not be. And we desire your fervent prayers and those of the committee, that we may be guided in the path of duty."

"In view of the foregoing considerations and some others which occurred to their minds, all tending to convince them that little good was to be hoped from further prosecution of the case; and that, as the law under which the missionaries had been imprisoned had been repealed, they were much more likely to be speedily restored to their labors among the Cherokees by withdrawing their suit, than

by carrying it to the extremity,—the committee expressed to Messrs. Worcester and Butler the opinion, that it was inexpedient for them to prosecute their case further before the supreme court. It seemed to them, also, the part of Christian forbearance in the missionaries, in the present agitated state of the country, to yield rights, which, in other circumstances, it might have been their duty to claim, rather than to prosecute them tenaciously, at the expense of hazarding the public interests.

"After receiving the opinion of the committee, Messrs. Worcester and Butler, in a communication, dated January 14th, 1833, give the correspondence and proceedings which issued in their discharge from the penitentiary, and restored them to their families and missionary labors among the Cherokees."

"The grand motive which induced Messrs. Worcester and Butler to expose themselves to the hardship and ignominious imprisonment which they have endured, was the *good of the Cherokees*. To the promotion of Christianity and civilization among them they had consecrated their life. It was a sacred work, to which they felt commissioned as missionaries of the Lord Jesus; and they must not hastily retire from it, through fear of what they deemed oppression and violence, when there were laws, and tribunals, and magistrates, to whom they could appeal for protection. The apostles, it is believed, appealed in every similar case. Their yielding would have discouraged the Cherokees, by virtually saying to them that the faith of the United States, pledged to them, would be violated; and that all the provisions made for their protection in the constitution, treaties and laws of this Union, would not be enforced; and that the missionaries did not dare to trust their own persons on these provisions.

"Besides this great motive of doing good to the Cherokees, the missionaries, in disregarding the law of the state of Georgia, had some reference to the securing of their own rights as citizens of the United States and ministers of the gospel. These rights are invaluable to every man, as an individual."

"They have yielded none of the principles involved in these motives for the course of conduct they have pursued. They have not yielded the point, that they had originally a right to prosecute, unmolested, their labors among the Cherokees; that their views of the constitution, laws and treaties of the United States, under which they acted, were correct; that they were right in appealing from the decision of the court of Georgia to the supreme court; that they had a just claim to immediate and unconditional release from imprisonment, in compliance with the decision and mandate of that court; and that they might justly

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claim the further interposition of that court for their deliverance according to due course of law.

"Nor have they stopped short of accomplishing every object aimed at by them, which, in their view, could possibly be accomplished by them, even if they should carry their suit to the utmost extremity. The law under which their labors had been interrupted and their persons imprisoned, had been repealed, so that, by their discharge, they are able, without delay or fear of further molestation, to resume their missionary labors."

We close our view of the stations east of the Mississippi, with the following summaries:—

"BRAINERD—1817.—J. C. Ellsworth, *teacher and superintendent*; John Vaill, *farmer*; A. E. Blount, *farmer and mechanic*; Henry Parker, *miller*. Mrs. Ellsworth, Mrs. Vaill, Mrs. Blount, Mrs. Parker. Miss Delight Sargent, *teacher*.

"CREEK PATH—1820.—William Potter, *missionary*. Mrs. Potter. Miss Erminia Nash, *teacher*.

"WILLSTOWN—1823.—William Chamberlin, *missionary*; Sylvester Ellis, *farmer*. Mrs. Chamberlin, Mrs. Ellis, Mrs. Hoyt. John Huss, *native preacher*.

"HAWEE—1823.—Elizur Butler, *physician and catechist*. Mrs. Butler. Miss Nancy Thompson, Miss Catharine Fuller, *assistants and teachers*.

"CARMEL—1820.—None.

"HIGH TOWER—1825.—None.

"CANDY'S CREEK—1824.—Daniel S. Butrick, *missionary*; William Holland, *teacher*. Mrs. Butrick, Mrs. Holland.

"NEW ECHOTA—1827.—Samuel Austin Worcester, *missionary*. Mrs. Worcester. Miss Sophia Sawyer, *teacher*.

"AMOHEE—1831.—Isaac Proctor, *teacher and catechist*. Mrs. Proctor."

"The desire of knowledge, and of having their children educated, is obviously increasing among the Cherokees, notwithstanding their anxiety about their national affairs. The ability to read in the Cherokee language is becoming more and more extensive, as is also the demand for books. A third edition of the Cherokee Hymn Book has recently been called for and printed. All the copies of the first edition of the Gospel of Matthew have long since been distributed, and a second edition of three thousand will be put to press as soon as practicable. The Cherokee Phoenix contributes much to cherish among the people a love for reading, and to diffuse useful knowledge.

"The whole number of persons connected with the churches under the care of this mission, exclusive of the mission families, is supposed to be about two hundred and thirty.

"Messrs. Butrick, Chamberlin and Thompson have

spent much time in itinerating and holding meetings among the people in various parts of the nation, in which they have been assisted by Mr. Huss, the native preacher."

CHEROKEES OF THE ARKANSAS.

In the years 1816 and 1820, about 5000, or one third of the Cherokee Indians, removed to some land granted to them by the government of the United States, on the Arkansas river, in the Arkansas territory. Before their emigration, some of the principal chiefs expressed an earnest desire that missionaries might be sent to instruct them. Accordingly, the Rev. Alfred Finney of Vermont, and the Rev. Cephas Washburn of Georgia, missionaries, Mr. Jacob Hitchcock of Massachusetts, and Mr. James Orr of New York, mechanics and agriculturists, were designated to this enterprise. An attempt was made by Messrs. Finney and Washburn to reach the place of their destination in the winter of 1819—20; but it was frustrated by the rise of the Mississippi. On the 16th of May, 1820, they left the Choctaw nation, in a second attempt to reach the seat of their intended mission. About the first of June, they entered the territory which was to be the scene of their future labors. Governor Miller expressed to them his cordial approbation of the mission. On the 18th of June, Messrs. Hitchcock and Orr arrived, having taken a different route. On the 23d, all the missionaries reached the residence of the Indians. The principal chief expressed great joy on seeing them. On the 19th of August, a council was held, in which the chiefs declared their approbation of the objects of the missionaries, and invited them to select a site for the mission.

On the 25th of August, they concluded to fix their establishment on the west bank of the Illinois creek, about five miles above its junction with the Arkansas, on elevated ground. The creek is navigable for boats three fourths of the year. On the 4th of September, the establishment was solemnly consecrated to the Lord. In the course of the month, two log houses were commenced. On the 3d of October, Messrs. Finney and Washburn returned for their families, who had remained at Elliott, in the Choctaw nation. After suffering great hardships, they reached their friends about the close of December. On the 22d of March, 1821, the mission family took their departure from Elliott. They reached, in due time, the seat of their mission. The place was named DWIGHT, in memory of the late president Dwight, a distinguished friend of missions. Before the arrival of the family, Messrs.

Orr and Hitchcock had planted three acres, had prepared about twelve acres for the plough, had made above five thousand rails, and laid nearly five hundred pannels of fence. On the 22d of August, 1821, the mission was reinforced by the arrival of Mr. Asa Hitchcock, a farmer, and Misses Nancy Brown and Ellen Stetson, all from Massachusetts. Mr. Daniel Hitchcock had died on the road. On the 25th, Mr. Jacob Hitchcock was married to Miss Brown. Mr. Orr had been previously married to Miss Minerva Washburn, a sister of Mr. Washburn.

The first of January, 1822, was opened by the establishment of a small school. On the 6th of May, it contained more than fifty children: many of them made rapid progress. About this time they completed the erection of a blacksmith's shop, a second lumber house, and two log dwelling-houses. On the 2d of November, 1822, there was a meeting of delegates of various missions, at Union, in the Osage nation. One of the resolutions passed at this meeting was, "that it is wrong for missionaries to hire slaves, except in extreme cases." Mr. Finney writes, on the 17th of October, 1823, as follows:—

"At present the affairs of the mission are in a prosperous train. Health has been more generally enjoyed in our family than in preceding years. Sixty promising children are enjoying the benefits of instruction and privileges of the family. The institution is growing in favor with the people; and at no time since the commencement of our enterprise have we had more of the confidence of the natives than at present. If we had men and means, our operations would be greatly extended. Several schools might be established in every village, and all the rising generation of this part of the tribe brought under the influence of moral and religious instruction. These lost sheep of the house of Israel might be found, and brought into the fold of Christ, if the gospel could be preached to them; but our days are consumed with care and labor of a secular nature, while all around us, ignorant of the Saviour, are dying untaught the way of life. Never were people more ready to hear, and perhaps never were people unenlightened more desirous to know something of the gospel, than these. But it is only at long intervals that we can go abroad among them to tell them the way of life."

The second meeting of the mission union took place at Dwight, in November, 1823. The hearts of the brethren were greatly cheered by the interchange of brotherly counsels. About the same time, two instances of serious inquiry occurred. In October, 1823, the missionaries thus report to the secretary of war:—

"In connection with the establishment is a flourishing school, in two divisions, under the special care

and tuition of an instructor and an instructress. The whole number of Cherokee children in our family, who are enjoying the privilege of literary, moral and religious instruction, is sixty;—thirty-four male and twenty-six female. Most of this number have been in school one year, about one half two years, and some longer. The progress of all these equals, if it does not exceed, that of most children, in a given time, in civilized society. They pursue their several studies with more ardor, diligence, cheerfulness and expertness, submit to all directions with more promptitude, and make better progress in every branch of a useful education, than we ever expected to witness among the natives of the forest. The number might be increased to a hundred or a hundred and fifty, within a few days, if we would open our doors for their reception; but our limited resources, at present, prevent our enlarging the number.”

“Every day’s experience in our efforts to meliorate the condition of this people, strengthens our belief in the practicability of their reform; and nothing is wanting, so far as means are concerned, beyond what is in the reach of an enlightened and benevolent community, to raise this people, now in ignorance and darkness, to a state of society as happy, as enlightened, and as moral, as any part of the United States, or of the Christian world.”

On the 30th of June, 1824, Mr. Finney communicates the following pleasing intelligence:—

“On the first sabbath of May, two Cherokee women, who had been previously received as candidates for church privileges, were baptized and admitted to the communion, as members of the church at Dwight. Several others are seriously inquiring after the right way; and three have indulged the hope, that they have experienced a change of heart. One of the two women, received to the fellowship of the church, is a half sister of Mr. David Brown. The other of the two, the first hopeful convert, was, from her connections, her habits of life, and general character, the most unlike person to become a Christian of all the people around us; and, in our short-sighted view, she was almost the last person we were disposed to think would attend to the gospel. They both give very satisfactory evidence of real piety, and we trust will be followed soon by others openly espousing the cause of Christ. On the same day that the two women were received, four children belonging to them, members of the schools, were dedicated to God in baptism. It was a solemn and interesting scene. All the members of the family (except brother Washburn, who was absent at the Choctaw mission); three Cherokee communicants from the church at Creek Path, who had lately removed to this country; Mr. David Brown;

our two new sisters; and one African, a member of a Baptist church,—making in all fifteen,—surrounded the table of the Lord in this wilderness.

“The fact, that the children committed to our care have been kept at school with a good degree of constancy, and not interrupted by disaffected parents, is an expression of the feelings of the people toward the institution. So far as our knowledge extends, there appears to have been, for some time, a general, if not a universal satisfaction with the schools and mission, and with the course of education. We believe it is the general impression of the people, that the institution at Dwight is for their good, and that the missionaries are their friends.

“The effect the gospel has already produced in the conversion of a few souls, and the desire excited to hear and understand, show that our poor services and labors have not been altogether in vain; and they encourage us to hope for more extensive blessings to Zion in this dark land. From the roughness of the field we were sent to cultivate, we expected, at the commencement of our enterprise, that a long season of patient, persevering, and toilsome effort would be requisite, before we should begin to see any evidence of an *approaching harvest*; more especially before we should begin actually to reap with joy, when we had to plant with tears,—with fear and much trembling.”

In September, 1824, a regular government was organized by the Cherokees, and several equitable laws were passed. The nation was divided into four districts, and each of them to send two representatives to an annual council. The council is composed of a president, the several chiefs, a standing committee of twelve, and the above-named representatives.

In January, 1825, we find the following incidents:—

“January 5, 1825. A great degree of seriousness was apparent in the meeting with the scholars. We think we have reason to hope, that several of them are truly awakened, and earnestly inquiring what they shall do to be saved.”

“*Mr. Washburn at Point Remove.*—He found the people, as usual, serious and attentive to the word. It is to be hoped that some there are not far from the kingdom of heaven.

“11. *Examination of the Girls’ School.*—This division of the school consists of five classes. The first class has twelve scholars. Most of this class entered the school since the vacation, and many of them are very young. They read and spell fluently in two syllables. In the spelling exercise but three words were missed. The second class contains but three. These read easy lessons in the spelling-book. They spell well in words of four or five syllables: no word was missed.”

"15. Mr. Washburn set out with an interpreter, to visit the settlements above us, for the purpose of preaching the gospel, and teaching the people the way of life.

"30. On this and the two last Lord's days, an unusually large number of Cherokees have attended our meetings. Many of them seem anxious for instruction in the great truths of the gospel. Mr. Finney has preached to them through an interpreter, and conversed with them individually. The spiritual prospects of the mission, are, in many things, animating. The state of the people around us encourages us to hope, that an ingathering of souls to the good Shepherd is not far distant."

In the summer of 1824, Dr. George L. Weed and his wife, and Miss Cynthia Thrall, joined the mission. Mr. Samuel Wisner, a mechanic, and Mrs. Wisner, had been previously connected. Dr. Weed immediately entered on the work of teaching the boys' school, and Miss Thrall relieved Miss Stetson of part of her labor. Mr. John Brown, the father of Catharine and David, continued to exhibit a bright example of piety and benevolence. On the 3d of March, 1827, the wife of Mr. Asa Hitchcock was suddenly removed by death. She had been a very valuable member of the mission. Mr. John Brown followed her to the grave in the autumn following. He was about sixty-five years of age, and had been a member of a Christian church five years. He adorned his profession to the last. Two sons and four daughters were also members of the Christian church. In January, 1827, Mr. Washburn writes:—

"But another circumstance is still more encouraging than any thing yet very obvious on the minds of the scholars. This is the more spiritual life and fervor of devotion in the mission family. Something like a revival in our own hearts has been perceptible for some months; but more especially since, and as a consequence of, the meeting of our missionary convention. This excitement is manifested in no way more clearly than in an increased concern for the spiritual interests of the children in our schools, leading us to more frequent and fervent intercessions for their salvation. Indeed, I look upon the present as a most encouraging and important season for the mission. May we so feel it as to be quickened to more and more diligence, faithfulness and prayer; and may it not be the case that a revival of religion and the salvation of souls should be prevented by our unbelief, unfaithfulness and sloth."

Again in September:—

"The prospects of the mission continue quite as encouraging as when I wrote last. The appointments for preaching, then named, are still continued; and

some more regular appointments have been added, besides occasional preaching in different places in the nation. I have made one visit at Mulberry, and found the people in quite an interesting state. They have since held a council in that district, and unanimously voted that they would erect all the buildings, furnish all the books and stationery, board all the scholars, and furnish provisions for the teacher's family, if they can have a local school. Should an arrangement be made, and the buildings be ready, it is desirable that the school should immediately go into operation.

"Here the field is open, white to the harvest, and the calls for preaching much greater than Mr. Finney and myself can possibly satisfy. In all the neighborhoods where we have stated appointments, and where we have occasionally preached, the attention is increasing and the congregations enlarging. A number of individuals in different neighborhoods are anxiously asking for the way of life. A few give ground to hope that they have been born from above. We hardly see an individual from any part of the nation who does not request us to go to his neighborhood and preach the gospel to his people. Our schools are in a very promising state. They have come in after the vacation much more promptly than last year. More than fifty are already in school, and the probability is, more will be brought than we can receive. The sabbath school also prospers. Some new regulations have recently been adopted which give promise of great improvement. Libraries have been collected for both sexes, and greater pains are taken that the pupils shall understand what they commit. Indeed a much greater improvement, in every particular, has been made through the nation, during the past year, than any preceding."

Early in 1828, Dr. Weed removed to Union, in the Osage nation, and Mr. and Mrs. Newton, former assistants at the Osage mission, joined the brethren at Dwight. Sixteen natives united with the church at this station. The congregation varied from ninety to one hundred. About one thousand or twelve hundred adults resided within twenty-five miles of Dwight, and the gospel was occasionally preached at seven or eight stations. The school under the care of Mr. Asa Hitchcock numbered about sixty scholars.

In the beginning of 1828, a new station was formed near the Great Mulberry creek, about sixty miles west from Dwight, five miles north of the Arkansas river, and eighty miles south-east of fort Gibson. A school was opened in March, under the care of Dr. Marcus Palmer, a licensed preacher and physician, who, with Mrs. Palmer, removed thither from the Union station. He had in April thirty scholars, and a congregation, on the sabbath, of one hundred or one hundred and

thirty. In May, 1828, a treaty was concluded between the Cherokees of the Arkansas and the government of the United States, by which it was stipulated that the country now occupied by these Cherokees should be surrendered to the United States, in consideration of receiving other lands, lying west of a line drawn from the north-west corner of Louisiana to the south-west corner of Missouri. As a consequence the western limits of Louisiana, Arkansas and Missouri form one continuous line, and all the Indian lands lie west of it. It was generally considered as an advantageous treaty for the Indians, as the distance for removal was not great, and the lands in the new reservation better.

The following statements were made early in 1829:—

"The condition of the people is improving to a very considerable extent. A greater number of the people are engaged in agricultural pursuits every year, and to a greater extent and with greater success. They are now also improving their buildings. Most of them have floors in their houses; and the number of good floors is rapidly increasing. Their houses are generally more comfortable and convenient than those of the more numerous class of white people in the surrounding settlements."

"A very great improvement has been made in dress. The females are invariably dressed well; that is, in a neat, comfortable, and economical manner, every day. A proneness to finery and extravagance is rather frequent. But few of them, as yet, wear bonnets, or any covering for the head, unless it be a handkerchief loosely thrown over it. A few wear men's hats. The men have many of them substituted pantaloons for leggins, and hats for handkerchiefs."

"At the time of our arrival among them, we found many vices alarmingly prevalent. The most common and mischievous were drunkenness, gaming and lewdness, with its accompaniments, infanticide, conjugal infidelity, and disease. In relation to all these, there has been effected, so far as we can judge, solely by the influence of the gospel, a great reformation. There are not now consumed as many gallons of ardent spirits in a year, as there were barrels, when we first came hither. Some persons, who depended almost wholly upon gambling as a source of income, now do not gamble at all."

In the spring of 1829, the mission family removed from Dwight to a new station on the Salisa, a northern branch of the Arkansas, about one hundred miles west of the old station. In the midst of the trials of removal, Mr. Finney was called away from his labors.

"He was deprived of his reason wholly, except at short intervals. He was, however, blessed with the use of his mental powers a sufficient time to take

leave of his family and the mission, and to indicate a firm and peaceful hope in death. We were favored with the attendance of Dr. Palmer and Dr. Thornton, in his sickness, and have the consoling reflection, that every thing was done for him that could be. But he had reached that period when friends and physicians could no longer protract his stay on earth: He had finished his course. The Lord had nothing more for him to do in this world of labor and trouble, and he removed him to rest."

"His death has bereaved his feeble wife of a tender husband; his three helpless babes of an affectionate and faithful father; the mission of an active, pious, devoted and judicious fellow-laborer; and the heathen of one who 'longed for their souls in the bowels of Jesus Christ.' Mrs. Finney is greatly afflicted, though she bears the stroke with uncomplaining submission. Already she begins, I trust, 'to reap' from this 'grievous stroke,' 'the peaceable fruits of righteousness.'

"By all to whom Mr. Finney was known, he was much respected. By the natives he was greatly beloved. Indeed, he commanded the respect and esteem of every one by whom he was intimately known; and if any entertained other feelings toward him, it was they who knew him not, or were not able to appreciate his character. He possessed great sensibility and delicacy of feeling. This was often a source of trial to him, but could not, by those who could enter into his feelings, be regarded as a defect in his character. He cared little what was said or thought of himself, if he could be assured that the missionary character and the cause of Christ would not suffer."

In August, Mrs. Wisner died. Upon the removal of the people, three new stations were formed, under the following arrangement:—

"Dwight, on the west side of the Salisa, a northern branch of the Arkansas, twelve miles from its mouth, and thirty miles east of fort Gibson; commenced in March, 1829.

"Cephas Washburn, missionary; James Orr, farmer and superintendent of secular concerns; Jacob Hitchcock, steward; Asa Hitchcock, teacher; with their wives; Miss Ellen Stetson and Miss Cynthia Thrall, teachers; Mrs. Finney, widow of the Rev. Alfred Finney.

"Mr. Samuel Wisner and Mr. Aaron Gray have both left the missionary service, with the approbation of the committee, on account of feeble health.

"Fairfield, about twenty miles north-west from Dwight. Marcus Palmer, missionary and physician; Mrs. Palmer.

"Forks of Illinois, twenty miles north of Dwight. Samuel Newton, teacher and catechist; Mrs. Newton."

Dr. Palmer writes in August, 1831, as follows:—

"Our temperance society is making gradual, and, I trust, sure progress. The opposition is not very formidable. The female society for the promotion of temperance and other virtues, is in a flourishing condition. The members are doing very commendably in procuring means to purchase a library. This society operates in many ways for good."

"The revival in our neighborhood became manifest at the opening of the spring. Every week new cases of conviction occurred, and new cases of deliverance from the bondage of sin. The revival is peculiarly interesting to our feelings and hopes, as nearly all the converts are from the first classes of society around us, leading men, heads of families, and young men of promising talents. By an arrangement made by brethren Washburn, Vail, and Montgomery, last spring, a three days' meeting was appointed in our neighborhood, to commence on the 15th of July. It was manifestly ordered in Divine Providence for good. The Cherokees made all the preparation necessary, built a shelter to secure the congregation from the sun and rain, and provided a common table for all that might attend. The bread and meat, previously cooked in the simplest manner, at meal times, were set along on the table in large dishes, to be helped to all in their hands. It was a very interesting sight to see a long table spread under a temporary shed, in this simple style, surrounded by seventy or eighty persons, old and young, male and female, Indians and white people, exhibiting the different grades of civilization, all peaceably and orderly partaking of humble, yet wholesome refreshment together. It put me in mind of the company that sat down by fifties on the grass, and were fed with the five loaves and two fishes. The company that attended, would number, perhaps, three or four hundred. Many came from the adjoining white settlements. The white people expressed much surpriso at the good order, decency and piety of the Indians, which they saw at the meeting.

"The meeting commenced on Friday; and it was soon discovered that the power of the Spirit was in the midst of us, by the intense and solemn attention to the preaching of the word. On the sabbath, we had such a display of the presence of the Spirit, as I had never expected to see on earth. It seemed to me there was one continued overwhelming stream of light from heaven poured down upon the congregation all day. Before the administration of the Lord's supper, five Cherokee persons, four men and one woman, having been previously examined and propounded, were received into the church, all of whom are heads of families, and of respectable standing in the nation.

In the evening, the anxious were invited to come forward to the front seats, that special prayer might be offered for them, and that they might receive suitable instruction. The front seats were immediately occupied by near forty persons, of all classes, from the old, tottering, gray-headed Indian, down to the children of our schools; and for a time we were all drowned in tears, while we gave way to the sobs and deep heart-groans of the convicted and penitent."

"The whole amount of good resulting from this very solemn meeting, can only be known in eternity. Numbers seem to have received their first impressions at this meeting, and those who were awakened before, had their convictions much deepened. I do not know of any one who obtained a hope during the meeting. Since the meeting the revival has continued and been increasing, and numbers give most satisfactory evidence of having been changed. We hope the revival will be extended through the nation. No doubt the faithful preaching of the gospel, in any part of the nation, would be immediately followed by the outpouring of the Spirit in that place. The harvest is ripe, but the laborers are few. I regret the time I shall be employed in the school; but now I have no alternative, and it would not be expedient nor desirable to relinquish that part of our labors."

The following general report of the mission is from Mr. Washburn, in the summer of 1832:—

"In the report I now make, I begin with the church. The whole number of persons who have been connected with it, is seventy-one; thirty-two males and thirty-nine females. Seven members—five females and two males—have died in the faith. Four have removed to other churches—three males and one female. Two, both males, have been excluded as apostates. This leaves the present number fifty-nine, of whom thirty-four are females and twenty-five males. Nine persons now stand propounded as candidates for church fellowship, to be received at our next sacramental occasion. Of these, four are males and five females. The church is *one* through the nation. It has not been thought expedient to divide it. Dr. Palmer and myself act as joint pastors. We hold communion seasons at different places. The religious state of the church is very encouraging."

"The excitement now is greater than at any other time, and is much more extensive. Indeed, we think there is evidence that God is pouring out his Spirit in every part of the nation. Not a settlement is known where there are not some anxiously inquiring about their eternal welfare. In many neighborhoods the seriousness is very general and deep. The whole number who give us evidence of a saving moral change, is about seventy. Deep solemnity, stillness and order

have marked the revival all the time, in all the neighborhoods and meetings, so far as our mission and church have been concerned. The present is a time of intense interest. The whole field is white for the harvest. There is a pressing call for instruction. The number of laborers is inadequate to the present exigencies of the people. Every neighborhood needs the constant instructions of a minister. Here exists a revival of religion throughout a territory as large as the state of Massachusetts, and only two ministers to perform the whole labor. If all the instruction could be given, which now seems to be needed, there is reason to believe that this whole nation would be converted to Christ."

"Infant School.—The teacher reports that eighteen have attended this school during the past year; seven boys and eleven girls, between the ages of twenty months, and thirteen years. They are divided into four classes. The first can read well in history, and make it a study. They have studied Woodbridge's Rudiments of Geography, with maps and charts, and nearly all the questions for review. They have studied the first principles of botany, according to the Linnæan system, so far as to give names and definitions of names of the parts of plants and flowers, the names of the classes and orders, and are able to analyze some."

"The school is truly a nursery of choice plants—all but one the offspring of believing parents, and by them early dedicated to God in baptism. Two of the scholars are Cherokees, and very promising children. The mother of one of them is a half-sister of the late Catharine Brown. She is seven years of age, and exhibits some very interesting traits of character."

"Boys' School.—Twenty-six different scholars have attended this school from the vacation in September, 1831, to the vacation in February following. From that time to July, thirty-seven attended school; making, from September, 1831, to July, 1832, forty-one different scholars who have attended. The average number has been about twenty-six."

"Girls' School.—The teacher of this school reports that the number of pupils, the last year, has ranged from twenty-nine to thirty-one. The first class consisted of five. The studies were reading, writing, spelling, defining, history, geography and composition. The second class consisted of five. The studies were reading, writing, spelling and geography. The third class consisted of four, and attended to reading, writing and spelling. This class read intelligibly in the Bible."

"In conclusion, I would remark that the prospects of the mission in relation to its greatest object, the salvation of the people, are far more encouraging than ever before. You will unite with us in thanksgiving to the great Source of all these blessings, and in earnest prayer for the continued and more extended influences of that Spirit, by which alone revolted nations and individuals can be brought back in submission to their rightful King."

With the following statements we close our account of the mission:—

"It is very obvious that parents, almost universally, among this portion of the Cherokees, are entertaining a higher estimate of the value of education. It seems to be a prevailing and settled feeling, that all their children must be instructed. And among the whole people an increasing value is set upon books in the Cherokee language, and especially upon the word of God. Two individuals have subscribed for six hundred copies of a new edition of the Gospel of Matthew, about to be printed at New Echota.

"Large numbers have joined the society in the nation for promoting temperance, during the year.

"Improvement in the social and moral character of the people is every where visible. They are enlarging their farms, providing more comfortable dwellings, and beginning to enjoy most of the conveniences of life. In one neighborhood, they are building two grist-mills and one saw-mill."

CHAPTER X.

MISSION TO THE CHOCTAW INDIANS.

THIS tribe of Indians resided between the Mississippi and Tombigbee rivers, partly in Alabama, but mostly in Mississippi. Their territory was bounded north and north-east by that of the Chickasaws. The country has a fertile soil, and is traversed by the upper waters of the Yazoo, Big Black, and Pearl rivers. They are a hardy, intrepid and ingenious race of men. Their number is about 25,000.

In the course of the autumn of 1817, the Rev. Elias Cornelius, an agent of the American board, visited the Cherokee, Choctaw, Chickasaw and Creek Indians. The Choctaws showed an ardent desire to have a missionary establishment commenced among them, similar to that at Brainerd, in the Cherokee nation. The government of the United States also agreed to afford the same amount of patronage as had been granted to the Cherokees. The government agent, colonel M'Kee, entered warmly into the plan.

The board soon after designated the Rev. Cyrus Kingsbury to the important work of commencing and superintending the infant mission. His acquaintance with the Indian character, and his high standing both among white and red men, remarkably qualified him for the work. He arrived at the Yalo Busha creek, in the Choctaw nation, about the first of June, 1818. Mr. Loring S. Williams and his wife, of the Cherokee mission, accompanied him. The seat of the mission was about four hundred miles south-west of Brainerd, about thirty miles above the junction of the Yalo Busha creek with the Yazoo, and about one hundred and thirty miles from Natchez. The place was called ELLIOT, in honor of John Elliot, the Indian apostle. It has a water communication with Natchez and New Orleans.

On the 18th of August, a house of logs was raised. On the 23d, Mr. J. G. Kanouse arrived to their assistance, and, on the 29th, Mrs. Kanouse, Mr. Peter Kanouse, Mr. Moses Jewell and his wife, all from New Jersey, by the way of New Orleans. On the 7th of September, Mrs. Williams was attacked with a violent fever, which brought her to the borders of the grave, but from which she was at length mercifully restored. Mr. Peter Kanouse was obliged, on account

of an alarming inflammation of the lungs, to retire from the service, in the beginning of October, and to return to his friends in New Jersey.

In November, 1818, Misses Sarah B. Varnum and Judith Chase sailed from Salem, Mass., and arrived at New Orleans in January, 1819. They were there met by Mr. Kingsbury, whose marriage with Miss Varnum was solemnized in that city. They reached Elliot in February. About the same time, Mr. Aries V. Williams, brother of Mr. L. S. Williams, was associated in the mission. He was soon after married to Miss Chase. The missionaries were called to suffer severely from sickness and from want of provisions. Meanwhile, however, the work was advancing. On the last sabbath in March, after fasting and prayer, a church was organized, and the dying love of the Saviour commemorated. On the 19th of April, a school was commenced with ten Choctaw children. In the months of May and June, owing to the change of climate, and frequent exposures, all the members of the mission were visited with sickness. On the first of August, Dr. William W. Pride, a young physician of Cambridge, N. Y., and Mr. Isaac Fisk, of Holden, Mass., a blacksmith and farmer, reached Elliot in good health. In the same month, at a general council of the nation, a liberal subscription was opened in behalf of the schools. As a donation, \$700 were given; \$500 as an annual sum from their annuity, and eighty-five cows and calves. The \$700 was considered as a partial compensation for the board of children at school. On the 20th of August, Mr. Kingsbury says—"Our school at present consists of twenty promising children. Many more are anxious to come; but we cannot obtain provisions for them at present." In the Missionary Journal of September, the following very affectionate and honorable memorial is recorded of Mr. A. V. Williams, who died on the 6th of that month:—

"Brother A. V. Williams had cheerfully devoted himself to the cause of Christ among the heathen. Having set his face to the work, he cheerfully endured the burdens and hardships which fell to his lot. While on a dying bed, he was asked, if he regretted that he

had come to this distant land to labor for the cause of Christ. 'O no,' he replied with emphasis, 'I only regret that I have done no more for him.' Through his whole sickness he was calm and resigned.

"To his deeply-afflicted wife, and to his brothers and sisters in the mission, he said: 'Let your light shine—live above the world—be fervent in spirit.' To Mrs. P., the Choctaw woman, who, we hope, has savingly embraced the gospel, he said, as she entered the room, 'Can I not call you a dear sister in Christ? Jesus is my friend; I hope he will be yours.'

"It may truly be said of him, that he was waiting the coming of his Lord. And, at times, he would say, 'O my dear Saviour, what wait I for? Why dost thou so long delay thy coming?' Thus, with a lively hope, he resigned himself to the arms of his Saviour; and, we trust, has gone to receive the reward of those who continue faithful unto the end. His memory will long be precious to us, and long shall we bewail the loss we have sustained. May the Lord of the harvest raise up others, of a similar spirit, to come and occupy the place, vacant by his death."

In the school, in the beginning of 1820, there were seventy or eighty children.

"They are of different ages," says Mr. Kingsbury, in his report to the government, "from six years to nineteen and twenty; and of various complexions, from full-blooded Choctaws to those who are apparently descended from white parents.

"In addition to the common rudiments of education, the boys are acquiring a practical knowledge of agriculture, in its various branches; and the girls, while out of school, are employed under the direction of the female missionaries, in different parts of domestic labor. We have also a full-blooded Choctaw lad, learning the blacksmith's trade, and another, now in the school, wishes to engage in the same employment, so soon as there is opportunity. All the children are placed entirely under our control; and the most entire satisfaction is expressed as to the manner in which they are treated.

"The school is taught on the Lancasterian plan, and the progress of the children has exceeded our most sanguine expectations. There have been instances of lads, fourteen and sixteen years old, entirely ignorant of our language, who have learned the alphabet in three days, and on the fourth could read and pronounce syllables. We have never seen an equal number of children, in any school, who appeared more promising. Since they commenced, their attention has been constant. No one has left the school, or has manifested a wish to leave it.

"The moral and religious instruction which we have communicated to the adults, has been very

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limited, for want of interpreters. A considerable number of those who could understand, and some others, have attended public worship. And it is evident, that a favorable impression has been made on the minds of some, and the state of morals, in a small degree, improved. Our hope is from the habits which may be formed by the young, and the principles which we may instil into their minds."

From the first, the Choctaws, particularly the chiefs, manifested the most friendly dispositions. At a treaty, holden in 1816, they sold a tract of country, for which they were to receive of the United States \$6,000 annually in cash for seventeen years. The nation had been previously divided into three districts, called the Upper, the Lower, and the Six Towns. Two of the districts soon after voted to set apart each \$2000, their proportions of the annuity, for the schools under the care of the mission. The other district, the Six Towns, devoted \$1000 to the same object. In February, 1820, a second station was established, in the district of the Lower Towns, on the south side of Ook-tib-be-ha creek, about twelve miles above its junction with the Tombigbee. This creek was the boundary line between the Choctaw and Chickasaw nations. The place was named MAYHEW, in commemoration of the excellent men of that name who once labored on Martha's Vineyard. It is one hundred miles east of Elliot. On the first of July, Messrs. Anson Dyer and Zechariah Howes, agriculturists and school-teachers from Ashfield, Mass., joined the mission. It was further strengthened, on the 24th of September, by the arrival of Mr. Joel Wood, agriculturist, and his wife, from Ashfield, and, in December, by the Rev. Alfred Wright. In the course of the winter and spring of 1821, the mission was reinforced by the following laborers:—Mr. Cyrus Byington, licensed preacher; Messrs. John Smith, Elijah Bardwell, Calvin Cushman, William Hooper, Samuel Wisner, Philo P. Stewart, and David Remington, assistant missionaries; Misses Frizelle and Thacher, school-teachers and assistants. The sufferings of some of these persons on their journey, were very severe. Mr. Smith lost two children on the road, and Mr. Cushman two soon after his arrival.

From the journals of September, 1820, we quote the following paragraphs respecting the illness and death of Mr. Fisk:—

"Brother Fisk is evidently wasting away, though apparently free from pain. Having naturally a strong constitution, he is continued much beyond our expectation.

"About eleven o'clock, A. M., he was perceived to fail rapidly; and it was soon evident that the change, which he had so long desired, was speedily approach-

ing. He continued to breathe till about a quarter past twelve o'clock, when, without a struggle or a groan, he sweetly fell asleep in Jesus. *Blessed are the dead, who die in the Lord.* We have no reason to mourn on his account. For him to die was gain. Ours is the loss. In all the cares, and labors, and anxieties, of this mission, the deceased cheerfully bore a large share. In laborious industry, in patient self-denial, in pious example, in holy and ardent devotion of soul and body to the missionary cause, he was pre-eminent.

"The Choctaws, who came around him, said, 'The good man was going to die, and they came to see him.' To one of them he said, 'Be not discouraged; God had a little work for me to do here, and I have done it, and am going to leave you. But be not discouraged; God will not suffer his work among the Choctaws to cease; he will send other men to teach your children.'

"20. To-day, with many tears, mingled with Christian consolation, we consigned the lifeless remains of our dear departed friend to the silent grave, there to wait till the morning of the resurrection. The friends of missions have much occasion to rejoice, that there has been such a laborer in the missionary field, and with us will long lament the loss we have sustained."

In November, Mr. Kingsbury, the superintendent of the mission, removed from Elliot to Mayhew. On the 26th of March, 1821, he thus writes:—

"At Elliot we have a flourishing school of eighty children, who are improving very fast; and we shall soon be in a situation to provide for them with much less expense than heretofore. At Mayhew we have ten buildings, for various purposes, erected, and nearly completed; and boards, shingles, &c. in readiness for the school-house, dining-room, and kitchen. We have also about seventy acres of excellent land enclosed, and partly ploughed; and we have made every preparation, which our circumstances would admit, to commence a school in the autumn, with such a number of scholars as we should be able to support."

In April, the Rev. Dr. Worcester visited the missionaries, and gave them much valuable counsel. His death, which took place at Brainerd soon after, is thus noticed:—

"The last counsels of his wisdom were employed in making some important regulations for the Indian missions, for the prosperity of which he ever manifested the deepest interest. The last public act in which he was engaged, was on the first sabbath in May, when he assisted in organizing the church in Mayhew. His exercises, on this occasion, were peculiarly appropriate, solemn and impressive. His holy animation, his pure and elevated devotion, can

never be forgotten by those who witnessed them. He seemed to be at the threshold of heaven's gate, and to be warmed and animated by the holy fervor of the celestial hosts.

"30. Brother Jewell arrived from Elliot."

On the 13th of October, Mrs. A. V. Williams, a valued member of the mission, died.

In November, a *third* station was commenced at a place called the French Camps. It is on the old Natchez road, about sixty miles south-east of Elliot, and the same distance south-west of Mayhew. It was named **BETHEL**. Mr. Loring S. Williams first labored at the place. The school soon contained fifteen scholars. About this time, there was a number of instances of serious inquiry, and of hopeful conversion, both at Elliot and Mayhew.

In April, 1822, Rev. William Goodell, now a missionary at Constantinople, visited the stations among the Choctaw Indians, and thus writes:—

"I have visited Mayhew, the French Camps, and Elliot, with much satisfaction; and am now on my way, with Mr. Kingsbury, to meet the corresponding secretary at Brainerd. The situation of Mayhew is pleasant indeed. As you approach it from the east, there opens unexpectedly to view an extensive prairie, which contains several thousand acres, and which appears to be without a single stone, or tree, or fence, except now and then a small cluster of trees at great distances, like the little isles of the sea, and except also the railing, which encloses the fields of Mayhew. These fields are on the north side of the prairie, and directly in front of the mission-houses. 'Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north.' Casting your eyes over the prairie, you discover here and there herds of cattle, and horses, and wild deer, all grazing and happy. 'This,' said Dr. Worcester, as he passed Mayhew, on his way towards home, and towards heaven,—'This is the loveliest spot my eyes ever saw.'"

"'This,' said one of the missionaries to me, 'is the Lord's plantation. These are his fields. These houses, these cattle, and these utensils, are also his. We are his servants, and hope to die in his service.' The missionaries are laboring constantly, cheerfully, prayerfully, and with much of a spirit of self-denial. A school on a large scale is about to go into operation. Last week, Mr. Kingsbury assembled the chiefs and principal men of the district, and explained to them the nature and design of the school. To this one of the chiefs replied:—'I be not accustomed to make a talk with the whites, but when a man's heart feel glad, he can say it. We have listened to your talk. We never understood this business so well before.

We never before understood so well, that the missionaries labor here without pay; but leave their farms and houses, and all for good of the Choctaws. The Choctaws are ignorant. They know when day come, and when night come. That all they know.' He wished, when I returned to the north, through the great cities, I would say to the white men, 'You are our fathers. We are poor and feeble. Fathers must provide for the children. When these missionaries die, send more.' We expect to die in our old habit; but we want our children do better.'"

Rev. Alfred Wright thus describes an interesting revival of religion, which took place at Bethel, in 1822:—

"Having, by a kind Providence, been permitted to visit this consecrated spot several times since the commencement of the present work of grace, I feel constrained, in view of what I have witnessed, to say, *What hath God wrought?* True is that prophecy of Isaiah, *In the wilderness shall waters break out—and streams in the desert.*

"Brother and sister Williams, who have labored here for some months past, with unwearied diligence, and, a part of the time, in great feebleness of health, have been greatly refreshed, strengthened and quickened. The precious promise, *My grace shall be sufficient for thee*, I trust has been verified in their case.

"This work, I think, has very distinctive marks of genuineness. No one, who witnesses it, can doubt of its being the work of the Holy Spirit. The convictions of sin have been, in most cases, pungent, accompanied by a deep sense of guilt, and consequent ill desert, and with earnest cries for mercy. Of the hopeful converts it may be said, *Old things have passed away, and all things become new.* A comfortable hope, joy and peace in believing, have succeeded to deep sorrow and anguish of soul. Relief, in most cases, has been obtained in prayer, or shortly after pouring out strong cries for deliverance. The converts appear well, and grow in grace, and in the knowledge of their Lord and Saviour, and in the practice of the graces of the Holy Spirit."

A most afflictive dispensation of Providence is thus described in a letter of Mr. Kingsbury, of September 27, 1822. Mrs. Kingsbury was a native of Dracut, Mass., of a very respectable family, and of most excellent character.

"She was in the perfect possession of her reason to the last moment; and, for the last six or eight hours, was sensible she had not long to live. On account of great distress and difficulty of respiration, she could converse but little. In view of the solemn and unexpected event of death, which appeared to be rapidly

approaching, her mind was tranquil and resigned. She lamented her unfaithfulness; but expressed an humble hope of her acceptance with God, through the merits of the Saviour. I asked her if she regretted the sacrifices she had made, in leaving her father's house and the circle of her dear friends, that she might labor for Christ among the heathen. 'O no,' she replied with emphasis, 'I only regret that I have done no more.'"

"On the 15th instant, a pleasant sabbath morning, about half past seven o'clock, she was sweetly released from all the sorrows and sufferings of this mortal life, and, I trust, entered on that sabbath of rest, which remaineth for the people of God."

In 1823, a fourth station was formed at a place sometimes called the Long Prairies, one hundred and forty miles south-east from Mayhew, near the line which separates Mississippi from Alabama, and not far from the white settlements at the south. The school was opened in July. Moses Jewell schoolmaster, Anson Dyer farmer, Anson Gleason mechanic. Mr. Gleason set out from Connecticut in January. The station was named EMMAUS. A fifth school was commenced in June, in the family of Mooshoolatubbee, a prominent chief, residing in the south-east part of the nation, twenty miles south of Mayhew. Mr. Adin Gibbs, a Delaware Indian, who had been educated at the foreign mission school at Cornwall, was appointed teacher. He had at first six scholars. A sixth school was begun about the same time, at the house of a Frenchman, named Juzon, about one hundred miles south-east from Mayhew. Mr. Juzon lived in a clan of Choctaws. A young man from Kentucky, by the name of Hadden, was employed as teacher. About one hundred and fifteen miles south by west from Mayhew, fifty miles west by north from Emmaus, and one hundred and twenty north-west from Mobile, a seventh station was commenced in July by the Rev. Alfred Wright and Mr. Elijah Bardwell. M'Kee Folsom, a Choctaw youth educated at Cornwall, acted as interpreter. The population, for ten miles around, was considerably numerous, and in great moral darkness. It was named GOSHEN.

In February, 1823, a council of a number of the principal chiefs was held, in which Mr. Kingsbury succeeded in removing some prejudices from their minds, and in satisfactorily explaining the great objects of the missionaries. We quote one paragraph:—

"About four o'clock, the captains addressed the children, giving them a 'strong talk.' According to their custom on similar occasions, it was their object to enforce the sentiments of their leader, each one repeating substantially the thoughts of the first. In their talk, they told the children that the missionaries

were their fathers, and would do better for them than their own fathers; that they must obey them and try to learn; and that if they ran away, they would be sent back. It was moving to hear *Tus-ham-e-yub-be*, an old chief, probably seventy or more, contrast their situation with *his*, when a boy. 'When I was born,' said he, 'my father threw me away. I lived among the ashes, till I was big enough to talk and run about. Then I went to live with a Frenchman. But he taught me nothing good. He made it my business to crack hickory-nuts for his bear; and though I was not a negro, he made me pick the bones of his chickens. But missionaries are *fathers* to you, and wish to teach you good things.'

Mr. S. B. Macomber and his wife, Misses Anna Burnham and Vina Everett, joined the station at Mayhew in 1823, as assistants. In 1824, the following individuals reinforced the mission—Rev. Samuel Moseley and Mr. David Wright with their wives; Mr. Ebenezer Bliss, farmer and mechanic; Mr. David Gage and his wife; Misses Elceta May, Philena Thacher, and Lucy Hutchinson, assistants. In May, 1824, an *eighth* station was established about thirty miles from Elliot, on the way to Mayhew. Dr. Pride and his wife, and Miss Thatcher, a sister of Mrs. Pride, took charge of it. It was named BETHANY. At the same time a *ninth* school was commenced in the neighborhood of the old chief Puckshanubbee, one hundred and thirty miles south-west of Mayhew, under the care of Mr. Gleason. The school was kept in the house of a half-breed named Harrison.

On the 11th of September, 1824, the Rev. Samuel Moseley was called away from his labors.

"Once, when observing his dear wife in tears, he entreated her not to weep, as it was painful to him; adding, 'I wish you not to feel distress any more on my account.' She replied, that she would do all she could to please him; 'but you know,' said she, 'when one half of the heart is torn away, the other part will bleed.' To her answer he seemed to assent, with a peculiar look of affection. For her he often prayed, and entreated her to give him up cheerfully, to put her trust in God, and walk with him all her days; and added, 'Oh Lord; be thou the sanctuary of my dear wife.' The last passage of Scripture which she read to him, was in Matt. xi., beginning with, 'Come unto me, all ye that labor, &c.' It was peculiarly refreshing to his soul.

"In the evening, as his strength failed, his nerves were much excited. Some of the time he was delirious. Then, and then only, he was in despair. But near his last moments, when he was held by the hand, and asked if the Saviour still appeared precious, he replied, by a motion of his hand, that he was so. He

continued to linger till four o'clock next morning, when he fell asleep, in the 34th year of his age, and at the close of a mission, among this people, of only nine months."

The following notices are given respecting the progress of the missionaries in the Choctaw language:—

"Mr. Byington, at I-ik-hun-nuh, Mr. Wright, at Goshen, Mr. Dyer, at Elliot, and Mr. Williams, at Bethel, have each been paying more or less attention to the Choctaw language. Mr. Byington's particular object has been to reduce the Choctaw language to a system, and to compose elementary books for the schools. He has collected about three thousand words, which he has translated into English, for the use of learners. These words are classed according to the subjects to which they belong. He has, also, illustrated, at considerable length, the conjugation of verbs, the manner of using pronouns with verbs, and of suffixing, prefixing, and inserting particles; the declension of nouns, pronouns, adjectives, &c. He has, moreover, translated into Choctaw twelve sermons and ten hymns."

In the beginning of 1825, there were two hundred scholars in all the schools. On the 4th of June, Mrs. Hooper died in a very happy state of mind. Mr. Stewart was compelled to visit the north, on account of ill health. In the spring of this year, an association for mutual improvement was formed by the members of the Choctaw and Chickasaw missions. In 1825, Mr. Byington began to preach sermons written in Choctaw. He also collected more than three thousand words, arranged according to the subjects to which they refer, which he translated into English for the use of the learners; ten hymns were also translated into Choctaw, and a spelling-book was prepared in the same language. Mr. Wright and Mr. Williams cooperated with him in these labors. In 1827, they had determined to publish a book of easy lessons, a revised edition of the Choctaw spelling-book, and a book of selections, catechetical, biographical, &c. At the close of 1826, the missionaries say:—

"A retrospect of the past year presents many considerations, which call for devout gratitude and thankfulness to God, as well as for deep humility.

"With a few exceptions, we have been preserved from wasting and fatal sickness; have been supplied with the necessaries and many of the comforts of life; and have been permitted, though under many discouragements, to continue our labors for the instruction of the people among whom we reside. These are causes for gratitude and thankfulness.

"That we have done so little, that so few appear to be benefited by our labors, and that so many

causes continue to counteract and hinder our efforts, should greatly humble us, and make us feel, that, 'except the Lord build the house, they labor in vain that build it.'

"That there is an increasing desire among the Choctaws for instruction and general improvement, is very manifest. They have an academy in Kentucky, supported at their own expense, in which are upwards of fifty Choctaw lads, receiving instruction. Some of them, who formerly attended our schools, are now well advanced in an English education.

"The efforts made, three or four years since, to suppress intemperance and some other evils, not being supported, on the part of the chiefs, by firmness and good example, failed of producing the desired effects. The chiefs recently chosen have commenced a system of reform, both as to the administration of government, and the laws to be observed; which, it is believed, will be both permanent and extensive. The progress of the Choctaws must, for a while, be slow; but, probably, not as slow as that of many tribes and nations that have attained to a high state of improvement."

On the 11th of September, 1828, Mr. Kingsbury writes:—

"Last sabbath was an interesting day at Mayhew. Six persons were admitted to the church; two Choctaws, one white man, and one colored man living in the nation, and two white persons from the neighboring white settlements. I think we have solid ground for saying, that our prospects in this part of the nation are more favorable than they have been at any former period."

Previously to 1828, the following additional laborers had joined the mission—Miss Eliza Fairbanks, married to Mr. Hooper; Mr. Elijah S. Town, teacher and farmer; Miss Hannah E. Cone; Miss Eliza Capen, married to Mr. Stewart; Miss Pamela Skinner; Mr. Samuel Moulton, teacher; Mrs. Moulton; Miss Eliza Buer; Miss Sophia Nye, married to Mr. Byington; and Miss Nancy F. Foster. Mrs. Moseley, Mr. and Mrs. Macomber, and Mr. Dyer, returned to their friends, mostly on account of ill health. Mr. William Hooper, a valuable laborer, died on the 3d of September, 1827.

The latter part of 1828, and the beginning of 1829, were signalized by a remarkable outpouring of the Spirit of God, as appears by the following paragraphs:—

"It is worthy of notice, that, at the commencement of the work, the old men, whom once it was supposed nothing could move, were the first affected; and all, with one exception, were captains of clans. When these warriors, whose cheeks had never before been wet with tears, were ridiculed because they wept, they replied, 'It is not the hand of man that has made us weep:

it is our Maker that has caused it. You never saw us weep for what man could do to us; but we cannot withstand God. If your Maker should deal with you as he has with us, you would weep too.' These are now persons of prayer, and appear to be new creatures.

"This work of grace has carried with it such convincing evidence, that almost all have been constrained to acknowledge it the work of God. One of the principal chiefs, an enlightened man, and formerly no ways disposed to favor such a work, has been entirely convinced that no other than the Almighty God had power to produce such a change in the Choctaws. He now spends much time, at religious meetings and on other occasions, in making known the gospel to his people. Some very unusual and remarkable means seemed to be required, in the case of the Choctaws, to overcome their prejudices, and to arouse them to an attention to the gospel. Such means, it is conceived, infinite wisdom has employed, in relation to the above-mentioned religious excitement.

"On the first sabbath in December, we had a meeting at the new station near colonel Folsom's. The weather was unfavorable, and not a large number attended; but it was a solemn and interesting occasion. The sacrament of the Lord's supper was administered for the first time at that place."

"On the last sabbath in December, the sacrament was administered at Elliot. The chief of that district (the south-west) was present, and twice addressed the people, very appropriately and earnestly, on the great subject of religion, recommending to them to attend to the great salvation offered in the gospel. Much seriousness was manifested, and some were anxious to know what they should do to be saved. The next day the chief, with one of the brethren, went to a place fourteen miles distant, where a council was to be held. A number of young people had also assembled on the occasion for a Christmas dance. It was between eleven and twelve o'clock at night, before all had supped. The captain, at whose house we were assembled, then invited all to the cabin which had been provided for us. It was literally filled, and also the piazza."

"On the sabbath following, a meeting was held at Ai-ik-hun-na, which was thought to be as solemn and interesting as the preceding. On both these occasions the chief of this district was present, and spoke much and to the purpose. It is a remarkable fact, and one which ought greatly to encourage the friends of missions, that two of the highest chiefs in the nation are now personally, and zealously, and effectually, laboring to communicate the gospel to their people."

From a communication of Mr. Williams, dated Ai-

ik-hun-na, July 20th, 1829, the following is extracted:—

"Last week we held a meeting in the woods, about eight miles east of this station, which commenced on Thursday, and was continued twenty-four hours, with but short intermissions for refreshments. It had been appointed by two pious captains, who were to meet with their people on middle ground, for the worship of God. Some of my brethren, with myself, were requested to meet and lead them in the exercises, and to preach to them the way of salvation. It was, however, so ordered, in divine providence, that I was the only white person present. There were not more than about seventy souls together; and of this number fifteen were praying people. The Lord in mercy prepared a way for himself by shedding down upon his people a spirit of prayer, and heartfelt compassion for sinners: and I can truly say that the place became as the house of God and the gate of heaven to many in the assembly."

"Yesterday, the sabbath, we had much additional evidence of its being God's own work. Very early in the morning the people began to assemble. Some left home before the sun rose, and walked ten miles; others six or eight miles, bringing their families with them. They came with solemn and inquiring countenances. Yes, some of the hitherto most wicked in the neighborhood expressed in words their earnest desire to hear more of the way of salvation.

"Before the stated hour of public worship, the females crowded into a room, and, for the first time in this settlement, held a prayer-meeting by themselves; while the men sat down in a large circle on the green grass, and had a pleasant solemn season of prayer and praise. It was by much the most interesting sabbath that I ever spent in this place. Our meeting-house was filled, to overflowing, with solemn and attentive hearers; and seven more persons, all adults but one, came forward to the anxious seat. Verily, *what hath God wrought!* O what a change! Now, in-prayer time, multitudes quickly kneel, who never would kneel before. Now, almost every tongue is loosed to sing, and every ear opened to hear. Until their hearts were touched, they could not be persuaded to sing Christian songs. Though many of them do it with heavy hearts, yet they feel that they must in this way also serve God."

In September, 1829, Mr. Moulton writes as follows:—

"There has been a great change in this people during the last year and a half. The work of grace among us, of which you have had accounts, appears to be extending and advancing with power. A flood of light appears to be breaking in upon this dark cor-

ner of the nation. A three days' meeting was appointed by the chief of this district to be held at this place, four weeks ago. A large collection of Choctaws came together on Thursday evening. They had all the appearance, when they came together, of a wild and savage people, far removed from all seriousness. But you can scarcely imagine what a change took place in their appearance before the meeting broke up. I do believe that the Spirit of the Lord was there. Many were melted into tears.

"Frequent meetings have been held since, attended by some hundreds of people." "There is a very great disposition to learn to read in their own language. Several captains have applied for Choctaw schools in their own towns. They are passionately fond of singing; and that they may be able to use their hymn books is a strong inducement to them to learn to read."

"Last sabbath I was at a meeting in the vicinity of Mayhew. It commenced on Thursday. The number of people present was, I should think, about three hundred. I have seldom, if ever, attended a more interesting meeting. The people were attentive and solemn. The voice of prayer or singing might be heard most of the night, during each night they were on the ground, and often in four or five groups. The wilderness is literally made vocal with the praises of God. But what added much to the solemnity of this meeting was, that thirty-one natives were added to the church, and one hundred communicants here sat down at the table of the Lord."

"More than fifty native members, I believe, are already connected with the church at Mayhew. Probably a much greater number in the vicinity give comfortable evidence of a change of heart. It will not be surprising if there prove to be tares among the wheat. This is doubtless true in most churches. Still there is much apparent sincerity among this people. In many cases there appears to be little ground to doubt that they are really taught by the Spirit."

"*School at Goshen.*—The prospects of the school here have never been so encouraging. We had twenty-one native scholars last term. I think they did very well. The school was indeed pleasant. The chief and people are very anxious that we should enlarge the school. The chief has already selected sixteen, whom he is urging us very hard to receive. We shall probably take some of them."

Mr. Williams wrote as follows, from Mayhew. He resided at Ai-ik-hun-na.

"I write a line from an interesting spot—the place where, six or seven years ago, I witnessed the abominations of the land practised during the night, and where, last June, the preaching of the word was attend-

ed by a most wonderful effusion of the Spirit—where a large house has since been erected for the worship of the living God. In this house I sit at the close of a very interesting meeting, while a number of pious Choctaws, unwilling to leave the place, are remaining to sing the songs of Zion.

"This meeting, so closely following the meeting of the synod, furnished an opportunity for a considerable number of clergymen and other Christian friends to meet and worship with their red brethren in this forest. I have neither time nor ability to give you an adequate view of the interesting scenes which we have witnessed. Yesterday twenty-nine Choctaws entered into covenant with God and his church, and sat down, with about fifty others of their own people, and many of them white brethren, and some Chickasaws, at the table of their dying Lord."

On the 10th of March, 1830, Mr. Cushman writes from Hebron:—

"The first sabbath in this month, a general meeting was held at the new meeting-house. The weather was somewhat unfavorable, and numbers of the professors who lived at a distance did not attend. But we were permitted to sit down to the table of the Lord with eighty native brothers and sisters. Twenty-two were received into the church at the time, all natives. It would seem that the change, in all respects, that has taken place in the people of this region, within the past year, is almost without a parallel. Surely it is not by might nor by power, but by the Spirit of God. There are thirty-five native members of the church in Capt. Robert Folsom's clan, and eighteen in our immediate neighborhood. Nearly all the people attend meeting on the sabbath, unless necessarily detained. Saturday evenings the males and females meet in separate places, for the purpose of praying for the Holy Spirit, or the continuance of the work of grace among the people. Some appear to feel that they cannot rest till every soul is brought into the kingdom."

In January, 1830, Rev. Harrison Allen, and his wife, Miss Eunice Clough, and Mr. John Dudley, joined the mission. Mr. Harrison was assigned to Elliot.

The following summary is given in the summer of 1830:—

"The whole number of natives instructed under the direction of the missionaries, during the last year, was five hundred and twenty-eight, of whom two hundred and seventy-eight were in the schools at the several stations, and one hundred and seventy-six were boarded in the mission families. The average number attending on instruction was one hundred and ninety-four; two hundred and ninety-nine are full-blooded Choctaws,

and two hundred and twenty-nine mixed; in the schools one hundred and seventy-seven were males and one hundred and one females; sixty-seven were new scholars; seventeen left school with a good common education; thirty-six read in spelling lessons, thirty-six in English reading lessons, sixty-three in the English Testaments, fifty-eight in the English Reader; ninety spell and two hundred and forty-five read in Choctaw only; one hundred and twenty-six read in both Choctaw and English; fifty-one studied arithmetic, sixty-four geography, twenty-two grammar; fifty-seven composed in English, twelve in Choctaw, eleven in Choctaw and English, and one hundred and thirty-seven wrote."

"The mission erected a large house for public worship at Long-Sweet-Gums last autumn. There we most usually meet to celebrate the Lord's supper. We also meet at other places. The sacrament of the Lord's supper has been administered eight times within the year ending the fifth of July; viz. once at Mayhew, twice at Ai-ik-hun-na, and five times at Long-Sweet-Gums. During the same period we received *two hundred and two* persons into the church; viz. one at Mayhew, thirty-seven at Ai-ik-hun-na, one hundred and sixty-four at Long-Sweet-Gums. During the same period, one hundred and twenty-one children were baptized; viz. sixteen at Mayhew, four at Ai-ik-hun-na, and one hundred and one at Long-Sweet-Gums. The members of our church are scattered from the settlement at Ai-ik-hun-na on the west to the Tombigbee on the east, and from the south part of the Chickasaw nation to the country forty miles to the south-west and fifty to the south of Mayhew. We have thought it best to have the church remain united as one church, while the field of labor for each evangelist is assigned him."

"The effects of this revival are to be seen in the reformed life of many a Choctaw. They seem now, to a great extent, to be clothed and in their right mind, and seated at the feet of Christ. They have more real love for each other; they attend better to the preaching of the gospel and to prayer-meetings. In many houses family worship is observed, and many pray a great deal in secret. Parents, in many instances, have been much affected when giving up their children to God in baptism. We must wait to know more about ourselves and about our people. It is probable that we exhibit our natural traits of character, although we may indeed be born of the Spirit; and we expect to see much of the same in all,—red, black, white, and yellow people,—although they become real Christians."

In the course of 1829 and 1830, the Choctaws were thrown into great trouble about the question of

removal over the Mississippi. Violent dissensions arose among them, though religion, in some parts of the nation, appeared to be making gradual advances. In the course of this year, Mr. Wood, Mr. Jewell, and their families, retired from the service of the board, on account of ill health.

In 1831, Mr. Dudley's health having failed, Mr. Matthias Joslin was sent to take his place in the Mayhew school. Rev. Harrison Allen died of a fever at Elliot, on the 19th of August, 1831, after having labored faithfully in the mission a little more than a year and a half. Miss Buer left the mission, and Miss Thacher was married to Mr. Hotchkiss.

The following statements from the reports of the board will give a very good view of the condition of the Choctaws for the two past years:—

"Treaty and its Effects.—Commissioners on the part of the United States visited the Choctaws in September, 1830, for the purpose of inducing them to sell their country and remove across the Mississippi river. The Choctaws, when the proposals were made to them in council, appointed a committee of sixty, twenty from each district, to consider the subject, and make a reply. They reported almost unanimously against making any treaty. Their report was approved by the whole body of the Choctaws assembled, and an answer was returned to the commissioners accordingly. Supposing the negotiation to be concluded, a large proportion of the people returned home. The commissioners assembled the remainder, on the next day, and, after threatening to withdraw the agent, to make them pay the expenses of the treaty, to take the land which they owned west of the Mississippi, and leave them to the operation of the state laws, produced a treaty of a modified character, in which large quantities of land were promised to the chiefs and their relatives, with salaries in their new country. The poor Choctaws did not know what to do. They were told and believed that the treaties existing between them and the United States would not avail for their protection. They were certain that they should be ruined, if the laws of the state were extended over them; and they feared that this was the last overture the United States would ever make to them. Some, probably, were influenced by the salaries, and the large reservations of land which were offered them. The treaty was finally signed.

"When it was known to the people that their country was sold, it produced a general feeling of indignation. A large majority of the captains and warriors were decidedly opposed to it. The chiefs who were instrumental in forming the treaty were deserted, except by a small number, and others were elected in their places.

"By the treaty, the Choctaws cede to the United States all their land east of the Mississippi river, and agree to be removed to their lands west of the Arkansas territory, one half as soon as the fall of 1832, and the remainder within one year afterward, at the expense of the United States; food to be furnished on the way, and for one year after their arrival."

"The treaty was ratified by the senate of the United States.

"It is unnecessary to detail the effects produced by this treaty, or the miseries which seem to await most of the Choctaws before they will become settled in their new country. Distress at the thoughts of leaving their homes forever, despondency, and the most painful forebodings, very extensively prevailed, and occasional idleness, intemperance, divisions, hostile feelings, and great confusion in all their affairs. This state of things had a most unfavorable influence in regard to religious meetings, the schools, and every means used for the improvement of the people. The members of the churches, and others, who are disposed to listen to the gospel, were subjected to great temptations. Many became cold and uninterested, and not a few apostatized and abandoned themselves to all sorts of sin."

"The work of removing the Choctaws was carried on with considerable vigor, during the fall and winter of 1831—2. It is supposed that about seven or eight thousand have become settled in their new country; and it is expected that the remainder (consisting perhaps of twelve or fifteen thousand), except those who take reservations, or shall choose to linger about their old homes, will be removed before next spring. The agents who have been concerned in this work appear to have been, generally, faithful and kind. Still, much unavoidable suffering was to have been expected, and has been actually endured. It is no trifling thing to convey seven or eight thousand, even of healthy men, through forests and swamps of five hundred miles, during a winter of unexampled severity. But when the population of the whole district is gleaned up, including the men and the women—the old and the young—the healthy and the sick—the decrepit and the infant, and carried such a distance, under such circumstances, extreme personal suffering must, in many instances, be inevitable. Some parties, scantily provided with food, barefoot, and poorly clad, and without shelter, were overtaken by snow-storms in the wide forests of that region. Others, in crossing the swamps of the Mississippi, were, with their horses, surrounded by the rising waters, from which there were no means of escape. The captain of a steam-boat, who took off one company of these, who had been six days in this perilous condition, and were nearly

starved, said, that he saw at least a hundred horses standing, frozen dead in the mud. Many, owing to weariness and exposure, were attacked with sickness, and died. The expense of removing, and sustaining them one year in their new country, has been, it is said, on an average, \$50 each.

"The conduct and appearance of the Christian Choctaws on their way, have been such as to attract much attention, and exhibit, in a very interesting manner, the good effects of the mission. They have had morning and evening worship in their tents, or boats, and have steadily refused to work on the sabbath, or to travel, unless compelled to it; and by their sobriety, quietness and good order, have presented a striking contrast with those portions of their people who have never come under the influence of Christian instruction. The captain of a boat which carried one party remarked, that they were the most religious people he ever had to do with; and another said that their singing and praying made the passage seem like a continued meeting. An agent, after having much opportunity to learn the facts, stated, that the trouble of removing the Indians who had been under the instruction of the missionaries, was less by one half than that of removing the others."

"As the concerns of this mission are now about closing, it seems proper to give a brief history of its progress and results. It was commenced during the summer of 1818, and has been in operation a little more than fourteen years. Thirty-three men and thirty-three women have been engaged in it, whose term of labor, on an average, has been a little more than six years. Of the men, five were preachers of the gospel, twelve were school teachers, eight were farmers, seven were mechanics, and one was a physician. The sum expended from the commencement of the mission to August, 1831, was about \$140,000, of which about \$60,000 were from the funds of the board, about \$60,000 from the annuity of the Choctaws, and about \$20,000 from the fund appropriated by congress for the civilization of the Indians. The actual value of the mission property a year ago was supposed to be about \$30,000.

"Since the establishment of the mission, thirteen stations have been occupied, at most of which schools have been taught. The mission has furnished board, tuition, and clothing, in part, to scholars to an amount equivalent to fifteen hundred scholars for one year, and has furnished tuition and books to scholars not boarded, to an amount equivalent to one thousand scholars for one year. A large portion of these have been trained to habits of industry, and well instructed in the great truths of the Christian religion. Probably about half of the whole number have acquired an edu-

cation which will enable them to read intelligently in the Choctaw and English languages, and to transact the common business of life.

"The whole number of persons belonging to the churches in the Choctaw nation, under the care of the board, at the close of the year 1831, exclusive of the mission families and those under censure, was about three hundred and sixty. The whole number who have been received to the churches, is about four hundred. Two hundred and forty-four children have been baptized.

"Those who have had an opportunity to form an opinion have, it is believed, universally admitted that the mission has imparted to at least a portion of the nation an enlightening, moral, and civilizing influence."

All the individuals connected with the Choctaw mission have retired from the service of the board, except Messrs. Kingsbury, Byington, Hotchkiss, Wright, Williams, Joslin, and their wives. About ten thousand copies of various books have been printed in the Choctaw language, making 1,180,000 pages. Mr. Byington has made considerable progress in the preparation of a vocabulary and grammar in the language.

It is understood that the congress of the United States, at their last session, made provision to reimburse to the board the value of the property which was lost or injured by the removal of the Choctaws.

ARKANSAS CHOCTAWS.

The following statements comprise all the information in our possession respecting the mission among the Choctaws beyond the Mississippi:—

"Messrs. Wright and Williams, with their wives, and Miss Clough, left the old Choctaw nation about the middle of January, 1832, and proceeded, by the way of Vicksburg and Little Rock, towards the new Choctaw country, lying between the Arkansas and Red rivers. Mr. and Mrs. Wright were detained at the latter place by the severe sickness of Mr. W., which, for a time, threatened to prove fatal. But from recent communications it is learned that, in the latter part of August, he was, by the kindness of Providence, so far restored, as to expect to proceed to his field of labor in a few days, having been detained from it above six months.

"Mr. and Mrs. Williams and Miss Clough, after a journey of about two hundred miles in a south-west direction from Little Rock, arrived at the eastern boundary of the new Choctaw country near the close of March, 1832. Mr. Williams immediately com-

menced his missionary labors among the people of his former charge. He made arrangements for his family in the adjacent white settlements, till the 12th of July; when, having selected a site for the station, to which he gave the name Bethabara, and having prepared some buildings, he and his family again took up their abode in the Indian country.

"The Indians manifested great joy on the arrival of Mr. Williams, and at finding themselves remembered and cared for by their former teachers. His meetings on the sabbath and other days have been well attended, and much solemnity has prevailed. Numbers have appeared convicted of sin; and some who had formerly backslidden, and had been subjected to church discipline, have manifested penitence. A sabbath school and temperance society have been organized, and are exerting a good influence.

"A church has been organized embracing fifty-seven members; all but one of whom were members of churches in the old nation, and all agree to abstain entirely from the use of intoxicating liquors.

"A school was opened on the 24th of July, under the instruction of Mrs. Williams, containing twenty-

five scholars, whose parents promise to pay, in useful articles of produce, three or four dollars a quarter for each scholar. Miss Clough is engaged temporarily in teaching a school in the white settlements. The Choctaws are about to erect a school-house, and make arrangements for a larger school, under the care of Miss Clough, aided by a native assistant.

"The Christian portion of the Choctaw emigrants are settled on the Red river, one hundred and sixty or seventy miles south of the Dwight mission. Most of them are industrious, and are rapidly providing for themselves houses, fields, and other means of living comfortably. They express a strong desire for schools, books, and missionaries. Probably two or three additional missionaries, and one or two teachers, may be sent to them in the course of the next year.

"The expectation has been held out of escaping from the society and influence of bad white men by removing to that distant country. Mr. Williams remarks, 'It is astonishing to observe how many men will flock about this poor people, getting either among them, or as near them as possible, in order to make a spoil of them and their little all.'

CHAPTER XI.

MISSION TO THE CHICKASAW INDIANS.

THE mission among the Chickasaw Indians was commenced by the synod of South Carolina and Georgia, in 1821. The number of the tribe was six or seven thousand. On the 17th of December, 1827, the mission was transferred to the American board. The principal reasons for this measure were, that the establishment among the Chickasaws might be more closely united with similar establishments among the Cherokees and Choctaws, that the board could supply the wants of the missionaries with certainty and regularity, and at much less expense than the synod, &c.

The number of stations at the time of the transfer was four:—

MONROE, near the thirty-fourth parallel of latitude, about forty-five miles north-west of Mayhew, and

twenty-five west of Cotton Gin Port, on the Tombigbee. Rev. Thomas C. Stuart, missionary and superintendent of the mission; Mrs. Stuart; Mr. Samuel C. Pearson, farmer; Mrs. Pearson. The number of schools was four, and of scholars eighty-one. The farm consisted of nearly one hundred acres brought under cultivation. The property was valued at \$3,870. The church was formed in June, 1823, and then consisted only of members of the mission family and one colored woman: the next year, four were added; in 1825, five; in 1826, six; in 1827, twenty-six; and in 1828, about seventeen, making fifty-nine in all. Of these, only eight were native Chickasaws.

TOKSHISH. This station is about two miles from Monroe, and was formed in 1825. Mr. James Holmes, licensed preacher, Mrs. Holmes, Miss Emme-

line H. Richmond, teacher; scholars, fifteen. The religious concerns of this station are closely connected with that at Monroe, there being but one church.

MARTYN, situated about sixty miles north-west of Monroe, and forty south-west of Memphis, on the Mississippi. Rev. Wm. C. Blair, missionary, Mrs. Blair. By a treaty formed with the government of the United States, some years since, it was stipulated that \$4,500 dollars should be paid by the United States for establishing two schools, and \$2,500 annually for the support of them. Of this latter sum, three sevenths was given to the school at Martyn, and four sevenths to that at Caney Creek. The school at Martyn consisted of four or five pupils.

CANEY CREEK is about ninety miles east of Martyn, three miles south of the Tennessee river, and eight miles south-west of Tusculum. Rev. Hugh Wilson, missionary, Mrs. Wilson, Miss Prudence Wilson.

In 1827, there was an interesting revival of religion at Monroe. Mr. Stuart writes:—

"The season of refreshing, with which it hath pleased the Lord to visit our church, commenced about the first of April, 1827. The first sabbath in that month being the time of our quarterly communion, brother Kingsbury and brother Gleason were with us."

"On the succeeding sabbath, brother Byington was providentially with us, and preached once in English and once in Choctaw, to crowded assemblies.

"A spirit of inquiry began now to be manifested by some who had been the most careless; and from this time it became evident that the Lord was in the midst of us."

"By the first of July, the revival became general; the whole country seemed to be waked up, and persons came thirty and thirty-five miles to inquire what these things meant. Some of the most hopeless, stubborn sinners were the first subjects of the work."

"The good work continued without any apparent abatement until the middle of the winter, when it seemed to decline for a few weeks; but since the opening of the spring, it has been gradually growing in interest, and at this time, I rejoice to say, appearances are very encouraging. The season for another communion is close at hand. Six new members have already been admitted. Two of these are native young men of standing and influence: one of them is from the neighborhood of Martyn."

In the winter of 1829, Mr. Stuart was compelled, on account of ill health, to retire from the mission. He had been a faithful and very acceptable laborer for eight years. The following information was communicated by Mr. Holmes from Tokshish in the autumn of 1828.

"A week ago yesterday, we again had the privilege of commemorating the sufferings and death of our

Lord Jesus Christ. Messrs. Blair and Byington were with us on the occasion." "Mr. Byington remained here until Thursday, and spent the three days in visiting the Indians, and holding meetings. Both in conversation and preaching he was understood well by the Indians."

"The white men and Indians selected by the nation to explore the country west of Missouri and Arkansas, have commenced their tour. The Indians generally are in the greatest suspense. They have no confidence in each other, particularly on such an occasion as this. The people are unanimous in their opposition to a removal."

"The nation has recently formed some wholesome laws; and, to our astonishment, they are all strictly enforced. Whiskey is banished from the country. A thief is punished with thirty-nine lashes, without regard to color, age, or sex, and is compelled to return the stolen property or an equivalent. One hundred men (twenty-five out of each district) are to carry the laws into execution, and are paid by the nation."

The fact mentioned in the last paragraph but one was the consequence of a proposal made by the government of the United States to the Chickasaws and Choctaws, to exchange their lands in Mississippi for lands lying west and north of the state of Missouri.

"A letter from Mr. James Holmes, dated Tokshish, July 1st, 1829, states that during the past year seventeen persons have been admitted to the church, of whom five are white, three Chickasaw, and nine black people; and that twenty-five children of professing parents have been baptized. The professors of religion, generally, are represented as being consistent and exemplary in their lives, and some of them as remarkably devoted to the service of Christ. The letter also contains the gratifying intelligence that considerable seriousness has for some time existed in the neighborhood of Tokshish."

"A remarkable change seems to have been effected among the Chickasaws, with respect to *temperance*. 'I am informed,' says Mr. H., 'that it is very common for the full Indians to purchase coffee, sugar, and flour, in the stores on the borders of the nation, and no whiskey. This last article appears by common consent to have been banished from the nation. We have not seen an intoxicated Indian during the past year.'

"In a subsequent letter, dated July 18th, Mr. Holmes describes a very interesting *four days' meeting*, or religious council, which was held at Tokshish on the 3d, 4th, 5th and 6th of July. A large number of people assembled, some of whom had come from the distance of sixty miles. Several missionaries from the Choctaw nation, and two of the Choctaw

converts, were present, and assisted in the exercises. 'Tahoka, one of these converts; exhorted and prayed with great fervency; and his labors were evidently attended with the blessing of God.'"

On account of the continued illness of Mr. Stuart, the missionary operations at Monroe were transferred to Tokshish in 1830. The laborers at this station were strengthened by the assistance of Mr. and Mrs. Gleason, and Miss Thacher of the Choctaw mission.

Mr. and Mrs. Holmes, after a temporary absence, returned to their station in October, 1830. They were cordially welcomed by the Indians.

"We arrived at this beloved place on the 16th of October, where we were welcomed with tears of joy, by a band of Christian converts who had assembled, as they have long been wont to do on Saturday evenings, for social prayer and converse. Yesterday was the fourth sabbath, since my return, that I have preached to large congregations in the open air; not, however, without much inconvenience from my weak lungs."

"An old Indian woman, who is a neighbor to us, has been ill for some time, but was so far recovered that she ventured out yesterday to enjoy the worship of the Sanctuary, after which her soul has thirsted on silent sabbaths; but to-day she is in bed, in a burning fever, evidently brought on by sitting two hours in the cold, with her feet on the ground, which had been saturated with the rains of the previous day."

"The school was opened immediately after our return. We have six boarders, and the usual number from the neighborhood."

"I have not yet had much opportunity of knowing what is going on in the nation. The following facts have come to me from sources that may be relied upon. When the nation were invited to enter into negotiations preparatory to the late treaty, they at first refused to comply; but after much persuasion they permitted a delegation to be selected, with this specific understanding, that they were not to cede away their country. As you have learned, ere this, from the public prints, the delegation adhered to their instructions for some time after the address of the president; but at length, like the Choctaws, they were prevailed upon to negotiate."

"It is true, that since I have known the Chickasaw nation, there has not been a time which I can recollect, to be compared with the present for dissipation. Before their own laws were abrogated, and a *Christian* code given in their place, there was a heavy penalty for vending a drop of whiskey in the nation; and in consequence of this salutary law, they were the most temperate people I have known. We have lived here many months together without seeing a

single individual intoxicated. But now multitudes of men and women, whenever they get a few dollars, are off with their kegs and pack-horses to the nearest village, and return with their poison to retail it at seventy-five cents and upwards per quart."

Mr. Stuart was able to return to his labors in the latter part of 1830. He remarks:—

"I am greatly delighted with the prospect of usefulness, not only in our own immediate neighborhood, but at a distance from the station, among the real Indians. The change which has taken place in the minds of the Indians within the last eighteen months, respecting religion, is truly encouraging. Never have I seen them so eager to hear the word of God, nor listen with such solemn attention to its sacred truths. I speak now of those in our neighborhood, for I have not yet been abroad. The advancement of the good work among them is also very pleasing. Many, whom I left in the darkness of heathenism, are now rejoicing in hope of the glory of God. This is the Lord's doings, and to his holy name be all the praise."

Mr. Holmes writes on the 1st of July, 1831:—

"Before public service commences on the sabbath, an hour and a half is devoted to the instruction of the youth and others in the neighborhood, who are formed into a sabbath school. In the afternoon we met together in the capacity of a Bible class, using the system of questions prepared by Mr. Bush. In this exercise our people are very much interested. We have a weekly meeting on Wednesday evening, besides the monthly concert of prayer. These, however, are thinly attended."

"There are twelve professors of religion belonging to this branch of the church, all of whom, so far as we know, are consistent in their deportment."

Rev. William C. Blair, after laboring with commendable fidelity, for eight years, was released from his engagements with the board in 1830. The Chickasaws were greatly agitated, during the years 1830 and 1831, with the apprehension of being compelled to leave their country. The extension of the laws of the state of Mississippi over them, broke the force of their own laws, and opened wide the door for the introduction and use of ardent spirits, which were before strictly excluded.

Mr. Stuart writes in March, 1832:—

"The presbytery of Tombigbee met here two weeks since. It was an interesting time. The congregations were large and very attentive. An old African man was admitted to the communion. Since the meeting we have had larger congregations than usual. I now preach three times on the sabbath, and have good attendance each time. The members of the church, I hope, are a little waked up. These

generally stand firm, with a few exceptions. At the late meeting we excommunicated one, suspended three, and restored two. We have a temperance society, which numbers between eighty and ninety members. I have sent on for the Journal of Humanity, for the benefit of the neighborhood. Our school is increasing."

Again in July:—

"The prospects of our church are brightening a little. For a few months past, the state of religion has been more encouraging than at any period since my return from South Carolina. A few cases of hopeful conversion have taken place, and several more are serious. Three have been admitted to church privileges, two whites and an old African, under very favorable hopes; and two whites have been received by certificate. Four have been restored. Among these is the young man (a native) mentioned in a former communication, who had been suspended for intemperance. His evidences of sincere repentance are very satisfactory."

"I should not omit to mention the hopeful conversion of a native woman, the daughter of one of the principal chiefs. She has been inquiring, and at times deeply serious, for several years. She now gives good evidence of a change of heart. Her husband is a wealthy half-breed, and a consistent member of our church."

The following is the most recent intelligence from this mission:—

"It is a time of trial amongst us on various accounts. Within the last three months more than three hundred gallons of whiskey have been brought into our neighborhood by white traders. A grocery store has been

erected within half a mile of the house of God, and every artifice is used by these emissaries of Satan to destroy the followers of Christ; but as yet they have not succeeded in a single instance. Much complaint is heard from the thinking part of the Indians against these intruders and disturbers of the peace. But nothing can be done to remove them. They boast of the protection of the Mississippi laws.

"The effect of this state of things upon the minds of Christians, I think, has been to make them more watchful, more united, and more prayerful; and already we begin to see the fruits. Since the communion, the Spirit of the Lord, we hope, has been amongst us, awakening the careless, and speaking peace to the troubled conscience. There are now several persons very serious, and one, we hope, has experienced a change. Appearances at present are very favorable. O that our hopes may not be disappointed."

"The church is suffering dreadfully from the intense anxiety which all feel for their temporal concerns. The Spirit of God has been grieved away by the worldliness that generally prevails, and some, we fear, have been permitted to draw back to perdition. We have never felt so entirely discouraged as since the late treaty."

The school at Martyn has been removed to Tipton county, Tennessee, and is now instructed by Mr. Holmes and Mr. Wilson, who was stationed at Caney Creek. The Chickasaws themselves preferred this arrangement. The connection of Mr. and Mrs. Holmes, Mr. Wilson, and Miss Richmond, with the board, has been dissolved at their own request.

CHAPTER XII.

MISSION TO THE OSAGE INDIANS.

THE Rev. William F. Vaill, the superintendent of one branch of this mission, thus describes the Osages, their country, and character:—

"The country originally claimed by the Osage Indians, extended from the Kansas river on the north to Red river on the south, and from the waters of White river, east, to the Rock Saline, on the west; lying between 33° and 39° north latitude, and 95° and 100° west longitude. A few years since,

part of the nation resided on the waters of the Missouri; but now, the whole tribe resides on the waters of the Arkansas river. They are divided into several villages. About four of these are on the Grand river, called by the Osages, Neosho; and two on the Verdigris. These rivers descend into the Arkansas from the north, and from a junction with it, within one mile of each other. The width of Grand river is about thirty rods, and that of the Verdigris ten rods. The

former is navigable in high water with keel boats, about two hundred miles, and the latter only four miles, to the falls."

"The Osage country is healthy and inviting to strangers; having good air, and being well watered, and richly diversified with hills and plains."

"On the second day of June, 1825, this country, with certain reservations, was sold to the government of the United States. The government also purchased the lands of the Kansas tribe, on the Kansas river."

"The Osages, since the sale of their land, have removed to their reservation, which extends fifty miles on a north and south line, up and down the Neosho, about fifty miles from its mouth, and runs as far west as their country formerly extended."

"They call themselves *Wau-sau-she*; from hence, *Osage*.

"They do not wander, exclusively, like some western tribes; still they are a wandering people. They settle in their villages long enough to plant their corn. They go forth in a body, once or twice a year, on their great buffalo hunts, towards the southwest; and with this is usually connected an expedition against the Pawnees, a tribe on or near Red river, with whom they are perpetually at war."

"In person, the Osages are generally tall, and make a noble appearance. Their inventions are few; for when they show you their bows, arrows and pipes, and curious belts, you have seen all."

"It is not known whence the Osages came. By their traditions, it appears that they have lived a long time on the waters of Missouri. They have undoubtedly been once united with the Kansas, Matas, Otoes, Jeways and Quappaws, for they speak the same, or nearly the same language.

"Clamore and his band separated from the Great Osages about forty years ago, and removed to the Verdigris. These people are not the Little Osages, as is generally supposed, but properly a division of the Great Osages. The Little Osages are a small band, who were formerly settled on the waters of Missouri, but now reside on the Neosho. And the removal of White Hair's band, or the Great Osages, from Missouri to Neosho, took place about four years ago."

"In general council, Clamore is acknowledged first chief. The population of the tribe is estimated at about 8,000, of which Clamore's band is about 3,000."

"In no situation do the Osages appear with so much dignity as in their councils. It is delightful to see their stillness, their gravity, and the respectful order with which they arrange themselves around

the council fire. The respect they pay to age is pleasing."

"The chief property of the Osages is in horses and dogs. Some of the richest have, perhaps, ten or fifteen horses. Their dogs are like so many hungry wolves."

"The Osages are remarkable for being always at war, without being a warlike people. They have a strange superstition arising from dreams. One bad dream will turn back a whole army. In the year 1821, about four hundred warriors set out against the Cherokees of the Arkansas."

The above statements were written in 1826.

The missions among the Osages were commenced by the United Foreign Missionary Society in 1820. In 1826, they were transferred to the care of the American Board of Commissioners for Foreign Missions. The number of stations was four.

UNION, on the west side of the Neosho, on Grand river, about twenty-five miles above its junction with the Arkansas. It is about one hundred and fifty miles north-west from Dwight, near the 36th parallel of latitude, and the 97th of west longitude. The following persons composed the mission at this place:—Rev. William F. Vaill, missionary and superintendent, Dr. Marcus Palmer, licensed preacher and physician, Abraham Redfield, carpenter, Alexander Woodruff, blacksmith, and their wives; George Requa, steward, George Douglas, farmer, Miss Elizabeth Selden. In May, 1826, the number of scholars was twenty-six. The farm consisted of about one hundred and forty acres of cultivated land.

HOPEFIELD, a little farming settlement about four miles from Union. Rev. William B. Montgomery, missionary, William C. Requa, farmer, and his wife. In 1825, the number of Osage families at this station was fifteen.

HARMONY, in the state of Missouri, near the western line, on a branch of the Osage river, about one hundred and fifty miles north of Union, was the third station. Rev. Nathaniel B. Dodge, missionary and superintendent, Amasa Jones, licensed preacher, Daniel H. Austin, carpenter, Samuel B. Bright, farmer, and their wives; Richard Colby, blacksmith, Misses Mary Etris, and Harriet Woolley. Number of scholars, thirty-five. The farm, in 1824, produced four hundred and sixty bushels of wheat, and one thousand six hundred of corn. Probably no modern effort among the American Indians has been attended with more trials of various kinds than the two enterprises at Union and Harmony. None of the Osages knew any thing about civilization. None of them could appreciate the value of schools, or industry, or religious teaching.

The fourth station was *NEOSHO*, an Indian village on a river of the same name, about sixty miles from Harmony, and one hundred from Union, and a little west of a direct line from one of those places to the other. Rev. Benton Pixley, missionary, Mrs. Pixley.

In 1828, Dr. George L. Weed, physician, and Mrs. Weed, joined the station at Union, and Dr. and Mrs. Palmer removed to the Arkansas Cherokees. Mr. and Mrs. Woodruff, Mr. Douglas, and Miss Selden, also left the station. Mr. Montgomery, of the Hopefield station, was married to Miss Woolley, of the Harmony station.

The portraiture of an Osage is thus graphically given by Mr. Pixley:—

"As it respects biographical sketches of particular individuals, I know of none that would be interesting, none that deserves to be rescued from oblivion; yet, if my imagination might be suffered to run through a length of years, and make out a sketch, such as in fact may doubtless be given of numbers of the Osages, I would first present him to you bound to a board, immediately after his birth, with his hands and feet so confined as to allow no motion except of the head, which he may turn from one side to the other. I would next present him as a sturdy boy, almost without covering, ranging about with his bow and arrows in quest of birds, fishes, grasshoppers, &c. At length he begins to put on the airs of a man, and swells with self-importance. To-day, you may see him with blackened face and surly attitude, neither eating nor drinking, but howling and crying in conformity to *their* manly customs, that he may find success in war, or in some premeditated excursion for plunder. After three or four days, as though his petition had been granted, the frightful aspect and the fiendlike image are metamorphosed into a sprightly, tripping dandy, most fantastically painted—his head glittering with tinsel, and waving with plumes, stalking along with little bells tinkling at his feet, admiring himself, and elated with the admiration he fancies himself to be receiving from others. At length the time for war arrives; when, equipped with his bow and arrows, a little parched corn, and a spare pair of moccasins, he marches off with his compatriots to acquire the distinguished honor conferred on those who succeed in stealing horses, killing men, and murdering women and children. In this excursion perhaps he falls, but comforts himself, in his last moments, that he shall rest among those *braves*, whose bones whiten on the prairie, and that he dies in the field of glory, and shall be the subject of songs of lamentation and praise sung by his nation. Or if, more fortunate, he escapes the hatchet of his enemy, and lights on a little child, or an infant, he gives it a gentle rap, then hands it to another of his

companions, who does the same, and then to a third, who cuts off its head: and thus, by a singular refinement of policy, three braves are made by the killing of one person, and that an infant. Thus elevated, he returns home in all the pride of superiority and insolence of military prowess. He has become a *brave*, and assumes airs accordingly. And now he marries, and his bride conducts him home to the lodge of her parents, where he takes the command, and ever afterwards holds the whole household in subjection to himself—the father and mother of his wife, and all their children, not excepted. Having now ascended the acme of his elevation, it is not long before he begins to descend; and the older he grows, the less he is respected, and at last dies without virtue, and his burial is like the burial of an animal."

In consequence of the exchange of Indian territory, and the removal of the Cherokees, the stations of Union and Harmony fell into the newly-acquired Cherokee country. The missions were, however, still continued. Of the forty-nine pupils reported as being in school at Union in 1829, twenty-six were Osages, seventeen Creeks, and two Cherokees. We quote the following statements respecting several stations at the close of 1828:—

"We continue our efforts to instruct the people as far as we can gain access to them; but this is extremely limited. It is but few who hear about God or the way of salvation by Christ. The great mass of the people are pressing their way blindfold to ruin. That they should remain so ignorant, after so much time and treasure have been expended among them, perhaps may be no small source of discouragement to those who support missionaries in the field."

"There are now thirty-one children in our family at Harmony, twenty-nine of whom attend school. Those who remain seem to increase in sprightliness, and, so far as I am able to judge, make good progress in their studies.

"I am more than ever encouraged relative to the final success of this mission. I believe this is the unanimous feeling of the whole mission family here. I am also persuaded that there never was a time when your missionaries entered with more energy into their respective labors, nor a time when a greater amount of evangelical labor was demanded, or when it could be turned to a better account. The small band of the Indians near us are exceedingly urgent in making a request, that Mr. Dodge should go with them to their reservation. It has been already proved that they are desirous to hear the good word of God, which is able to make them wise unto salvation. I am also persuaded that there is not an adult among the small band above mentioned, who would not say

to Mr. Dodge, 'Come, go with us, for you will do us good.' It is my opinion, also, that Mr. Fixley never had so much to encourage him as at this moment; and I am sure he never felt more engaged in the work. We believe in the final triumph of Christ's kingdom on earth; and some say that the morning star of that glorious day has already arisen. If so, now is the time we are to expect the mighty conflict. The prince of darkness and his emissaries will not give up their dominions without a struggle."

"Never was the church," says Mr. Vaill, "here so much awake; and several of our laborers are asking the way to Zion. Lately one left our employment, giving good evidence of a change of heart; and yesterday, another, who is the head of a family, gained some evidence that he had submitted himself to God. Three or four are in a state of anxiety, and the spirit of inquiry seems to increase. We do feel as if we were enjoying a revival of religion at this place, and we bless God for it. We cannot report any special attention among the children, yet the school has never been so interesting; and a disposition to study and to obey has never been so prevalent. Not a word in the Indian language is spoken without permission, which is a great means of their advancement. We have never felt more like doing good at this place extensively than since the Cherokee treaty. We can raise up youths, and, by the blessing of God, fit them to be interpreters, and take them and go forth in every direction, and preach to the poor of different tongues. With all these facilities for doing good around us, and the preparation at home, it would seem wrong to have this mission broken up."

In the spring of 1830, the following intelligence was communicated respecting the station at Union:—

"The number of children that have entered the school since its commencement in August, 1821, besides the children of the mission family, is one hundred and twenty-three. By the catalogue which accompanies this, the number of Osage children now in school is found to be seventeen."

"The school, take it throughout, is improving. The reason why we have so few scholars who are very forward, is the want of adequate tuition. It is not because the children have not the ability to learn, so much as the instability of the parents, in taking them away. Several have left the school whose education was considerably advanced."

"Our sabbath school meets every sabbath, recites portions of Scripture or hymns, and receives religious instruction from the teachers."

"Within two months, a Bible class has been set on foot in this mission, and promises to do good. It is attended by the older portion of Indian youth, the

older children of the mission, and some of the sisters of the church. Among the hired men is a Bible reading class. So that all partake of the additional means of religious instruction enjoyed at the present day."

"Preaching to the Osages has not been regular, as it seemed more important to supply the Creeks during the excitement; while so many were hungering and thirsting after the bread and the water of life. Lately, Mr. Montgomery has given himself more time to visit the great Osage village, and preach to them the gospel of salvation, as the only relief to their troubled minds."

Mr. Requa writes respecting the removal of the Hopefield station:—

"The location of this station is on the same side of Grand river with Union, about twenty-five miles north of it. The land is good; and, for an Indian settlement, perhaps a better place could not have been selected in this part of the country. Fifteen Indian families followed us up here, and others are expected here in the fall, to be permanent residents. The Indians have been very industrious since their arrival at this place; several of them have cleared, cultivated, and made rails sufficient to enclose, four acres of land each, by joining their fields. All this labor has been well done, with very little assistance from me. The expectation that their residence here would be permanent, has given a spur to their industry, and rendered their labors pleasant to them."

"The chiefs and some of the principal men have taken no little pains to instruct the people of all classes in their duty."

"Their reformation in respect to stealing is worthy to be noticed. It is notorious that the Osages are remarkable for stealing. But this people, since their residence here, though they have had many opportunities, have not taken clandestinely, to my knowledge, the least article."

In 1831, Mr. Dodge formed a new station near one of the principal Osage villages, for the purpose of obtaining more regular access to the people in the way of preaching to them the gospel. It was called Boudinot.—He thus writes:—

"Since the first of January, I have, for the most part, held worship at White Hair's town, on sabbath morning, and at the station in the afternoon. I have also endeavored to embrace opportunities to converse with the people respecting the concerns of their souls. Numbers appear to hear with attention, but I know of none who are evidently affected with a sense of the evil of sin, or who manifest a real desire to flee from it. I cannot say this field is ripe for the harvest. It appears more like a wilderness, which calls for

much labor to clear away the rubbish. Very little has yet been done in breaking up the fallow ground and sowing the seed. However, there is some evidence that the little seed which has been scattered here, has fastened important ideas on the minds of some individuals."

He thus writes in a subsequent communication:—
 "There is no special attention to the gospel among this people, though some of them seem to hear seriously. I cannot but hope that they are increasing in Christian knowledge. Still the great mass of the people are wholly absorbed in their heathen rites and ceremonies, their vain amusements, and their expeditions for war or hunting. When their course will be changed, or whether it ever will be, the great Head of the church only knows. May the prayers of God's people be offered in their behalf."

In 1831, Messrs. Dodge, Vaill and Washburn performed a preaching tour among the various Osage villages.

"Wednesday we rode to Clermont's village, distant from Union twenty-five miles, a little north of west. Thursday we did what we could to collect the people, and gained some small audiences; but we found them much indisposed, especially the chief, young Clermont, who evidently strove to keep us from preaching to his people. And on Friday, finding it impossible to rally them again, we returned to Union, feeling that we had gone as far as we were able in communicating the gospel to the people of that village, but with small hope of success from this effort."

"On Saturday we proceeded to New Hopefield, about thirty miles north of Union, on the Neosho. Here we had more satisfaction, as we, in turn, addressed the settlers on the concerns of their souls, nearly all of whom were assembled both morning and evening. After these exercises were concluded, brother Washburn preached to the missionaries present. On Monday we rode to the La Bett, forty miles; on Tuesday reached Boudinot, the new station lately built by Mr. Dodge on the north of the Neosho, thirty miles from the crossing of the La Bett. On Wednesday we commenced preaching at one of White Hair's villages on the south side of the Neosho, two miles from Boudinot. Here a goodly number assembled at White Hair's house. The chief himself was, however, absent." "On Friday opened our services in Wasooches' town, sixteen miles above, and at other villages of White Hair's people, still on the same side of the river."

"Thus we closed our opportunity here, and in the afternoon rode on to the Little Ossages, called also Walk-in-Rain's village. This village is probably larger than either of White Hair's, but not so large as Clermont's."

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"Here we spent the third sabbath of our tour, and preached at least four times to a much more attentive audience than before. There was something significant in their very countenances, and their sensibility in several instances was quite remarkable. We left the place on Monday morning, thankful that we had been able to carry the gospel, in this tour, to the remotest villages of the Osages."

"In the conclusion, we have the satisfaction of thinking that we have done what we could, in this tour, to bring the gospel before this people. Though thousands have not heard, yet some hundreds, and probably more than a thousand, among the Osages alone, have heard the word which is able to make them wise unto salvation."

June 1st, 1832, the following facts are stated in regard to the Union station:—

"The number of Indian children that have been members of the school at this station, is, in all, one hundred and fifty-eight. Of these nine have died, a part at the station, and a part among their friends. One promising boy, whom his father took with him on a buffalo hunt, was killed by the Pawnees. While they were separated from the encampment to procure some water from a creek, the Pawnees fell on the father and son, and tomahawked them both. Thus fell Timothy P. Gillet, one of the prettiest boys that ever came to our school. Fifty-four now belong to the school. The number of white children is eight—making in all a school of more than sixty children."

"Our little church now consists of more than sixty members. The work is going forward. It is embracing one after another in a steady progress. Formerly it was confined to the blacks; now it is increasing among the Indians, and the audiences have increased to three hundred at the central meeting ground, besides several other smaller meetings held in different places. The continued presence of Christ among the Creek Indians of the Arkansas, carrying forward his own work of love in the conversion of many souls, calls for praise to God."

The following notices respect the station at Hopefield:—

"Since our last report of the state and progress of the settlement, no considerable changes have taken place. A gradual advancement in agricultural pursuits, in civil and religious knowledge, and also in moral conduct, is apparent. There are twenty-two families resident here, that have under a pretty good state of cultivation about seventy acres of land, planted generally with corn, that bids fair to produce fifty bushels to the acre."

"They are becoming skilled in driving oxen and

managing the plough. Several of the settlers will probably raise two hundred bushels of corn each, more than they will need for their own consumption."

"We trust the Lord has begun a work of reformation and grace which he will perfect in the day of his power. In our social and religious meetings several pay good attention, come regularly, and appear to feel the importance of the subject of religion. We would take courage, labor, and faint not, trusting in God and the good word of his grace; hoping that his word will accomplish that whereunto he doth send it."

Mr. Jones reports respecting Harmony:—

"For some time past my ministerial labors have considerably increased, especially since the present awakening. For some months I have had a regular appointment in a neighborhood about thirteen miles from this; and I have reason to believe that the means of grace afforded there have not been in vain. Three weeks yesterday was a solemn and interesting day. Nearly all the individuals in the settlement came together. I have seldom seen more serious attention. None appeared to be inattentive, and some seemed to be deeply affected. I have heard from three once since, and learned that the excitement seemed to increase."

"Since the date of my last, eleven other persons have been examined for admission to the church. Of all, except one, we gained a pleasing evidence, that a saving change had been wrought in their hearts. Some few instances of conversion have been marked with peculiar demonstrations of the power of God. The largest half of the twenty-four or twenty-five who profess a hope in Christ are under fourteen years, and one not more than sixteen."

On the 1st of January, 1833, Mr. Jones writes from Harmony:—

"Last new year's we still remember; and let it be written '*A day of the right hand of the Most High.*' It was then that the cloud arose destined to pour its blessings on our heads. The anxious sigh, and the falling tear, both reminded us that God was in this place. Time showed us that we were not deceived. From that day a general seriousness prevailed. At some seasons the power of God was so overwhelming that no one dared to gainsay or resist. The seriousness continued through the winter and spring; but the good wine was reserved until the sacred feast observed on the first sabbath in June. At that time we held a three days' meeting. It commenced on Friday, and ended sabbath evening. At our communion season that day, eleven, as the first fruits of the revival, came forward and professed their faith in Christ, publicly entering into covenant with him.

During the week which included the meeting, eight were hopefully born into the kingdom. On the first sabbath in November, nine more were added to the church, making, in all, twenty, since the first of June last. Seventeen of this number last new year's were living without hope and without God in the world; but now they give pleasing evidence that they have passed from death unto life. The church now consists of thirty-one members; sixteen males and fifteen females. Of those who have been added during the past year, being ten males and ten females, fifteen belong to the sabbath school, and twelve to the day school. Of Indian blood there are nine—three Delawares, five Osages, and one Omahaw."

"We know not but our present prospects are quite as encouraging as they were one year since.

"*The School.*—This has been highly prosperous. The average number of scholars has been fifty-three, and of Indian children forty. A great change has taken place in school since the revival commenced. The scholars are more orderly, more studious, and more inclined to read. Their proficiency has been highly gratifying. The branches usually taught in common schools at the east have been pursued with success. We have had respectable classes in grammar, geography and arithmetic. Thirty-four read night and morning in the Testament, and all, except a small class, read well in easy lessons. Thirty or more write, and excel any other scholars we have ever seen, considering the quantity written.

"*Sabbath School.*—This includes a considerable number who do not belong to the day school. Perhaps in nothing have the scholars made so rapid improvement as in a knowledge of the Bible. The verse-a-day system furnishes their lessons for the sabbath."

"Our congregation on the sabbath probably averages from seventy to eighty: more than one fourth of the number have, within the last year, been hopefully converted.

"In a word, in reviewing the scenes of the past year, on God's part, we have every thing to call forth our grateful praise, and nothing to deplore, but what we find in ourselves, and the little access which we have gained to the benighted race to whom we have been sent. But we do not yet despair of these unhappy beings. We are inclined to believe that more has been done the past, than during any preceding year, to meliorate their wretched condition. The gospel has been more extensively preached, and has been listened to with much greater attention than heretofore. I have made one extensive tour among them, in which I was greatly encouraged.

"Frequent visits have been made by me to a

white settlement about thirteen miles distant, in which the labors bestowed appear to have been blessed. Great seriousness prevailed through the summer, and some good, we have reason to believe, has been done. We ask your unceasing prayers for us, dwelling as we do in these benighted regions, where, before our eyes,

multitudes every year are driven away in their wickedness, that our eyes may affect our hearts, and that in every thing we may redouble our feeble efforts in pointing these deluded souls to the Lamb of God who taketh away the sins of the world."

CHAPTER XIII.

MISSION TO THE CREEK INDIANS.

"For three or four years past, the Creeks, settled about twenty miles from Union, have formed a very interesting field of occasional labor for missionaries at that station. But as one assistant missionary of the board has already settled among them, and the committee expect to send an ordained missionary without much delay, it seems proper to notice them under a separate head.

"In January, 1832, Mr. Redfield, the farmer at Union, after receiving very pressing invitations from the Creeks to settle among them and teach them and their children, and promises of liberal aid in erecting buildings and supporting his family, made preparations for commencing a station there and removing his family. But as it was thought that the extended secular concerns of Union would suffer by his absence, he relinquished his purpose, and Dr. Weed removed to the Creek country in his stead. He was very cordially received by the Creek chiefs, who decided to give him \$400 annually for the support of his family and the purchase of medicine to be used among them. Since that time he has been much occupied in visiting the sick, and communicating religious instruction to the people, as he had opportunity.

"Mr. Vaill and Mr. Montgomery still continue their missionary labors among the Creeks, and preach to them as often as every other sabbath. The con-

gregations on the sabbath are much increased; and at one place not less than three hundred persons usually attend. In October, 1831, fifteen persons were admitted to the church, five of whom were young men nearly of the same age. In July, eighteen more were admitted to the communion. The church now contains eighty-one members, about one third of whom are Creeks. Two have died triumphantly during the year. A number of the members of the church are desirous of learning to read, and some by their own exertions, with the aid of some individuals who were formerly taught in the schools, have actually made themselves able to read the New Testament; giving a striking example of the enterprise and energy which true piety gives to the character of a naturally indolent people.

"The revival among the Creeks still continues; and instead of being principally limited, as when before noticed, to the black people, it now extends to many of the Indians, who are becoming less ashamed of being seen at meeting than they formerly were. Mr. Vaill remarks, 'Never have I been acquainted with a revival so steadily advancing for four years without intermission.'

"A very encouraging field is now opened among this band for missionary labors and schools."

CHAPTER XIV.

MISSION AT MACKINAW.

THIS mission was commenced in the autumn of 1823, on the island called Mackinaw, or Michilimackinac, situated in the straits between lakes Huron and Michigan, near the 46th parallel of latitude, three hundred and fifty miles north-west of Detroit, ninety miles south-east of Sault St. Marie, and two hundred north-east of the head of Green bay. The island is principally elevated ground, rising from one hundred and fifty to three hundred feet above the level of the water, and exhibiting a very romantic scenery. It is remarkable for its being the centre of operations of the American fur trade company, and a common rendezvous for the various tribes of Indians in our north-western wilderness. From the opening of spring to the close of navigation in the autumn, it is visited by great numbers of the natives, from numerous and distant tribes. Sometimes there are 1,500 or 2000 encamped on the shores at once. A station here has the means of intercourse and influence with the Indians all around the three great lakes, Huron, Michigan and Superior, and beyond, north and west, to Hudson's bay, and the river Mississippi.

The mission was established by the United Foreign Missionary Society. Rev. William M. Ferry and his wife arrived at Mackinaw, October 19, 1823. Preparations were made for opening a school. In 1825, a large framed building was erected, containing accommodations for the schools and for the mission families. In August, the number of boarding scholars was one hundred and twelve, and of pupils from the village about sixty. The greater number of the children of the boarding schools was half-breeds. Such is the medium of intercourse with all the north-western Indians, that children can as easily be obtained from the distance of several hundred miles, as from a much shorter distance. There were in the school children from the borders of the great lakes above mentioned, from Hudson's bay, from Red river, from lake Athabasco, from the river Mississippi, &c. By an act of the legislative council of Michigan, provision was made for binding the children to the superintendent of the mission by legal indentures, so that they cannot be taken away till their education is completed.

In 1826, the mission was transferred to the care of the American board. At this time the following laborers were employed:—Rev. Wm. M. Ferry, missionary and superintendent, Martin Heydenburk, teacher, John S. Hudson, teacher, and their wives; Misses Eunice Osmar, Elizabeth M'Farland, and Delia Cook, assistants and teachers.

In the spring of 1827, John Newland, mechanic, and his family, Misses Hannah Goodale, Matilda Hotchkiss, and Betsey Taylor, became connected with the mission. The school was full, and many applicants rejected. The number of boys was seventy-nine; of girls, fifty-five.

In the summer of 1828, Mr. Ferry writes:—

"Though the enemy is evidently on the alert, yet we have increasing evidence of an awakened desire for instruction through this whole region. At Le Point, on lake Superior, they are anxiously looking to the board to send them missionaries; and I must say of them, that their call is a loud one. They have done every thing in their power to induce the board to regard their wants; and their repeated inquiry this summer has been, Is there nothing to be done for us?"

"There is also a most interesting field already ripe for laborers at L'Arbre Crochie, only forty miles from us. The Indians of that place are acknowledged to be the most interesting band, and the farthest advanced towards civilization of any Indians in all this region."

Mr. Frederic Ayer, teacher, and Miss Sabrina Stovens, were added to the mission, and Mr. Newland and his family left it. Besides the children of the missionaries, one hundred and four pupils were boarded in the family. Some of the principal fur traders, about this time, became decidedly pious, and others were seriously inclined, insomuch that the traffic in ardent spirits with the Indians was very effectually checked. Nearly all the principal traders, and several subordinate ones, became uniform attendants on the public worship of the sabbath.

The grace of God was most remarkably manifested in the conversion of a number of Indians in 1828 and 1829. We give the following detached notices of one of them:—

"The Indian name of Eliza was O-dah-be-tuh-ghe-zhe-go-quai, signifying in English the Mid-way-sky-woman, or the place of the sun at noon. She was born near the Aunee, about three hundred miles up the south shore of Lake Superior; and is, by blood, of the Ojibway tribe. She does not know her age, but is probably not far from forty-five years old.

"Being of influential connections (her uncle a principal chief), she was selected to become an interpreter of dreams. This took place when she was probably about sixteen or seventeen years old."

"In all their medicine dances, she was greatest among the great; one proof of which was taking the lead in drinking whiskey. In this way she became so excessively intemperate, that in one of these scenes she lost her sack."

"Five years ago this fall was the first knowledge I had of her. Soon after our family was open to receive children, I one day met her boy; and, on ascertaining who he was, I went with an interpreter to the lodge of the mother. A wretchedly destitute and miserable scene we witnessed. At that time no persuasion could induce her to let me have her son. But going the second time, and the boy himself being willing, she at length reluctantly gave her consent."

"It is now about three years since her serious attention to religion commenced, the amount of which for some length of time was very fluctuating. While under the sound of instruction, she would be more or less affected, sometimes to tears."

"Most of that winter passed with such uneasiness of mind, that, when not daring to look to God herself for mercy, because she was such a sinner, she would feel it a kind of relief to overhear the worship of others; as if God might possibly hear their prayers, though she was unworthy to be present.

"During the spring, while at the sugar camp, she says she was greatly distressed during the whole time. When gathering sap, she often had feelings like these—Here I am going the same round daily from tree to tree, and can find no relief—I must always carry this wicked heart, and when I die, be miserable forever."

"During the whole scene attending her son's death and funeral, her behavior was singularly calm and solemn; so much so, that it was noticed by all. Many a professing Christian mother might have received from Eliza, in that afflictive scene, a silent, though awful reproof, for immoderate grief. When she perceived that his spirit was really gone, the tears rolled, and she exclaimed, 'My son! my son!' in Indian: but further than this, not a complaint nor groan was heard to escape her lips.

"After the funeral, I sat down with her, and had a long conversation. Among other things, I asked her

why it was that she appeared as she had done: whether it had been so at the death of her other children? To this last she said no; and gave some account of her feelings and conduct—how she had, as is common among the Indians, wailed and mangled her own body in self-affliction. In answer to the former part, she said, 'I have no such feelings now—God is good, and I feel that what he has done must be right.' Although she expressed no consciousness of the love of God in her soul, yet she furnished comfortable evidence to my mind, that her feelings were under the sanctifying influence of the Holy Spirit."

"The next morning, her soul was so filled with love to all the members of the family, that as she saw one and another, she says, she felt that her own children had never been so near her heart as they. Now she felt so entirely reconciled to the death of Joseph, that she had no inclination to grieve. At times, she says her mind would recur to the scene of his death; but, to use her own expressions literally interpreted, 'I felt as if I was in a narrow happy way, and if a thought came to me about Joseph, it seemed like being drawn out of this way, and I longed to get back again immediately.' With these happy feelings toward God and Christians, she now, for the first time, thought a great deal of her own people. 'Oh, if they could only see as I do, how happy they would be!'

"When asked about the state of her mind afterward, she said, 'I have always been happy in God since then. The more I have had a view of the love of God in Christ since, and the longer I have lived, the more I have desired to love him, and to love him more and more, and to be more and more like him in my soul. I do not know that I have since ever had any sorrow of soul so great as I have had for those who are ignorant of God. Much sorrow I have often had for them. Sometimes, when going into church, or while there, it has made me weep to think of those who do not love God. There has never been one day since I found peace to my soul, when I did not feel that God was with me.' The reason which she assigns for this mercy is, that God will soon take her out of the world, and that he is pleased to be thus preparing her for his presence. 'Every sabbath,' she says, 'I have felt that this leaves me one sabbath less to be in this world, and brings me one sabbath nearer the time when I shall be with Christ.'"

In February, 1829, Mr. Ferry writes:—

"All three of the schools are in a more favorable state of progress this winter than usual. Each of them, I think, may be said to be doing well. And with the growing industry prevalent, there is evidently a rising tone of moral feeling. Here I would notice a society formed among the girls, called the Mission

Dorcas Society. It is composed of the girls in the mission school, with some also from the village."

"I have now the privilege of recording the mercies of God in what we believe to be truly a work of grace and salvation here. It has been for some time past, and still continues to be, such a season as we have never seen here before. The proud, the vain, and the high-handed sinner is forced to bow under the mighty power of God. A number of heads of families are among the subjects of this work, some of them now rejoicing in hope, others deeply concerned; so that, in several instances, gay amusements, such as the card-table and its attendant scenes, are abandoned for the throne of grace; and dwellings, where, perhaps, the voice of prayer was never heard before, are now converted into Bethels. I think as many as ten have become truly pious in the garrison and village. Among them are some of the most intelligent and respectable men in the place, white settlers and Indians. One poor crippled Indian woman seems to be a miracle of grace. Within a few days, two of our boys have expressed a hope; others are more or less uneasy, and seriously inquiring.

"The only marked features of this work, hitherto, which I would notice as having forcibly impressed themselves on my mind, are great tenderness of conscience under the unfoldings of divine truth, and an especial blessing apparently attending a faithful but tender exhortation with individuals in private. We must beg your fervent prayers in behalf of this mission. Surely the Lord is opening channels of mercy for poor souls in this region. O for greater and still wider triumphs of grace."

He adds in May:—

"The Lord has been graciously pleased to bless us far beyond the weakness of our faith. At our communion, the second sabbath in April, there were seventeen added to the church; and at that time twenty-three or twenty-four more were cherishing a hope of having become reconciled to God. The number is still increasing."

In 1830, Mr. Hudson left the mission in order to provide a support for his aged parents. Mr. Ayer accompanied the fur-traders in their expedition, in order to gain information respecting the Indians, and communicate to them religious instruction. September 13, 1830, Mr. Ferry writes:—

"The schools, at the close of the last term in July, passed one of the best examinations that I think we have ever had. Many traders and others were present, and expressed universal satisfaction. Although Mr. Ayer, owing to ill health, was in the school but very little for the last three months before he left, yet, having then two females in the boys' school, the progress made during the quarter was good. Miss C. has now the charge of the boys' school, and Miss T. that of the girls. The former numbers about seventy; the latter about sixty. We have also commenced an infant school.

"Our religious benevolent societies in the village are enlarging and strengthening. The returns of the female Dorcas Society for the last year is \$64,73. That of the Boys' Society will also, I presume, be as much as at their last anniversary."

In 1831, Mr. and Mrs. Loomis, formerly of the Sandwich island mission, Mr. Abel D. Newton, and Miss Persis Skinner, joined the mission. The number of scholars during the year was one hundred and thirty.

On the first sabbath in January, 1831, six persons were admitted to the privileges of the church. A meeting was established in the fort for the benefit of the soldiers. On the 3d of December, 1831, Mr. Ferry writes:—

"There has been, during the whole of the past season, an unusual degree of interest manifested by the Indians visiting this place, in religious instruction. Notwithstanding all the papal excitement and opposition (which have been very great), still Indians from different quarters, and some from L'Arbre Croche, where the papal mission would, if possible, control every thing, have come to us time and again, in considerable numbers, to hear reading and attend to other means of instruction. There is evidently an uncommon movement of feeling among the Indians."

In 1832, Mr. Chauncy Hall, teacher, became connected with the mission. The school numbered about eighty boarding scholars. The church, exclusive of the mission family, consists of fifty-five or sixty members, about one half of whom are of Indian descent. The Indians, who visit the island, manifest an increasing interest in the subject of religion.

CHAPTER XV.

MISSION TO THE OJIBWAYS.

THE Chippeways, or Ojibways, reside in the North-West Territory, on the Chippeway, in Michigan, and in Canada on the Utawas. They number, according to Pike, 11,177; and 2,049 warriors.

A number of gentlemen connected with the American Fur Company, who reside among those near the south-west shore of lake Superior, have repeatedly requested that a mission might be commenced there, and made generous offers to aid it. Mr. Fredric Ayer, teacher of the school at Mackinaw, returned with them in 1830. He taught a small school, labored as a catechist, and communicated information favorable to a mission.

Accordingly Rev. Messrs. William T. Boutwell and Sherman Hall were appointed to that field, and with Mrs. Hall, proceeded to Mackinaw, on their way thither, June, 1831.

On their arrival at Mackinaw, it was deemed expedient that Mr. Boutwell should be left at that place, partly for the purpose of aiding Mr. Ferry, and partly that he might enjoy the facilities offered at Mackinaw and Sault Saint Marie, for acquiring the Ojibway language.

Mr. and Mrs. Hall, and Mr. Ayer, with Mrs. Campbell, a competent interpreter, left Mackinaw on the 5th of August, in company with the gentlemen engaged in the north-west trade.

After a delay of a few days at Sault Saint Marie, they entered lake Superior, and, proceeding along the southern shore, arrived at Magdalen island on the 30th. Mr. Warren, the principal trader at that island, who, in connection with Messrs. Aitkin and Oakes, traders at other posts in that quarter, had gratuitously transported the mission family and their baggage to their field of labor, gave them the use of part of his house, and various articles of furniture and provisions. The following particulars are from a letter of Mr. Hall, dated La Pointe, June 14, 1832, about seven months after his arrival:—

"We commenced a school early last fall, which has been continued, except about two months in the spring, while the people of this place were at their sugar camps. It has been small. At no time has it

exceeded twenty regular scholars; a large part of the time, not above twelve or fifteen.

"The Indians have nearly all been absent from the island during the spring. Several families, which used to be here at this season, are this year cultivating a piece of ground on a river, twelve or fifteen miles distant from us. In consequence of their absence, several children, which attended school last fall and winter, have been taken out this spring.

"I commenced a religious exercise on the sabbath, for Indians, immediately after our arrival, which has been maintained, except two or three sabbaths in the early part of the winter, while Mrs. Campbell was too unwell to go out, and during several weeks in the spring, when nearly every body was absent. We have also had a regular exercise in English, on the sabbath, for the benefit of our own family and one or two others. Our Indian meeting has been attended but by a few, except the children, who belong to the school. The Indians, when here, have not felt much interest in coming to hear. The hearers have been principally females, who belong to the civilized families. When we have preached to the Indians, it has been from house to house. When we have been to their lodges, we have generally been well received. They have never refused to hear, when we have read or talked to them about Christianity. They generally hear, however, with very great indifference. They never have made any objections to any thing which we have communicated to them from the Bible. In some instances, the truth has seemed to produce some effect upon the conscience, for a time. In one instance, we have considerable ground to hope a saving change has been wrought by the Spirit of God."

Both Mr. Hall and Mr. Ayer have devoted considerable time to the study of the Ojibway language.

The climate of this part of the interior is healthy, and the soil tolerably good. Garden vegetables, and most of the common grains, do well, and the forests and prairies afford ample forage for the cattle in summer.

Mr. Boutwell proceeded to Sault Saint Marie early in October. In a letter dated at fort Brady, in that place, January 26, he says:—

"Four months have now elapsed since I left Mackinaw. Time never glided more swiftly, and, I can also add, seldom more pleasantly. Dr. James, of the United States' army, has treated me with the utmost kindness; and not only the doctor, but Mr. Schoolcraft, Indian agent, and other friends who understand and speak the language, have given me every aid I could desire in rendering my stay profitable as well as pleasant. Though I do not carry away so much spoil as I could wish, yet I am constrained to acknowledge that God has helped me to accomplish more than I ever anticipated. You will not conclude that from a residence here of four months, I feel as if I had acquired the language, or that I am able to speak it. No; I feel that God has helped me, and helped me much, in enabling me, though imperfectly, to understand another as he speaks, or to make myself understood by him.

"The language, so far as I can judge, is not so difficult of acquisition as I anticipated, but far more regular in the variation of the verb, which seems to be the grand key to a correct acquisition of it. It may seem almost incredible when I say that I have written out between 3,000 and 4,000 different forms of one verb—the verb *to hear*.* Dr. James is of opinion that a few other verbs are even more copious, in their variations, than this. From the comparatively little I have been able to acquire, I am fully satisfied, that, when you have once conquered the verb, you have acquired the language."

During the spring of 1831, Mr. Boutwell received an invitation from H. R. Schoolcraft, Esq., United States' agent for Indian affairs in that quarter, to accompany him on an extensive tour among the north-west Indians, to which the latter had been appointed by the war department. As the acquisition of knowledge respecting the number and condition of the Indians is very important in conducting missions in

* "Every affirmative form has its corresponding negative. Our English auxiliaries and some adverbs are merged in the verb itself. Some of the variations which I have written out are the following: Intransitive, affirmative and negative; transitive, inanimate, affirmative and negative; transitive, animate, affirmative and negative; passive, affirmative and negative; reflex, affirmative and negative; reflex, causative, affirmative and negative; reciprocal, affirmative and negative; indefinite, causative, affirmative and negative. To all the animate and inanimate forms there is also a causative affirmative and negative."

this quarter, the committee cordially approved the measure.

Mr. Boutwell left Mackinaw on the 4th of June, and arrived at Fon du Lac, the south-western extremity of lake Superior, on the 23d. From thence he continued up the St. Louis to Sandy lake. July 4th he embarked on the Mississippi, and arrived at Upper Red Cedar lake on the 10th. On the 13th, he ascended to Elk lake, and returning by a different fork from that by which he ascended, he visited Leech lake, and from thence descended to La Pointe by the Des Corbeau.

This tour, of two thousand four hundred miles, was accomplished in sixty days. The Ojibways on the Upper Mississippi, in particular at Leech lake, were found in a state unfavorable for instruction at present. They are disaffected toward our government, and hostile to their neighbors the Sioux. Almost every sabbath brought Mr. Boutwell in contact with more or less Indians, whom he addressed through an interpreter. Mr. Hall writes in September, 1832, as follows:—

"We commenced a school soon after our arrival, which has been continued, except for a few weeks in the spring, when all were at the sugar camp. It was taught by Mr. Ayer and myself, during the fall and winter. During the spring and summer, I had the charge of it alone, till Mr. Boutwell returned from his tour to the Mississippi, since which time he has had the care of it. It has considerably increased this fall. Several men employed in the service of the American Fur Company to the country near lake Superior, left children at the Pointe to spend the winter. There is every prospect that the school will continue to increase, if children can be left there at the expense of their parents."

"There is no more healthy climate in the world than that about lake Superior, and from thence to the head waters of the Mississippi; and no northern climate, perhaps, more agreeable, especially in the vicinity of the lake. I think we are less liable to violent and sudden changes of weather than in New England."

"Mr. Ayer has gone to Sandy lake with Mr. Aitkin, to remain in his family as a teacher of children. He will probably collect a school of half-breed and Indian children. Mr. Aitkin is very desirous to have a missionary station at Sandy lake, or somewhere else in his department of trade. There are many reasons, it seems to me, for establishing a station at his post."

CHAPTER XVI.

MISSION NEAR GREEN BAY.

THE Stockbridge Indians formerly resided in Massachusetts, afterwards in New York, and removed to Statesburg between 1822 and 1829. Their town is about four miles by two, lies on the south-east side of Fox river, about twenty miles from Green Bay.

The gospel was first preached among them by Edwards and Sergeant, nearly one hundred years ago, and a large church gathered. From that period to the present, there have probably been exemplary professors of religion among them. They have also sustained a school more than one hundred years, and all understand the English language. They gain their subsistence by agriculture.

In 1827, by appointment of the board, Rev. Jesse Miner commenced a mission among them. This worthy man had labored among them at their former settlement, New Stockbridge, and was received with great joy. The Indians furnished land for an establishment, and in the spring of 1828, Mr. Miner and his family took up their abode with them. In his absence of several months, the people sustained various religious meetings, and paid unusual attention to temperance and order.

He admitted to the church thirty-five members after his arrival in 1827; most of them during the year 1828. But the Indians were soon deprived of their beloved pastor. He died, after an illness of four weeks, on the 22d of March, 1829. Mrs. Miner and her children returned to their former residence.

Mr. Augustus T. Ambler, who, for a number of months, had been connected with the mission as a teacher and partial physician, was left in charge of it. The usual attendance at school was thirty.

Mr. Ambler was encouraged by the arrival of Rev. Cutting Marsh in the spring of 1830. Ten or twelve persons were admitted to the church. The church numbered forty-five members. The character of the Indians improved, and a flourishing temperance society was formed.

Mr. Ambler was obliged to leave the mission in May on account of ill health. He was succeeded by Mr. Jedediah D. Stevens, who formerly taught the school at Mackinaw one year.

During this year, the settlement was enlarged by the removal of all the remaining families of the tribe, except one, from the state of New York. Of the ninety persons, but four or five gave evidence of piety. They settled on the river, about three miles from the school-house; but they attended meeting on the sabbath, and were instructed by a native, three evenings in each week.

The following extract is from a letter of Mr. Stevens, dated January 14, 1831:—

"I believe I have visited every family in the village, and have ascertained pretty accurately the number of men, women and children; their condition relative to the necessaries and comforts of life; and the number of hopeful Christians. Exclusive of the Oneidas, who came from New York last season, and settled near this people, there are two hundred and twenty-five persons—fifty-six men, sixty-two or sixty-three women, and about one hundred and six children. Fifteen men are professors of religion, and twenty are members of the temperance society. Six or seven, who are not professors of religion, are either very serious or indulging hopes. Half of the remainder are probably habitually intemperate. Twenty-seven women are members of the church, and about thirty are members of the temperance society. Several women who are not professors of religion, are apparently very serious."

"There are only about twenty of the adults who cannot read in the Testament."

Much seriousness prevailed during the winter. A number were hopefully converted, and appeared well. Of the sixty-eight children in the settlement, fifty-two were enrolled in the school. Thirty could read in the New Testament, and some of the higher classes were considerably advanced in writing and in a knowledge of geography and arithmetic. Nearly all the scholars are full-blooded Indians.

About sixty attended the sabbath school and Bible class. At an examination of it in January, about five hundred questions on Scripture history and geography were promptly answered.

The following communication from Mr. Stevens,

contains the latest intelligence from the station, and is highly encouraging. It is dated May 1, 1832:—

"They have now between six and eight hundred acres of land in a state of cultivation, and it is estimated that they raised the last season near 2,000 bushels of wheat, 3,000 of corn, 600 of oats, about 4,000 of potatoes, and an immense crop of turnips."

"The temperance cause is moving forward. Its influence is silent, but powerful and salutary. The society now numbers more than one hundred members, and not more than two or three cases of a breach of the rules of entire abstinence have occurred in the society since last fall. We do hope that the time is not far distant when these people shall be as noted for industry and temperance as they have long been for indolence and intemperance."

"I have had forty-five scholars enrolled, but the average number who have attended has not exceeded twenty. Those who attended steadily have made good progress in their studies.

"The sabbath school, I think, has been generally better attended than the day school. We have adopted the verse-a-day system, and many of the adults, as well as the children, are engaged in learning."

"The general seriousness which was manifest upon the minds of the people when I wrote in December, had been gradually deepening until the close of the year. On the first day of this year a greater number than usual came to the house of worship, and a deeper solemnity was now more visible on the minds of the people than at any previous meeting. Truth now seemed to find its way to the heart and conscience like a two-edged sword. The meeting in the evening was full and solemn. Many of the professors confessed their sins and their unfaithfulness, and declared their determination to begin anew to serve the Lord. Those who for several weeks had appeared concerned about their souls were now more deeply awakened; several stated their feelings, and requested the prayers of the people of God. At the close of this meeting, I mentioned that the morrow was the first Monday

in the month, and made a few remarks relative to the concert of prayer. I said, as it was the first Monday in the year, it would be very proper to devote the day, or a greater portion of it than usual, to prayer; and observed if any were disposed to meet me the next morning at the school-house as soon as it was light, we would have a morning prayer-meeting.

"When the morning arrived, Mrs. Stevens and myself repaired to the school-house at a very early hour; and to our surprise we found a goodly number, who, like many of old, had come up here 'while it was yet dark,' and were seeking the Saviour upon their knees weeping. The meeting was very interesting,—more than twenty present,—and continued between two and three hours."

"Tuesday morning, meeting commenced before light,—about thirty present,—and continued until ten o'clock, A. M. I never before witnessed so much of a spirit of prayer among this people as was manifest this morning. It was a melting season. The house was literally a 'Bochim.' Towards the close of the meeting, one man, who had, until within a very few weeks, been a thoughtless, careless sinner, remarked that, as he was preparing that morning to come to the meeting, his little daughter, about six years old, came to him, and said, 'Father, what are you going for?' 'This,' said he, 'struck me so hard that I could not speak to tell her.'"

"On the last sabbath in January, the Rev. R. F., superintendent of the Episcopal mission at Green Bay, visited us, and administered the sacrament of the Lord's supper to the church. The Friday previous, at a meeting of the church, several persons came forward, related something of their feelings, and gave their names as candidates for admission to the church at some future opportunity. During the winter, more than twenty, in all, have manifested much concern for their future welfare, and a determination to live a new life."

CHAPTER XVII.

MISSION AT MAUMEE.

MAUMEE is on Maumee river, south-eastern part of the territory of Michigan, about twenty-five miles from lake Erie. The mission at this place was instituted by the Western Missionary Society, and, in 1820, transferred to the United Foreign Missionary Society. It was placed under the care of the board in 1826.

The Ottawas Indians, for whose benefit this station was designed, reside on five small reservations, including 66,560 acres. The population is seven hundred and sixty.

The station is on a good farm, which lies on the east side of the river. It contains six hundred and eighty-seven acres, of which eighty acres are cleared. The portion under cultivation has been very productive. In 1826, the mission family consisted of Rev. Isaac Van Tassel, and his wife; Misses Stevens, Windrop and Riggs. The school consisted of thirty-two pupils. Seventeen were of Ottawa descent, ten were Wiandots, three Shawnees, one Ojibway, and one Munsee. The school was commended by several gentlemen of education and judgment. Six of the scholars gave evidence of piety.

In 1823, the school was reported to have received, since its commencement, about seventy pupils, thirty-seven of whom remained long enough to make useful acquisitions. Of these, only two had relapsed into savage life. Seven became hopefully pious at school, and two of this number were afterwards very useful as laborers on the mission premises. The remnants of tribes scattered about and living on small reservations are generally in a more debased condition than their ancestors. They are surrounded by fraudulent, corrupting white men, and enslaved by habits of intemperance. Mr. Van Tassel states one encouraging fact respecting the Ottawas. Their chiefs determined in council that ardent spirits should not be used, except as a medicine, and that men should be appointed to destroy any whiskey brought into a reservation, whether by a white man or an Indian. The result of this measure has been an increase of corn raised by the Indians, the erection of more comfortable houses, and a desire to become more elevated in their condition.

In the autumn of 1828, the mission family suffered much from sickness. Mr. Van Tassel was apparently brought near to death. In a letter dated 1st of October, he speaks of the prospects of the school.

"We have received six new scholars from the mouth of Portage river, and have them bound for five years. Five of them are mixed; the other is a full Ottawa. Our school now contains eighteen scholars; and should those who have gone home on a visit, return, it will contain twenty-two. A number more have applied, some of whom we expect shortly. Several of the old scholars wish to attend school the ensuing winter."

He mentions the apparent conversion of a mechanic and his wife in the same letter.

Mr. Marsh, missionary to the Stockbridge Indians, rendered Mr. Van Tassel very efficient aid in the winter of 1829. They labored considerably, and with some success, among the white settlers in the vicinity. A church, organized many years ago, but much scattered, the Lord's supper not having been administered for six years, was gathered and strengthened.

Some seriousness prevailed in the school: a teacher who was hired for a part of the year became hopefully pious.

During the year, Mr. and Mrs. Van Tassel devoted considerable time to the study of the Ottawa language, a dialect of Ojibway, spoken very extensively among the Indians in the north-west. They prepared translations of the Lord's prayer, and the ten commandments, with a few hymns and spelling lessons, which were printed at Hudson, Ohio.

The following year, 1830, Mr. Sidney E. Brewster, from Geauga county, Ohio, resided at the station, and greatly assisted Mr. Van Tassel. This enabled the latter to spend large portions of his time with the Indians. He visited the several reservations, giving religious instruction, and urging them to improve the opportunity offered for educating their children. In respect to the Indians on two other reservations, he felt much encouraged. On a third, a teacher was received, and a small school collected.

In 1831, the Indians were persuaded to sell three

of their reservations, including 50,000 acres; and it was expected that the mission would be broken up by their removal. Few or none, however, have yet removed. As a body, they feel much disinclined to change their residence, and much dejected in view of their condition. They still retain a reservation at the mouth of the Maumee, lying on both sides of that river, embracing nearly twenty-seven thousand acres. This is situated within the territory of Michigan, and is twenty-two miles north of the mission. On this reservation there are about four hundred Indians.

Miss Winthrop was married to Mr. Brewster in 1832.

The progress of the scholars was good during the year. In June there were thirty-one pupils. Some seriousness also prevailed among them. They are much interested in learning to read in their own language. Industry and temperance are advancing. Some of the traders in the vicinity have discontinued the sale of intoxicating liquors, and others have promised to withhold it from the Indians.

CHAPTER XVIII.

INDIANS IN NEW YORK.

THESE Indians are remnants of the Six Nations, and reside at the following places:—Tuscarora, between three and four miles east of Niagara river; Seneca, four miles from Buffalo; Cattaraugus, thirty miles south of Buffalo.

The missions at these places were transferred from the United Foreign Missionary Society to the board in 1826.

In July, 1827, Mr. John Elliot, a young man from Maine, entered upon the labors of a teacher at TUSCARORA. He immediately re-organized a school, which has been continued with an average attendance of thirty scholars. He found a little church of fifteen members. A mission-house was in a condition to accommodate a family, and a farm, estimated to be worth \$1800, belonged to the mission. The population of the tribe was two hundred and forty.

The following year, the natives erected a house for public worship with liberality and energy. It was dedicated on the 23d of October, and, in 1830, painted, at an expense to them of \$50. They also built themselves a good school-house in 1830, and organized a temperance society, consisting of sixty members. They contributed, at the monthly concert, as large a sum, probably, as the majority of New England churches consisting of the same number of members.

In the spring of 1831, Mr. Elliot was ordained. In February a special attention to religion commenced. In reference to this event, Mr. Elliot writes thus, December 14, 1831:—

“The revival commenced with power on February 15th. The church then consisted of fifteen members, who, with a few exceptions, slumbered and slept. But the Lord did rend the heavens, and came down; the mountains did flow down at his presence. The church now numbers fifty-six members, in good standing, forty-one having been added since the fifteenth of May last; thirty-eight of whom were members of the temperance society. Our church is now a temperance society in the strict sense of the term. Since the commencement of the revival, there have been fourteen marriages. All efforts to effect an acknowledgment of plighted faith in matrimonial engagements were useless, previous to the awakening. The reformation has had a powerful tendency to bring order out of confusion in this particular. Within the last six months, twenty-one children have been baptized, and it is believed the parents of these children feel their obligations in relation to their offspring to a degree hitherto unknown. They can now find time to meet and pray for their conversion to God.

“This work of grace has greatly checked and retarded the progress of intemperance out of the church as well as in it. There are now in this village but three or four habitual drunkards. We have, by divine assistance, given this hydra serpent, Intemperance, a serious blow. But he yet lives, and has recently troubled the church. None of the forty-one who have joined by recent profession have been poisoned by this monster; but two, who had been suspended and cut off for years, fell into this beastly sin a few

weeks after they were restored. We hope that all the rising generation will be saved from the iron grasp of intemperance. Thirty-one have joined the temperance society within a few months past.

"The revival has had an important bearing upon the industry of the people. The fact that they have erected and finished a school-house at their own expense is proof of this statement. A year since, no man could have persuaded them to do this.

"Again, this work of God has effected much in relation to the sabbath. Formerly great ignorance and stupidity prevailed in reference to the sanctity of the Lord's day. Some members of the church could converse upon worldly subjects, and *haul in* hay and grain, if there were an appearance of rain. This they have acknowledged to me, and said that they had been encouraged in this work of supposed necessity. All persons in this village now rest from labor on the sabbath; no trifling conversation is allowed by members of the church, and no visiting. The young men used to meet on Saturday to play ball; but this diversion has been entirely abandoned for more than eight months past. The same season is now consecrated to prayer, as a preparation for the duties of the sabbath."

"The school-house built by the Indians is twenty-four feet by twenty, well made, comfortable and convenient. It was erected without the use of ardent spirits, and entirely at their expense, except the value of ten or eleven dollars furnished by the mission."

In a letter of still later date, August 30th, Mr. Elliot adds:—

"Within eighteen months past, seven clocks have been purchased in the Tuscarora village, and five newspapers subscribed for and read by native families."

"Ninety scholars have entered the school since its organization. One of the number is now principal chief, and state interpreter, and can speak readily in three languages. Two others are young men of great promise and influence. Sixty, in all, have left the school, and in most cases with the prospect of diffusing knowledge and happiness among their kindred. The average number of scholars, the season past, has been from forty-five to fifty."

At SENECA, a boarding-school was in operation, designed for the accommodation of the Tuscaroras and Cattaraugus Indians, in common with the Senecas. But it was found that they are all importunate to have a boarding school on each reservation, and disposed to complain of any inequality in this respect. The forty-five children in the school were all from within the distance of a few miles. Judge Howell and Rev. E. Johns, who visited the station in 1826, in behalf of the board, make the following report respecting it:—

"The school is popular among the surrounding white settlements, and is becoming so among the pagan Indians. We consider it to be in a flourishing condition, and are of opinion, that, as it regards discipline, mode of instruction, and the proficiency of the pupils, it would not suffer in comparison with the best common schools of white children, within the circle of our acquaintance."

The mission family at this time consisted of Rev. Thomas S. Harris, Mrs. Harris, Mr. Hanover Bradley, Miss Asenath Bishop, Miss Mary Henderson, and Miss Phebe Selden. They were encouraged in their work, during the winter and spring, by unusual seriousness in the school. In 1827, sixteen were admitted to the church, making the whole number of members thirty.

In September, 1826, the Seneca Indians sold 80,000 acres of their reserved lands, which sale included all that they had remaining on the Genesee river, a part of the Cattaraugus reservation, and 25,000 acres of wild land from the Buffalo reservation. The effect of this measure will probably be to concentrate the scattered remnants of the tribe upon what still remains of the Buffalo reservation, which is about 58,000 acres.

In 1828, the number of scholars on the lists was seventy, and the actual daily attendance ranged from fifty to sixty; forty-nine natives belonged to the church, and were so exemplary as not to require any other reproof than an admonition from their minister. The number of stated hearers on the sabbath was increased to two hundred—a larger number than their little place of worship could accommodate. Accordingly, the chiefs and young men subscribed a sufficient sum of money to erect a chapel which should accommodate five hundred persons. It was to be forty-one feet by fifty-one, one story high, with an arched ceiling, a vestibule, a small tower, cupola, bell, &c. It was painted within and without, and cost \$1700. It was dedicated on the 19th of August, 1829. The occasion was deeply interesting to clergymen and others who attended from the vicinity. The singing was excellent, and was under the direction of two young natives, one of whom was educated at Cornwall.

This year, Mr. Harris completed a translation of the Gospel of Luke into the Seneca language, with the aid of James Young, a Seneca young man, educated principally at the mission school. An edition of five hundred copies, having the English on the opposite page, was printed at the expense of the American Bible Society. The Sermon on the Mount, with about thirty hymns, was printed by the American Tract Society, in an edition of five hundred copies. Many of the adult Indians read these books with flu-

ency and great interest. They were introduced into the sabbath-school.

Mr. Harris, who had labored as a missionary more than eight years at this station, was discharged from his connection with the board, at his own request, in June, 1830. Religious services were conducted by Mr. Bradley, with the aid of Mr. Conklin, and the usual attendance was from two hundred to two hundred and fifty. The following testimony to their progress in civilization, was given about that time by captain Pollard, a Christian chief:—

"Since we began to keep the sabbath day, we have been growing more industrious and more happy. We have now large farms which we cultivate; and by cultivating them, we get a comfortable living. Our farms are surrounded by fences, which will enable us to sleep quietly during the night, feeling that our crops are safe from being destroyed by cattle breaking in upon them. Within a little time, we have built twenty-three large framed barns and thirteen framed houses, besides a meeting-house, which cost \$1730. In our framed houses we can live comfortably, and in our meeting-house we assemble every sabbath. About fifty of us have agreed to abandon forever the use of liquor, which makes people drunk. We think our condition is greatly changed from what it once was. The missionaries and the Missionary Society have done us much good."

The following letter from Mr. Bradley, dated the 23d of May, 1831, gave the pleasing intelligence of a revival of religion.

"With peculiar pleasure I am able to inform you that the Lord is in very deed among this people, by the convicting and converting influence of his Spirit. Within five or six days, ten or fifteen have, we hope, been born again; and many more seem anxiously concerned for their souls. Among the number of hopeful converts are two chiefs. One of them has been in the habit of becoming often intoxicated with liquor. He now seems to be a broken-hearted penitent. The other is one who, a few weeks since, renounced heathenism and joined the Christian party. He says he has tried to keep his people away from the influence of the gospel, but that now he is going to pursue an opposite course. Three or four of our oldest scholars are, also, we hope, among those who are converted. The genuineness of the conversion of these youth, and, in fact, of all for whom we have hopes, can be evinced only by a succeeding holy life. We have had a meeting continuing four days, which ended the twentieth, three days ago. It was a solemn and interesting time."

The Indians hired a Mr. Lyman, residing at Buffalo, to preach to them some part of this year. In No-

vember, the Rev. Asher Wright joined the mission, and was welcomed with joy to the settlement. Mrs. Wright was never able to engage actively in missionary labor, and died January, 1832, at Hudson, Ohio, where she was residing for the benefit of her health.

In February, Mr. Wright wrote thus respecting the mission:—

"Our communion was on the 15th ult., at which thirteen members were received. One of these had been baptized in childhood. The church renewed their covenant engagements; and, in addition to the former covenant, engaged that no present or future member of the church should drink any ardent spirits except when prescribed by a regular physician, in case of sickness; and that no one should enter into the marriage relation without having the ceremony performed in a Christian manner. The latter article was one of their own proposing, and an exceedingly important regulation. The following sabbath, nine men, some of them chiefs of high standing, came forward with those with whom they had lived as wives, and were solemnly and publicly united in marriage; thus in a measure removing one of the greatest stumbling-blocks which has been thrown in the way of the people. On the same occasion fifteen children were dedicated to God in baptism."

The convention of Christian chiefs at Cattaraugus, in February, was the occasion of some unusual seriousness at Seneca. Several persons expressed the hope of salvation. In July, the settlement was visited by the cholera; but the whole church, and all except one member of the temperance society, were spared.

On the 8th of April, five were added to the church; and at the latest date, December, 1832, it embraced fifty-one members.

At CATTARAUGUS, in the spring of 1827, there was a thorough attention to religion. On the 9th of July, a church was organized, and twelve hopeful converts admitted into it, of whom six were males and six females. Ten or twelve other natives were thought to give evidence of piety. The average attendance at school, which was upon the same plan with common schools in our country, did not exceed twelve. But this school was attended with disadvantages, which induced the people to establish a boarding school at their own charge. For this purpose, they erected a house forty feet by twenty-four, with an appendage twenty feet by eight. The school was opened in December, 1828; and in the course of the two first quarters, thirty-three entered as boarders at the expense of their parents, and eight others board-

ed at home. Besides what the parents did for their own children, they formed a *Society for Indian Improvement*, subscribing more than twenty dollars, to be paid in grain, for the support of poor children at school, and particularly the children of their pagan neighbors; and the *Indian Female Benevolent Society* delivered to their treasurer, for the same object, the value of \$20 in *moccasins*. Besides the house above mentioned, they, some years ago, erected, and neatly finished, a small meeting-house.

Mr. William A. Thayer and his wife continued almost the only laborers, at this station, until 1829, when they were joined by Rev. Hiram Smith, who was obliged to leave, at the close of a year, on account of ill health, and by Miss West, who assisted them about six months. Previous to the arrival of Mr. Smith, Mr. Thayer regularly conducted public worship with the aid of an interpreter. In 1828-9, the attendance at school was from forty to fifty-two; and as the parents had exhibited a good degree of public spirit, the committee granted them \$100 toward defraying the expenses of the school. A temperance society was also formed. Forty persons bound themselves to entire abstinence for a year, and agreed that the penalty for transgression should be five dollars, for the support of poor children at school.

A contribution at the monthly concert was also commenced.

At a general conference at Cattaraugus, in February, 1830, eight or ten persons appeared deeply convicted of sin. During the year, there was, at times, much seriousness. Ten were added to the church. In respect to their capacity and acquisitions, Mr. Smith thus writes, March 2d, 1830:—

“I think there is reason to believe that the members of this church have as much knowledge of experimental religion as ordinary Christians who have never been without the gospel. They appear to have very tenacious memories. When an opportunity is afforded, they will speak upon religious subjects without premeditation, and with great fluency. One sabbath, my interpreter was indisposed, and I was on that account prevented from preaching. In the forenoon one of the pious Indians spoke to the congregation for an hour or more, without any embarrassment with respect to thoughts or language; and in the afternoon another pious Indian spoke as long, in a similar manner. The same quickness of apprehension and facility of utterance are manifested in their prayers. As the method of communicating instruction through an interpreter is slow and imperfect, the progress of the Indians in divine knowledge would doubtless be more rapid, if they could have a properly qualified native preacher.

There are a number of Indian youths, who are anxious to go abroad for instruction; and I think it important that they should, in order that they may become familiar with the English language and customs, and become qualified to be teachers in their nation. All the chiefs of this reservation, heathen and Christian, have, through the medium of the ‘Pioneer,’ a weekly paper published at Lodi, requested tavern keepers, merchants, and others, not to give or sell ardent spirits to the Indians.”

About twenty adults were accustomed to assemble during the winter to learn to read their own language. Between thirty and forty attended a singing-school, for which they hired a teacher.

The *Cattaraugus* reservation, in common with the *Tuscarora*, *Seneca*, and *Alleghany* reservations, was visited by the Holy Spirit in the early part of 1831. On the 16th of May, Mr. Thayer wrote as follows:—

“On Tuesday last we had a church meeting to examine candidates for admission to the church. Thirteen were examined, four of whom had indulged hopes for a year, and the others only for a few weeks. On Thursday evening we had a meeting of the church for prayer, in preparation for the three days’ meeting, which was to commence the next day. That prayer-meeting was one of uncommon interest. It was a season of confession, and I trust of repentance of sins, and of humbling ourselves as a church in the dust before God. Almost every member was present, and much feeling was manifested. Special confessions were made by those who had been disaffected. It was a melting season. Our three days’ meeting commenced next morning at sunrise. We had four exercises each day. A number of the Alleghany brethren, and a few from Seneca, were here, also Mr. Sessions, the teacher at Seneca. Mr. Smith was the only minister.

“At the close of the first day, twelve persons, all of whom, except one, had been scholars in my school, appeared to be anxiously inquiring what they should do to be saved. On the second day there were nineteen, and on the third day eighteen. Some of them appeared deeply affected with their awful state as sinners against a holy God. But the convictions of others, we fear, were not very pungent. How many of those who came forward have obtained hopes, we cannot yet say. Some of them think they have submitted their hearts to God. Yesterday was indeed a solemn day. Eleven of those examined were received into the church, and the other two were advised to wait longer.”

In February a general convention of the Christian chiefs from the five reservations was held at this station, and after a discussion of various subjects, a gen-

eral temperance society and missionary society were organized. A similar convention is to be held annually. We make the following extract from Mr. Wright's letter respecting the convention:—

"On Monday evening, the 27th of February, the exercises of the convention were opened by a sermon from Mr. Elliot of the Tuscarora mission, on the subject of education. In the morning, the necessity of effort for promoting the cause of religion was urged upon Christians from the text, 'Thy kingdom come;' after which the male members of the churches separated from the congregation, to attend to the business of the convention, while Mr. Elliot continued to preach to the impenitent.

"Preaching was continued in the afternoon and evening of this day. The forenoon of Wednesday there was preaching. The afternoon was devoted to the cause of temperance, and in the evening there was preaching again. Thursday morning was occupied in addresses from the Indians." "In the afternoon another sermon was delivered with reference to the communion which was to follow. Then two deacons, one white Seneca of this church, the other Zechariah Lewis, a young man about twenty years of age, of the Cattaraugus church, were solemnly set apart for the duties of their office; and afterwards the sacred ordinance of the Lord's supper was administered to perhaps sixty communicants from the different reservations. The great Master of the feast was evidently with us, and it was a precious season. To see members of five Indian churches, all except one gathered within ten years,

from among a people till then involved in the darkness and guilt of heathenism, with joyful hearts now gathering around the table of the Lord—to see the same hands which once grasped the tomahawk and scalping-knife now stretched forth in Christian meekness to receive the memorials of the Saviour's sufferings—to hear the same voices which once made the forests ring with the war-whoop and death-yell, now sweetly singing the praises of redeeming grace—O, it was enough to make your missionaries rejoice that they had devoted their lives to this arduous service, and bless God that they were not laboring in vain, or spending their strength for nought."

This station now enjoys the labors of Rev. Isaac Bliss. He joined the mission on the 2d of November, 1832. The temperance society contains more than one hundred members, and the church fifty-three.

The board have never had a station among the Senecas on Alleghany river, but they have often been visited by those on the other reservations. In 1830, a church was organized, embracing fourteen persons. It now numbers forty-three. They support a school at their own expense, hiring their teacher at ten dollars per month. Their temperance society embraces one hundred and seventeen persons; and they are an interesting community.

The churches on these four reservations now embrace four hundred and five members, and require them to abstain entirely from the use of intoxicating liquors.

HISTORY OF THE AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

CHAPTER I.

BURMAN MISSION.

It is difficult to obtain a minute account of the original foundation and agents of the missions from America. The facts of the case are said to be treasured in the bosoms of a few individuals; but the injunctions of the earliest missionaries forbid their complete development. With that denominational feeling which is common, and, perhaps, when kept within due bounds, laudable, the Baptists and the Congregationalists each claim for their own missionaries the honor of the first movement, in the attempt to evangelize a portion of the world, through the American churches. The former assign the laurel to Judson; the latter to their own Samuel J. Mills.

Upon such a subject, where such noble spirits were the actors, it would be wrong to contend. Indeed, such respect have we for the piety, the benevolence and the zeal both of Judson and Mills, that we esteem it a matter of little importance to say whether of the two was the honored instrument of God in commencing so glorious a work.

The following paragraphs were written by one of the young men concerned. This is said to be as good an account of the circumstances as can be obtained.

"As far back as the year 1807, a few young men, having the gospel ministry in view, then students in Williams' college, Mass., began to converse together on the subject of missionary labors. Messrs. Samuel J. Mills, Gordon Hall, James Richards, Luther Rice, and others, were of this number; several of whom came to the deliberate resolution of devoting their lives to the service of the gospel, among heathen portions of the human race. This was previous to the existence of any thing like a public impression on the subject; before either the 'Star in the East,' or the 'Christian Researches in Asia,' of Dr. Buchanan, were printed in this country; while the operations of the Baptist mission at Serampore were little known in the United States, and every thing in the case was

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as remote as possible from notoriety, the very meetings of the young men for prayer and conversation on the subject being without the observation, or even knowledge, of their fellow-students.

"As the result of these impressions, views and purposes, and similar ones, not far from the same period, although the persons were in different places, on the minds of Messrs. Samuel Newell, Samuel Nott, Adoniram Judson, and others, a memorial, in the spring of 1810, was addressed to the General Association of ministers of Massachusetts, held that year, not far from Andover, the seat of the Theological Institution, at which most of the persons, whose names are mentioned above, were, at that time, pursuing studies connected with the ministry. In consequence of this memorial, was formed, the same year, 'The American Board of Commissioners for Foreign Missions.'"

The memorial thus mentioned was prepared by Mr. Judson. He had previously written to the directors of the London Missionary Society, explaining his views, and requesting information on the subject of missions. He received a most encouraging reply, and an invitation to visit England, to obtain, in person, the necessary information.

After the formation of the American board, "Mr. Judson and his associates expected and desired an immediate appointment as missionaries. But the board, being unprovided with funds, and not having as yet matured any plan of operations, advised them to continue their studies, and wait for further information. But fearing that several years, might elapse before a missionary spirit would be sufficiently excited in this country, Mr. Judson solicited and obtained leave of the board to visit England, to ascertain whether any measures of coöperation could be concerted between the London Missionary Society and the board; and whether any assistance could be obtained from that

society, in case the board itself should be unable to sustain a mission.

"He sailed in January, 1811, for England. Three weeks after sailing, the vessel was captured by a French privateer; and, after being detained several weeks as a prisoner on board, he was confined in a prison at Bayonne. By the exertions of an American gentleman, he was released on parol; and, at length, with great difficulty, he obtained passports from the emperor, and proceeded to England, where he arrived in May.

"It was found that no concert of measures could be arranged; but the London society agreed to support Mr. Judson and his companions, as missionaries, if the American board should not be able to do it."*

Notwithstanding some counter-statements have been made, it appears to be the fact, "that Mr. Judson made no arrangement, which interfered with his preference, to receive the appointment of the American board. The London society gave to him and his associates instructions to be used at their option."

"Mr. Judson returned to America; and at the meeting of the board at Worcester, in September, 1811, he and one of his missionary brethren earnestly solicited an immediate appointment, as they were extremely anxious to be engaged in missionary labors, and as there was a prospect of war between England and the United States, which would, probably, interrupt their plans entirely. They stated, that if the board was unable to support them, they would accept an appointment from the London society. The board resolved, notwithstanding the scantiness of its funds, to establish a mission in Burmah; and Messrs. Judson, Nott, Newell and Hall were immediately appointed. Messrs. Richards and Warren were received at the same meeting, as missionaries; with instructions, however, to continue their studies for a while. Mr. Rice was appointed afterwards."

"On the 6th of February, 1812, Messrs. Adoniram Judson, Samuel Newell, Samuel Nott, Jr., Gordon Hall, and Luther Rice, were ordained, as missionaries, in the Tabernacle church, in Salem."

The ordination sermon was preached by Rev. Dr. Woods, of the Theological Seminary in Andover, from Psalm lxxvii. "God be merciful unto us and bless us; and cause his face to shine upon us. That thy way

may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. Let the nations be glad and sing for joy.—Let the people praise thee, O God; let all the people praise thee. God shall bless us; and all the ends of the earth shall fear him."

The charge was given by Rev. Dr. Spring, of Newburyport; and the right hand of fellowship was presented by Rev. Dr. Worcester, pastor of the Tabernacle church in Salem, and first corresponding secretary of the board.

"On the 19th of February, Messrs. Judson and Newell, with their wives, sailed from Salem, in the brig Caravan, captain Heard, for Calcutta. The Rev. Mr. Nott and lady, and Messrs. Hall and Rice, sailed for the same port, on the 18th, from Philadelphia, in the ship Harmony, captain Brown.

"On the 18th of June, 1812, Messrs. Judson and Newell landed at Calcutta, where they were met and welcomed to India by the venerable Dr. Carsey. He immediately invited them to Scrampore, to reside in the mission family until the other missionaries, in the Harmony, should arrive. They accordingly staid one night in Calcutta; and, the next morning, took a boat, and went up the river, fifteen miles, to Serampore.

"After they had been here about ten days, Messrs. Judson and Newell were summoned to Calcutta, and an order of the government was read to them, requiring them immediately to leave the country, and return to America.

"This order was a very alarming and distressing one. The thought of returning without accomplishing, in any degree, their object, was insupportable. The instructions of the board of commissioners, when they left America, directed them to fix the seat of their mission in the Burman empire, unless circumstances should render it inexpedient to attempt it. All the missionaries, however, thought it impracticable to establish a mission there. The despotic character of the government, and the failure of all previous attempts to introduce the gospel into that empire, induced them to renounce the idea of a Burman mission. Mr. Nott, in a letter to a friend, said, 'The Burman empire seems at present out of the question.' Mrs. Newell, in her journal, July 16, 1812, says:—'We cannot feel that we are called in providence to go to Burmah. Every account we have from that savage, barbarous nation, confirms us in our opinion, that the way is not prepared for the spread of the gospel there.' They therefore petitioned for leave to go to the Isle of France, which was granted; and Mr. and Mrs. Newell sailed about the first of August. As the vessel could accommodate but two passengers,

* "Memoir of Mrs. Judson; including a History of the American Baptist Mission in the Burman Empire, by James D. Knowles." The editor is greatly indebted to this interesting work, from which many of the items of the present history have been drawn: his obligations are also gratefully acknowledged to the Rev. S. F. Smith, whose research and literature have been kindly afforded in this undertaking.

Mr. and Mrs. Judson remained in Calcutta two months longer.

"An event occurred, at this time, which it is necessary to state. Mr. and Mrs. Judson, and Mr. Rice, whose minds were led, during the voyage from America (although in different vessels), to a consideration of the subject of baptism, became convinced, soon after their arrival in India, that their former sentiments were unscriptural. They accordingly adopted Baptist principles, and were baptized in Calcutta. This change is interesting in itself, and in its consequences; for it resulted in the establishment of the Burman mission, and in the formation of the Baptist General Convention in the United States. The great Head of the church seems to have made this a leading event in that series of causes which aroused the Baptist churches in America to the duty of engaging in foreign missions.

"The progress of this change in the opinions of Mr. and Mrs. Judson will be related, without comment, in their own words. It is due to them to prove, undeniably, that it was the result of a thorough and deliberate investigation; that it was a simple obedience to what they believed to be the truth; and that it cost them sacrifices of feeling and of interest, of which persons less pious would have been incapable. From Mrs. Judson's journal and letters a few extracts will be made, which will sufficiently establish these points. A letter, written after her arrival at the Isle of France, says:—

"I will now, my dear parents and sisters, give you some account of our change of sentiment, relative to the subject of baptism. Mr. Judson's doubts commenced while on our passage from America. While translating the *New Testament*, in which he was engaged, he used frequently to say, that the Baptists were right in their mode of administering the ordinance. Knowing he should meet the Baptists at Serampore, he felt it important to attend to it more closely, to be able to defend his sentiments. After our arrival at Serampore, his mind, for two or three weeks, was so much taken up with missionary inquiries, and our difficulties with government, as to prevent his attending to the subject of baptism. But, as we were waiting the arrival of our brethren, and having nothing in particular to attend to, he again took up the subject. I tried to have him give it up, and rest satisfied in his old sentiments, and frequently told him if he became a Baptist, *I would not*. He, however, said he felt it his duty to examine closely a subject on which he had so many doubts. After we removed to Calcutta, he found, in the library in our chamber, many books on both sides, which he determined to read candidly and prayerfully, and to hold fast, or embrace the truth,

however mortifying, however great the sacrifice. I now commenced reading on the subject, with all my prejudices on the Pedobaptist side. We had with us Dr. Worcester's, Dr. Austin's, Peter Edwards's, and other Pedobaptist writings. But after closely examining the subject for several weeks, we were constrained to acknowledge that the truth appeared to lie on the Baptists' side. It was extremely trying to reflect on the consequences of our becoming Baptists. We knew it would wound and grieve our dear Christian friends in America—that we should lose their approbation and esteem. We thought it probable the commissioners would refuse to support us; and what was more distressing than any thing, we knew we must be separated from our missionary associates, and go alone to some heathen land. These things were very trying to us, and caused our hearts to bleed for anguish. We felt we had no home in this world, and no friend but each other. Our friends at Serampore were extremely surprised when we wrote them a letter requesting baptism, as they had known nothing of our having had any doubts on the subject. We were baptized on the 6th of September, in the Baptist chapel in Calcutta. Mr. Judson preached a sermon at Calcutta on this subject, soon after we were baptized, which, in compliance with the request of a number who heard it, he has been preparing for the press. Brother Rice was baptized several weeks after we were. It was a very great relief to our minds to have him join us; as we expected to be entirely alone in a mission."

It is a matter of sincere pleasure to us to be able to introduce in this place the testimony of Rev. Samuel Nott, a companion in missionary toils. Engaged, as he was, in the same benevolent enterprise with Mr. Judson, he had the fairest opportunity of knowing the trials that agitated the mind of his brother.

"From the time of my arrival in Calcutta, I knew intimately the labor of his [Mr. Judson's] mind; and I declare my full conviction, that he gave the subject a most thorough and serious examination, studying carefully the Scriptures, and all the authors he could find on the subject; that he studied it religiously; and that, in all his conversation upon it, he seemed under a solemn and deep religious impression. Indeed, he manifested a real enthusiasm upon it. It occupied his whole mind. Should I blame him at all, it would not be for sinister motives and insincere professions, but for suffering his mind to lose, in some measure, the calmness and coolness desirable in the consideration of argument. But be that as it may, if I ever beheld evidence of piety in any man, I beheld it then in him; and can most readily believe that he said

sincerely, 'If there ever was an action performed from one single motive, unblended with any minor consideration, my baptism was an action of this description.'

"The day after her baptism, Mrs. Judson wrote to her parents an account of the progress of their inquiries on the subject, in which she mentions some additional particulars:—

"Mr. Judson resolved to examine it candidly and prayerfully, let the result be what it would. No one in the mission family knew the state of his mind; as they never conversed with any of us on this subject. I was very fearful he would become a Baptist; and frequently suggested the unhappy consequences, if he should. He always answered, that his duty compelled him to examine the subject, and he hoped he should have a disposition to embrace the truth, though he paid dear for it. I always took the Pedobaptists' side in reasoning with him; although I was as doubtful of the truth of their system as he. After we came to Calcutta, he devoted his whole time to reading on this subject, having obtained the best authors on both sides. After having examined and reexamined the subject, in every way possible, and comparing the sentiments of both Baptists and Pedobaptists with the Scriptures, he was compelled, from a conviction of the truth, to embrace those of the former. I confined my attention almost entirely to the Scriptures, compared the Old with the New Testament, and tried to find something to favor infant baptism; but was convinced it had no foundation there. I examined the covenant of circumcision, and could see no reason for concluding that baptism was to be administered to children, because circumcision was. Thus, my dear parents and sisters, we are both confirmed Baptists; not because we wished to be, but because truth compelled us to be. A renunciation of our former sentiments has caused us more pain than any thing which ever happened to us through our lives.'

"Several extracts from Mrs. Judson's journal will more fully disclose her feelings at this time, and will show how reluctantly she came to the result:—

"August 10. Besides the trials occasioned by the orders of government, I see another heavy trial just coming upon me. Mr. Judson's mind has been for some time much exercised in regard to baptism. He has been lately examining the subject more closely. All his prejudices are in favor of Pedobaptism; but he wishes to know the truth, and he guided in the path of duty. If he should renounce his former sentiments, he must offend his friends at home, hazard his reputation, and, what is still more trying, be separated from his missionary associates.

"23. I have been much distressed the week past,

in view of the probable separation between our missionary brethren and ourselves. Mr. Judson feels convinced from Scripture, that he has never been baptized, and that he cannot conscientiously administer baptism to infants. This change of sentiment must necessarily produce a separation. As we are perfectly united with our brethren in every other respect, and are much attached to them, it is inexpressibly painful to leave them, and go alone to a separate station. But every sacrifice that duty requires must be made. I do not myself feel satisfied on the subject of baptism, having never given it a thorough examination. But I see many difficulties in the Pedobaptist theory, and must acknowledge that the face of Scripture does favor the Baptist sentiments. I intend to persevere in examining the subject, and hope that I shall be disposed to embrace the truth, whatever it may be. It is painfully mortifying to my natural feelings, to think seriously of renouncing a system which I have been taught from infancy to believe and respect. O that the Spirit of God may enlighten and direct my mind—may prevent my retaining an old error or embracing a new one!

"September 1. I have been examining the subject of baptism for some time past; and, contrary to my prejudices and my wishes, am compelled to believe, that believers' baptism alone is found in Scripture. If ever I sought to know the truth, if ever I looked up to the Father of lights, if ever I gave up myself to the inspired word, I have done so during this investigation. And the result is, that, laying aside my former prejudices and systems, and fairly appealing to the Scriptures, I feel convinced that nothing really can be said in favor of infant baptism or sprinkling. We expect soon to be baptized. O may our hearts be prepared for that holy ordinance! And as we are baptized into a profession of Christ, may we put on Christ, and walk worthy of the high vocation wherewith we are called. But in consequence of our performance of this duty, we must make some very painful sacrifices. We must be separated from our dear missionary associates, and labor alone in some isolated spot. We must expect to be treated with contempt, and cast off by many of our American friends—forefeit the character we have in our native land, and probably have to labor for our own support, wherever we are stationed. O our heavenly Father, wilt thou be our friend? Wilt thou protect us, enable us to live to thy glory, and make us useful, in some retired part of this Eastern world, in leading a few precious souls to embrace that Saviour whom we love and desire to serve?

"November 1. Brother Rice was this day baptized. He has been examining the subject for some time, and

finally became convinced that it was his duty to be baptized in Christ's appointed way. I consider it a singular favor that God has given us one of our brethren to be our companion in travels, our associate and fellow-laborer in missionary work.*

Mr. Judson, in a letter to Dr. Bolles, of Salem, dated Calcutta, September 1, 1812, says:—

"Within a few months, I have experienced an entire change of sentiments on the subject of baptism. My doubts concerning the correctness of my former system of belief, commenced during my passage from America to this country; and after many painful trials, which none can know, but those who are taught to relinquish a system in which they had been educated, I settled down in the full persuasion, that the immersion of a professing believer in Christ is the only Christian baptism.

"Mrs. Judson is united with me in this persuasion. We have signified our views and wishes to the Baptist missionaries at Serampore, and expect to be baptized in this city next Lord's day.

"A separation from my missionary brethren, and a dissolution of my connection with the board of commissioners, seem to be necessary consequences. The missionaries at Serampore are exerting themselves to the utmost of their ability, in managing and supporting their extensive and complicated mission.

"Under these circumstances, I look to you. Alone, in this foreign, heathen land, I make my appeal to those, whom, with their permission, I will call my *Baptist brethren* in the United States."

The Baptist missionaries at Serampore had no agency in producing this change. Dr. Carey, in a letter to Dr. Staughton, dated October 20, 1812, says:—

"Since their arrival in Bengal, brother and sister Judson have been baptized. Judson has since that preached the best sermon upon baptism that I ever heard on the subject, which we intend to print.* I yesterday heard that brother Rice had also fully made up his mind upon baptism.

"As none of us had conversed with brother Judson before he showed strong symptoms of a tendency towards believers' baptism, I inquired of him what had occasioned the change. He told me, that on the voyage he had thought much about the circumstances that he was coming to Serampore, where all were Baptists; that he should, in all probability, have occasion to defend infant sprinkling among us; and that, in consequence, he set himself to examine into the grounds of Pedobaptism. This ended in a conviction, that it has no foundation in the word of God, and

occasioned a revolution in his sentiments, which was nearly complete before he arrived in India. He mentioned his doubts and convictions to Mrs. Judson, which operated to her conviction also; and they were both of them publicly baptized at Calcutta. I expect, however, that he will give the account of this change in an appendix to his sermon, which will, of course, be more correct than my statement.

"Brother Rice was, on the voyage, thought by our brethren to be the most obstinate friend of Pedobaptism of any of the missionaries. I cannot tell what has led to this change of sentiment, nor had I any suspicion of it, till one morning, when he came before I was up, to examine my Greek Testament: from some questions which he asked that morning, I began to suspect that he was inquiring; but I yesterday heard that he was decidedly on the side of believers' baptism. I expect, therefore, that he will soon be baptized."

These extracts have been made for the purpose of silencing forever the imputation of unworthy motives, which some persons have attributed to these missionaries. If a change of opinion was ever made deliberately and conscientiously, it was this. Every possible motive but the fear of God and the love of truth, impelled them in the opposite direction. The difficulties of their situation were greatly increased by their change of sentiment. Their connection with the American Board of Commissioners they considered as dissolved. They could expect no further support from that board; and they could not be sure that their Baptist brethren would aid them. They could not stay in Hindostan, and yet they resolved to devote themselves to missionary labors, if any position could be found, where they might stay and toil. At one time, they thought it expedient to attempt a mission in South America; and Mr. Judson commenced the study of the Portuguese language. Japan, Persia, Madagascar, and other countries, were thought of, as fields for missionary efforts. Mr. Judson had long regarded Burmah as the most desirable station; but it seemed inexpedient, at that time, to attempt to establish a mission there. The following extract of a letter from Mrs. Judson, dated Calcutta, September 19, will show in what light the design was regarded, and will increase the evidence which many other events afford, that a special Providence conducted them to Rangoon, contrary to their expectations, and to all apparent probabilities:—

"We had almost concluded to go to the Burman empire, when we heard there were fresh difficulties existing between the English and the Burman government. If these difficulties are settled, I think it probable we shall go there. It presents a very ex-

* Four editions of this sermon have been published in Boston.

tensive field for usefulness, containing seventeen millions of inhabitants;—and the Scriptures have never been translated into their language. This circumstance is a very strong inducement to Mr. Judson to go there, as there is no other place where he could be equally useful in translating. But our privations and dangers would be great. There, are no bread, potatoes, butter, and very little animal food. The natives live principally on rice and fish. I should have no society at all, except Mr. Judson; for there is not an English female in all Rangoon. But I could easily give up these comforts, if the government was such as to secure safety to its subjects.

“But where our lives would depend on the caprice of a monarch, or of those who have the power of life and death, we could never feel safe, unless we always had strong faith in God. Notwithstanding these difficulties, we are perfectly willing to go, if Providence opens the way. Mr. Judson has written to Mr. Chater, at Ceylon, to get all the information respecting that place he can. Felix Carey has lately arrived from Rangoon, and wishes us to return with him, as he is entirely alone, there being no other missionary in all Burmah.”

The Bengal government were offended by the stay of the missionaries at Calcutta, supposing, probably, that they intended to remain in Bengal.

“They accordingly,” says Mrs. Judson, “issued a most peremptory order for our being sent immediately on board one of the honorable company’s vessels, bound to England. A petty officer accompanied Messrs. Rice and Judson to their place of residence, and requested them not to leave it without permission. We saw our names inserted in the public papers as passengers on board a certain ship; and now there appeared very little hope of our escape. Mr. Rice and Mr. Judson, however, soon ascertained that a ship would sail for the Isle of France in two days. They applied for a pass from the chief magistrate, but were refused. They communicated to the captain of the ship their circumstances, and asked if he would venture to take them on board without a pass. He replied that he would be neutral; that there was his ship, and that they might do as they pleased.

“With the assistance of the gentleman in whose house we were residing, we obtained coolies (porters) to convey our baggage, and, at twelve o’clock at night, we embarked, though the gates of the dock-yards were closed, and the opening of them at that time of night quite contrary to the regulations of the company. The next morning the ship sailed. She had proceeded down the river for two days, when a government despatch arrived, forbidding the pilot to go

farther, as passengers were on board who had been ordered to England.”

The following letter of Mrs. Judson to her parents contains some interesting particulars of the unpleasant and hazardous situation in which they were placed by this unexpected detention:—

“At Sea, North Latitude 12, December 7, 1812.

“My dear parents,

“We immediately concluded that it was not safe to continue on board the remainder of the night. Mr. Rice and Mr. Judson took a boat and went on shore to a tavern little more than a mile from the ship. The captain said that I, and our baggage, could stay on board with perfect safety, even should an officer be sent to search the vessel. The next day we lay at anchor, expecting every hour to hear some intelligence from Calcutta. In the evening, the captain received a note from the owner of the vessel, saying he had been at the police to inquire the cause of the detention of his ship; and the cause assigned was, ‘it was suspected there were persons on board which the captain had been forbidden to receive,’ and that the ship could not proceed, until it was ascertained that no such persons were on board. The pilot immediately wrote a certificate that no such persons were on board, at the same time giving a list of all the passengers. I got into a small boat, and went on shore, where the brethren had been anxiously waiting through the day. We knew not what course to take, as it was then impossible that we could proceed in that ship, without a pass from the magistrate. Brother Rice set out directly for Calcutta, to see if it was possible to get a pass, or do any thing else. We spent the night and the next day at the tavern, without hearing any thing from the ship, fearing that every European we saw was in search of us. Brother Rice returned from Calcutta, but had effected nothing. The owner of the vessel was highly offended at his ship’s being detained so long on our account, and would do nothing more to assist us. We felt our situation was peculiarly trying, and could see no end to our difficulties.

“Early the next morning we received a note from the captain, saying he had liberty to proceed, but we must take our baggage from the vessel. We thought it not safe to continue at the tavern where we were, neither could we think of returning to Calcutta. But one way was left—to go down the river about sixteen miles, where there was another tavern. I went on board to see about our baggage, as the brethren did not think it safe for them to go. As we could get no boat at the place where we were, I requested the captain to let our things remain until the vessel reached the other tavern, where I would try to get a boat.

He consented, and told me I had better go in the vessel, as it would be unpleasant going so far in a small boat. I was obliged to go on shore again, to inform the brethren of this, and know what they would do. Brother Rice set out again for Calcutta, to try to get a passage to Ceylon, in a ship which was anchored near the place we were going to. Mr. Judson took a small boat, in which was a small part of our baggage, to go down the river, while I got into the pilot's boat, which he had sent on shore with me, to go to the ship. As I had been some time on shore, and the wind strong, the vessel had gone down some distance. Imagine how uncomfortable my situation—in a little boat rowed by six natives, entirely alone, the river very rough, in consequence of the wind; without an umbrella or any thing to screen me from the sun, which was very hot. The natives hoisted a large sail, which every now and then would almost tip the boat on one side. I manifested some fear to them, and to comfort me, they would constantly repeat, '*Cutchá pho annah sahib; cutcha pho annah;*' meaning, 'Never fear, madam, never fear.'

"After some time we came up with the ship, where I put our things in order, to be taken out in an hour or two. When we came opposite the tavern, the pilot kindly lent me his boat and servant to go on shore. I immediately procured a large boat to send to the ship, for our baggage. I entered the tavern, a *stranger*, a *female*, and *unprotected*. I called for a room, and sat down to reflect on my disconsolate situation. I had nothing with me but a few rupees. I did not know that the boat which I sent after the vessel would overtake it, and if it did, whether it would ever return with our baggage; neither did I know where Mr. Judson was, or when he would come, or with what treatment I should meet at the tavern. I thought of *home*, and said to myself, *These are some of the many trials attendant on a missionary life, and which I had anticipated.*

"In a few hours Mr. Judson arrived, and toward night, our baggage. We had now given up all hope of going to the Isle of France, and concluded either to return to Calcutta, or to communicate our real situation to the tavern-keeper, and request him to assist us. As we thought the latter preferable, Mr. Judson told our landlord our circumstances, and asked him if he could assist in getting us a passage to Ceylon. He said a friend of his was expected down the river the next day, who was captain of a vessel bound to Madras, and who, he did not doubt, would take us. This raised our sinking hopes. We waited two days; and on the third, which was sabbath, the ship came in sight, and anchored directly before the house. We now expected the time of our deliverance had come.

The tavern-keeper went on board to see the captain for us; but our hopes were again dashed, when he returned and said the captain could not take us. We determined, however, to see the captain ourselves, and endeavor to persuade him to let us have a passage at any rate. We had just sat down to supper, when a letter was handed us. We hastily opened it, and, to our great surprise and joy, in it was a *pass* from the magistrate, for us to go on board the *Creole*, the vessel we had left. Who procured this pass for us, or in what way we are still ignorant; we could only view the hand of God, and wonder. But we had every reason to expect the *Creole* had got out to sea, as it was three days since we left her. There was a possibility, however, of her having anchored at Saugur, seventy miles from where we then were. We had let our baggage continue in the boat into which it was first taken, therefore it was all in readiness; and after dark, we all three got into the same boat, and set out against the tide for Saugur. It was a most dreary night to me; but Mr. Judson slept the greater part of the night. The next day we had a favorable wind, and before night reached Saugur, where were many ships at anchor; and among the rest we had the happiness to find the *Creole*. She had been anchored there two days, waiting for some of the ship's crew. I never enjoyed a sweeter moment in my life, than that when I was sure we were in sight of the *Creole*. After spending a fortnight in such anxiety, it was a very great relief to find ourselves safe on board the vessel in which we first embarked. All of us are now attending to the French language, as that is spoken altogether at the Isle of France. Though it has pleased our heavenly Father lightly to afflict us, yet he has supported and delivered us from our trials; which still encourages us to trust in him."

But a cup of sorrow was prepared for them immediately on their arrival. The tender friend, with whom they had taken sweet counsel through all their dreary wanderings, had fallen the earliest martyr of the American mission. Mrs. Judson says:—

"The intelligence of the death of our beloved friend, Mrs. Newell, was a shock we were not prepared to expect. On our voyage, we had constantly anticipated the pleasure of again meeting our dear friends and early associates, Mr. and Mrs. Newell. It had scarcely entered our thoughts that either of them would be no more. But we were, by this solemn providence, taught a lesson we had been backward in learning, that our dearest plans may be defeated by the call of death."

While they were at the Isle of France, it was thought expedient that Mr. Rice should return to

America, for the purpose of exciting the attention of the Baptist churches in this country. He accordingly sailed for the United States, in March, 1813. He was welcomed on his arrival with great affection; and was successful, in a very short time, in awakening such a spirit of missionary exertion in the Baptist churches, that a large number of missionary societies were formed in various parts of the country; and in April, 1814, the Baptist General Convention was formed in Philadelphia. It has since been called "The General Convention of the Baptist Denomination in the United States, for Foreign Missions and for other important Objects relating to the Redeemer's Kingdom." It holds its session once in three years. It is composed of delegates from the missionary societies, associations, churches, and other religious bodies of the Baptist denomination, which shall annually contribute to the funds, under the direction of this body, a sum amounting to at least one hundred dollars, each being entitled to one representative and vote; and for every additional sum of one hundred dollars, one additional representative and vote is allowed. The executive business is performed by a board, consisting of a president, eight vice-presidents, a corresponding and a recording secretary, a treasurer and assistant treasurer, and forty managers.

One of the first acts of the convention was to appoint Mr. and Mrs. Judson as their missionaries, leaving it to their discretion to select a field of labor. Mr. Rice, also, was appointed a missionary, but was requested to prosecute, for a while, his zealous and successful agency in forming auxiliary societies, and collecting funds.

After long deliberation as to the course which they should pursue in their present embarrassing and unforeseen condition, Mr. and Mrs. Judson resolved to attempt a mission at Penang, or Prince of Wales's island, situated on the coast of Malacca, and inhabited by Malays. As no passage to that island could be obtained from the Isle of France, they resolved to visit Madras, with the hope of obtaining a passage thence to Penang. They accordingly sailed for Madras in May, 1813, and arrived in June following.

"Here, again," says Mrs. Judson, "we were assured of the hostile disposition of the honorable company's government towards missionary exertions, as manifested in a late attempt to send to England our former missionary associates, the Rev. Messrs. Nott and Hall, who had proceeded to Bombay.

"Mr. Judson's first object, therefore, was to ascertain what ships were lying in the Madras roads, and found the only one which would sail, previous to information being given to the supreme government in

Bengal, of our return to India, was bound to Rangoon. A mission to the Burman empire, desirable as it was, we had been in the habit of viewing with a kind of horror; and, though dissuaded from the attempt by our friends at Madras, we now saw the hand of Providence pointing to that region as the scene of our future labors."

Disappointed, here, of a passage to Penang, and fearful lest the English government in Bengal, on hearing of their arrival, would send them to England, they resolved to take passage in a vessel bound to Rangoon. Accordingly, after a stay at Madras of a few days, they sailed for Rangoon. Thus, by a wonderful series of providential occurrences, they were impelled, contrary to their expectations and plans, to the Burman empire.

The passage to Rangoon was unpleasant and dangerous. The vessel was old, and was in imminent peril of shipwreck; but, by the blessing of God, the missionaries, in July, 1813, arrived safely at Rangoon; the place where their Saviour had designed they should labor for him many years, and where they were to be the instruments of gathering a church of redeemed Burmans. They were guided hither by the special providence of God. No one who reviews the series of occurrences, from the time of their arrival in Calcutta, can doubt that God was preparing the way for establishing the Burman mission, and for summoning the American Baptist churches to the holy labors and pleasures of the missionary enterprise.

It was not, however, without the most painful emotions, that Mr. and Mrs. Judson resolved to establish themselves at Rangoon. In a letter, giving an account of their arrival, Mr. Judson says:—

"We had never before seen a place where European influence had not contributed to smooth and soften the rough features of uncultivated nature. The prospect of Rangoon, as we approached, was quite disheartening. I went on shore, just at night, to take a view of the place, and the mission-house; but so dark, and cheerless, and unpromising, did all things appear, that the evening of that day, after my return to the ship, we have marked as the most gloomy and distressing that we ever passed. Such were our weaknesses, that we felt we had no portion here below, and found consolation only in looking beyond our pilgrimage, which we tried to flatter ourselves would be short, to that peaceful region, where the wicked cease from troubling and the weary are at rest. But if ever we commended ourselves, sincerely and without reserve, to the disposal of our heavenly Father, it was on this evening. And, after some recollections and prayer, we experienced something of the presence of Him who cleaveth closer than a

brother; something of that peace which our Saviour bequeathed to his followers—a legacy which we know, from this experience, endures when the fleeting pleasures and unsubstantial riches of the world are passed away.”

But it was here that God had prepared for them a place of labor. It was here that he designed to

give them “beauty for ashes, and the oil of joy for mourning.” His elect were here; and, by a series of wonderful providences, he shut against the missionaries every other door, and thwarted every other scheme, till he had brought them to the land from which many were appointed to join the company of the redeemed in heaven.

CHAPTER II.

The following extracts from Williams's Missionary Gazetteer furnish a concise account of the Burman mission, from its first establishment by the brethren at Serampore, till it passed into the hands of the American Baptists:—

“In January, 1807, the Rev. Messrs. Chater and Mardon, from the English Baptist Missionary Society, having consented to undertake an exploratory visit, arrived at Rangoon, and were received, in the most friendly manner, by some English gentlemen, to whom they had been recommended by a friend at Calcutta. They were also treated with great civility by the shawbunder, or intendant of the port, and by one of the Catholic priests, who resided in the vicinity of the town. On the 23d of May, they returned to Serampore, and expressed their most sanguine hopes of the establishment of a mission. Mr. Mardon, however, having subsequently declined the undertaking, on the plea of ill health, Mr. Felix Carey volunteered his services, and was chosen his successor. In November, Messrs. Chater and Carey, with their families, left Serampore, with appropriate, affectionate, and faithful instructions, and the most fervent prayers; and shortly after his arrival, Mr. Carey, who had previously studied medicine at Calcutta, introduced vaccination into Burmah; and, after inoculating several persons in the city, was sent for by the viceroy, and, at his order, performed the operation on three of his children, and on six other persons of the family.

“The missionaries and their families were for some time involved in considerable difficulty, for want of a suitable habitation, and also of bread; in consequence of which, the health of Mrs. Chater and Mrs. Carey was so seriously affected, that they were obliged to return to Serampore about the middle of May, 1808.

“The medical skill of Mr. Carey procured him,

however, high reputation among the Burmans, and also some influence with the viceroy. A dwelling-house for the missionaries, and a place of worship, were erected at Rangoon; and a handsome sum was subscribed by the merchants residing in the neighborhood, towards the expense. But towards the end of 1809, Mr. Chater remarks, ‘So little inclination towards the things of God was evinced, even by the European inhabitants, that, though the new chapel had been opened for worship on three successive sabbaths, not an individual residing in the place came near it.’ At the same time he describes the aspect of affairs as very gloomy and discouraging, from the Burman government being embroiled in hostilities with the Siamese, and the country being in consequence involved in confusion. Soon afterwards the whole town of Rangoon, excepting a few huts and the houses of the two principal officers, was completely burnt down; and the capital of the empire shared a similar fate. It is stated by a British captain, who happened to be there at the time, that 40,000 houses were destroyed; and before he came away, it was ascertained that no fewer than two hundred and fifty persons had lost their lives. It seems to have been the work of an incendiary, as the flames burst out in several parts of the city at the same time. The fort, the royal palaces, the palaces of the princes, and the public buildings, were all laid in ashes.

“In 1810, the Rev. Messrs. Pritchett and Brain, from the London Missionary Society, proceeded to the Burman empire; but the valuable life of the latter was suddenly terminated, soon after his arrival. It was the wish of his colleague to continue there, and, if possible, to proceed, as was originally intended, to Ava, the capital, to commence a mission; but the distracted state of the country, owing to the war with the Siamese, rendered it absolutely impracticable.

Mr. Pritchett, being earnestly requested by the missionaries at Vizegapatam, who greatly needed his assistance, to come to them, he judged it his duty to comply with their wishes.

"The general appearance of things now became worse and worse; and in the summer of 1811, Mr. Chater remarks, 'The country is completely torn to pieces, as the Mugs and Rachmurs have revolted, and cut off the Burman government; and the Burmans themselves are forming large parties under the different princes. Rangoon is threatened, and will most likely be attacked, though probably not till after the rainy season.' Soon after this, Mr. Chater relinquished his station at Rangoon, and pitched at Columbo, in Ceylon, as the scene of his future labors.

"Mr. Carey, now left alone, was busily employed in translating the Scriptures into the Burman language, till the autumn of 1812, when he visited Serampore, in order to put one or two of the Gospels to press, and to consult with his father and brethren respecting the mission. At the end of November, he returned with a very promising colleague, named Kerr; but who, in less than twelve months, was compelled by declining health to go back to Serampore. The differences with the Siamese having been adjusted, and the Burman government reestablished, Mr. Carey was ordered, in the summer of 1813, to proceed to the court of Ava, for the purpose of inoculating some of the royal family, by whom he was received with many marks of peculiar distinction. Unhappily, however, though Mr. Carey lost his wife and his children,—the family being wrecked on their way to Bengal,—he was so ensnared, on his return to Ava, as to accept the appointment of ambassador to Calcutta, for the purpose of arranging some differences which existed between the two governments. Thither he proceeded, and lived in a style of Oriental magnificence: but his connection with the Burman government was of short duration; and after having been subsequently employed by an Eastern rajah, he returned to Serampore, where he was engaged in translating and compiling various literary works till the time of his death."

We return to Mr. and Mrs. Judson, who were thus left alone at Rangoon. They had bidden farewell to their own country, and to the associates of their youth. They had been tossed upon a stormy ocean; they had been maltreated by men of the same color and the same language with themselves, who ought to have soothed, and cherished, and loved them. Induced, beyond all question, by the purest and most conscientious reasons, they had separated from the precious companions of their wanderings—those congenial spirits,

with whom they mingled in intercourse akin to that of just men made perfect. They had exposed themselves to the criminations and abandonment of their American friends, and, finally, established themselves in a region from which ill health or long discouragement had driven, or disinclination to the work had called off, all who had gone before them.

Mr. and Mrs. Judson immediately entered upon the study of the language, "and hired, as a teacher, an able and intelligent man. But as he did not understand English, their only method, at first, of acquiring information concerning the language, was to point to various objects, the names of which the teacher pronounced in Burman. Thus they gradually obtained some knowledge of its vocabulary and its structure; but without a grammar or a dictionary, and with so little aid from their teacher, their progress was slow and discouraging. But they prosecuted their studies cheerfully, animated by the prospect of being able, at no distant period, to communicate to these idolatrous Burmans, in their own language, the tidings of salvation through a crucified Redeemer."

In a letter from Mrs. Judson to her sisters, dated December 8, 1815, she says:—

"Mr. Judson has obtained a tolerable knowledge of the construction of the language, and only needs time and practice to make it perfectly familiar. I can read and write, but am far behind Mr. Judson in this part, though in conversation I am his equal. Doubtless you expect by this time, that some of the Burmans have embraced the Christian religion, or at least are seriously inquiring respecting it. Our hopes have frequently been raised by the serious and candid attention of some, but have as frequently sunk again by beholding their almost total indifference. At one time our hopes were quite raised by the serious attention of the son of a governor, who came to us about a year, to learn English. He at times appeared solemn and inquisitive; but about six months ago his father lost his office: he, of course, lost his sense of dignity, mixed with his servants, and lost, we fear, most of his seriousness. He came here his last sabbath to bid us farewell, as his father was called up to Ava. I asked him if he had forgotten the instructions he had formerly received. He said he had not, and repeated to us what we had told him concerning the character of God and of Christ. We gave him a copy of Matthew's Gospel, which has been printed, and which he gladly received, saying not a day should pass without his reading it. Mr. Judson told him, every time he read, he must ask God to give him light, and enable him to understand it. Another, an old man above sixty, frequently visited us, and said he wished to be instructed in our way, as he called

it. He was of Portuguese descent, though a Burman in his habits. Mr. Judson talked much to him about his depraved nature, and the necessity of a new heart. The last time he came, he inquired if we would not give money to those who were baptized and joined us, when Mr. Judson told him no. He then asked what it was to have a new heart. Mr. Judson told him—when he replied, that he had got a new heart—that he believed in Christ and the true God. Mr. Judson asked him how long since he felt his heart was new. He said he was a Christian—was baptized in infancy—had always worshipped the true God, and had those feelings Mr. Judson described. Mr. Judson told him he was still in a very dangerous state, and if he died as he was, he would surely go to hell. He replied, 'Your sayings are very hard, and I cannot immediately understand them.' Some other instances, still more encouraging, I could mention, but we must wait to see the event. These things, however, do not discourage us. It is God alone who can effectually impress the mind with divine truths; and though seed now sown may long lie buried in the dust, yet, at some future period, it may spring up, and bear fruit to the glory of God. When we read what wonders God is doing in the earth, in sending the gospel into all parts of the world—when we read of Otaheitans and Chinese embracing the gospel—shall we think it hard for him to convert the Burmans?"

To assist him in his early religious conversations with the natives, Mr. Judson was desirous of printing two or three tracts for distribution. He wrote to Dr. Carey, informing him of his wishes, and requesting to have them executed at the Serampore press. The doctor immediately recommended the establishment of a printing-press at Rangoon; and the Serampore brethren gave to the American mission a press, types, and all the necessary apparatus. In October, 1816, the press arrived at Rangoon; and with it, the Rev. Mr. Hough, a fresh missionary, despatched by the American Baptist Board. It was a singularly providential circumstance, that Mr. Hough, acquainted as he was with the art of printing, arrived at Calcutta at such a time as to be able to proceed in the very ship with the printing apparatus to Rangoon.

It was a joyful event to Mr. and Mrs. Judson to be thus reinforced by two other missionaries. They had been laboring in silence and sorrow, for three years, without the encouraging thought, that they were, the meanwhile, conferring any direct benefit on the natives. They were, however, preparing themselves for usefulness. They had so far become familiar with the language, that they could converse with consider-

able facility; and Mr. Judson had prepared two tracts, which were printed by Mr. Hough, soon after his arrival. Mr. Judson says, in a letter written at this period to Mr. Rice:—

"If any ask what success I meet with among the natives, tell them to look at Otaheite, where the missionaries labored nearly twenty years, and, not meeting with the slightest success, began to be neglected by all the Christian world; and the very name of Otaheite was considered a shame to the cause of missions; but now the blessing begins to descend. Tell them to look at Bengal also, where Dr. Thomas had been laboring seventeen years, that is, from 1783 to 1800, before the first convert, Krishno, was baptized. When a few converts are once made, things move on. But it requires a much longer time than I have been here, to make a first impression on a heathen people. If they ask again, What prospect of ultimate success is there? Tell them, as much as that there is an almighty and faithful God, who will perform his promises, and no more. If this does not satisfy them, beg them to let me stay and make the attempt, and let you come, and give us our bread; or, if they are unwilling to risk their bread on such a forlorn hope as has nothing but the word of God to sustain it, beg of them at least not to prevent others from giving us bread. And if we live some twenty or thirty years, they may hear from us again.

"I have already written many things home about Rangoon. The climate is good, better than any other part of the East. But it is a most wretched place. Missionaries must not calculate on the least comfort, but what they find in one another and in their work. However, if a ship was lying in the river, ready to convey me to any part of the world I should choose, and that, too, with the entire approbation of all my Christian friends, I should not, for a moment, hesitate on remaining. This is an immense field; and since the Serampore missionaries have left it, it seems wholly thrown on the hands of the Americans. If we desert it, the blood of the Burmans will be required of us.

"In encouraging young men to come out as missionaries, do use the greatest caution. *One wrong-headed, conscientiously obstinate man would ruin us.* Humble, quiet, persevering men; men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire a language; men of an amiable, yielding temper, willing to take the lowest place, to be the least of all, and the servants of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it;—these are the men we need."

CHAPTER III.

THE prospects of the mission now became brighter. The language had been acquired by Mr. and Mrs. Judson; a grammar had been prepared; two tracts were printed; the one containing a view of the Christian religion, of which one thousand copies were printed, and the other a catechism, of which three thousand copies were printed. An edition of eight hundred copies of the Gospel by Matthew, translated by Mr. Judson, was commenced.

But God was about to gladden their hearts, by showing them some of the fruits of that seed, which they had scattered with tears. In March, 1817, Mr. Judson wrote thus to the corresponding secretary:—

“I have this day been visited by the *first* inquirer after religion, that I have seen in Burmah. For, although, in the course of the two last years, I have preached the gospel to many, and though some have visited me several times, and conversed on the subject of religion, yet I have never had much reason to believe that their visits originated in a spirit of sincere inquiry. Conversations on religion have always been of my proposing; and though I have sometimes been encouraged to hope that truth had made some impression, never, until to-day, have I met with one who was fairly entitled to the epithet of *inquirer*.

“As I was sitting with my teacher, as usual, a Burman of respectable appearance, and followed by a servant, came up the steps, and sat down by me. I asked him the usual question, where he came from: to which he gave me no explicit reply; and I began to suspect that he had come from the government house, to enforce a trifling request, which in the morning we had declined. He soon, however, undeceived and astonished me by asking, ‘How long a time will it take me to learn the religion of Jesus?’ I replied that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learned; but without God, a man might study all his life long, and make no proficiency. ‘But how,’ continued I, ‘came you to know any thing of Jesus? Have you been here before?’ ‘No.’ ‘Have you seen any writings concerning Jesus?’ ‘I have seen two little books.’ ‘Who is Jesus?’ ‘He is the Son of God, who, pitying creatures, came into this world, and suffered death in their stead.’ ‘Who is God?’ ‘He is a

Being without beginning or end, who is not subject to old age or death, but always is.’ I cannot tell how I felt at this moment. This was the first acknowledgment of an eternal God that I had ever heard from the lips of a Burman. I handed him a tract and catechism, both of which he instantly recognized, and read here and there, making occasional remarks to his follower, such as, ‘This is the true God—this is the right way,’ &c. I now tried to tell him some things about God and Christ, and himself; but he did not listen with much attention, and seemed anxious only to get another book. I had already told him two or three times that I had finished no other book; but that, in two or three months, I would give him a larger one, which I was now daily employed in translating. ‘But,’ replied he, ‘have you not a little of that book done, which you will graciously give me now?’ And I, beginning to think that God’s time was better than man’s, folded and gave him the two first half sheets, which contain the first five chapters of Matthew; on which he instantly rose, as if his business was all done, and, having received an invitation to come again, took leave. Throughout his short stay, he appeared different from any Burman I have met with. He asked no questions about customs and manners, with which the Burmans tease us exceedingly. He had no curiosity, and no desire for any thing, but ‘more of this sort of writing.’ In fine, his conduct proved that he had something on his mind, and I cannot but hope that I shall have to write about him again.”

No sooner were books put in circulation in the empire, and a probability produced, that more laborers would be imperiously needed, than young men of a most deep-rooted and ardent missionary zeal, were ready to meet the call of duty. In November, 1817, Mr. Edward Willard Wheelock, of the second Baptist church, in Boston, and Mr. James Colman, of the third, the former twenty-three years of age, and the latter but twenty, sailed from Boston to join the mission. They were young men of talents, and of exemplary piety, who were constrained by the love of Christ to offer themselves as messengers of the Saviour, to bear his unsearchable riches to the distant heathen. The following extracts are quoted from their letters to the board.

Mr. Colman wrote thus:—"Since I came to the above conclusion, my mind has been unwavering. It is true, mountains, at times, have arisen between myself and the Eastern world. My way has been hedged up by difficulties, which, to the eye of human reason, might appear insurmountable. But duty has constantly appeared the same. Indeed, I esteem missionary work, not only as a duty for me to perform, but as a privilege for me to enjoy; a privilege which I value more than the riches of the earth. Only give me the rich satisfaction of holding up the torch of truth, in the benighted regions of Burmah! This is the object which lies nearest my heart; for this I can cheerfully leave my native land, and the bosom of my beloved friends. I pant to proclaim the gospel to those who are ignorant of it; to present to their minds that firm foundation on which my own hopes of eternal happiness are built. I look to Burmah as my home, and as the field of my future toils. To the wretched inhabitants of that empire I long to present the Bible, the fountain of knowledge, and to direct their wandering steps to the great Shepherd and Bishop of souls. Nor can I refrain from cherishing the hope, that my feeble labors among them will be crowned with the blessing of Heaven. Some, I trust, will be induced to forsake the worship of idols, and to bow the knee to Him, on whose vesture and thigh is written, *King of kings, and Lord of lords*. Prompted, as I believe, by a deep sense of the worth of souls, and by the command of our blessed Saviour, who says, '*Go ye into all the world, and preach the gospel to every creature*;' and encouraged by his promise of constant assistance and direction to his servants, I voluntarily and joyfully offer myself to be your missionary to the Burman empire. May the Lord preside over your deliberations, and grant me, if it can be consistent with his holy will, the unspeakable happiness of proclaiming the love of Jesus to the miserable heathen."

Mr. Wheelock closed his application to the board with the following:—

"To you, honored fathers, is my mind directed, as to those, who, under God, must decide my ease. To you I offer, freely and joyfully offer myself, to become your missionary, to aid those already under your patronage, to turn the poor Burmans from idols, to serve the living and true God. And O, if it is consistent that one so unworthy, and so unqualified as myself, should engage in this glorious work, deny me not, I beseech you, the unspeakable privilege; deny me not the fondest, the most ardent desire of my soul, that can, in this world, be gratified. To deny me this, would be to deprive me of the greatest happiness, which, in this world, I can possibly enjoy.

I would rather be a missionary of the cross than a king on a throne. Let the men of this world possess its glittering toys; let the miser grasp his cankered gold; let the voluptuary enjoy his sordid pleasures; let the ambitious ascend to the pinnacle of earthly honor; but let me enjoy the sweet satisfaction of directing the poor pagans to the 'Lamb of God.' I court no greater good; I desire no greater joy; I seek no greater honor. To Burmah would I go; in Burmah would I live; in Burmah would I toil; in Burmah would I die, and in Burmah would I be buried."

"They sailed on Lord's day, November 16, at ten o'clock, A. M. The parting scene was truly affecting. More than two hundred persons were assembled, to bid them a final adieu, and to give them their benediction. It was such a scene as was witnessed at Miletus. The parents, and brothers and sisters, and, indeed, all who were present, wept, and many fell on their necks and kissed them; sorrowing most of all that they should see their faces no more. Nono discovered so much fortitude as the missionaries themselves. While their friends were all weeping around them, they manifested great firmness. When one of them stepped on the plank, which connected the vessel with the wharf, she observed to a female friend, 'I would not exchange situation with any of you.' One incident occurred which was sufficient to have melted a heart of stone. When the vessel began to move, the father of Mr. Wheelock, with all the tender anguish of a parent, took off his hat, and exclaimed, 'Willard, my dear son! let me see your face one more!' Willard came to the side of the vessel. The father gazed on his amiable son, then covered his head, and immediately forced his way through the crowd to his carriage. Just before the vessel left the wharf, Dr. Baldwin engaged in prayer, recommending the missionaries to God and the word of his grace; and a hymn was sung, expressive of earnest desire, that he who holds the winds in his fist, would conduct them in safety over the deep."

Of the scenes of this day, Mrs. Wheelock, in her journal, writes:—

"Ever memorable will be the 16th of November—a season when all the feelings of my soul, both painful and joyful, were called into action—painful, because I never expected to see those dear friends again, whose half-articulated farewells then reached my ear; painful, because that, instead of spending the remainder of my life in a civilized land, among moral and religious people, I should pass away my earthly existence in a foreign, sultry clime, surrounded by pagans, who are destitute of the common feelings of humanity; yet joyful, because God had conferred on me the great privilege of walking in this self-denying path;

joyful, because at some future period I hoped to be useful to the poor, deluded creatures who inhabit this part of the world, in being the instrument, employed by a wise and gracious God, of bringing them to a saving acquaintance with the Saviour of lost sinners. When I entered the floating prison, a sweet serenity, unknown before, possessed my bosom. I remembered the seasons when, weeping over the deplorable state of the heathen, I pitied them; and now my soul was affected with the goodness and condescension of God, in giving me an opportunity of going to those benighted regions."

In Rangoon, Mr. Judson was now desirous to commence, in a more public manner than ever before, the preaching of the gospel; at the same time, he felt the importance of making a beginning in a way the least calculated to excite the prejudices of the natives.

"He had heard of the conversion of several Arracanese, who were residing in Chittagong, a port belonging to the government of the honorable East India company, and which is only ten days' sail from Rangoon. To obtain one of these native converts, who speak the Burman language, to assist in his first public communications, and to improve his health, which was evidently on the decline, were two principal objects Mr. Judson had in view, in embarking for Chittagong, in a vessel which expected to return immediately."

During his absence, the Burman *inquirer* called again at the mission-house. Mrs. Judson says, under date of

"January 30th. The Burman Mr. Judson mentioned some time ago, as being the first serious inquirer, and the one who has excited the most hope, came to-day to the mission-house.

"It is now almost a year since he first came, and with much apparent anxiety inquired, 'How long time will it take me to learn the religion of Jesus?' We have since frequently inquired, but obtained little information respecting him, until to-day. Soon after his first visit, he was appointed governor of a cluster of villages, situated on the Syrian river in the country of Pegu. He has been at Rangoon but once since, and then on business by order of the viceroy, and obliged to return immediately.

"I asked him if he had become a disciple of Jesus Christ? He replied, 'I have not yet, but I am thinking and reading in order to become one. I cannot yet destroy my old mind; for when I see a handsome *patso* (a cloth the Burman men wear), or a handsome gowndown (the handkerchief worn on the head), I still desire them. Tell the great teacher, when he returns, that I wish to see him, though I am not a

disciple of Christ.' He requested the remaining part of Matthew's Gospel, also catechisms and tracts for his followers. I gave all of his attendants tracts; on which he said to them, 'Take and read them attentively, and when you have embraced the doctrines they contain, come here and converse with the teacher.' I asked the number of inhabitants in the villages he governed, and whether he would collect them together, to hear the gospel, should Mr. Judson make him a visit on his return. He said there were about a thousand houses, and the inhabitants were Talings (natives of Pegu, who speak a language different from the Burmans); but he would receive a visit from Mr. Judson as a great favor, and would call his people together to hear him preach. There was something so interesting and encouraging in the appearance of this Burman, so meek and unassuming, considering the dignity of his office, that hopes are again raised concerning him, but whether he will continue to examine the Christian religion, and finally become a true disciple, or the reverse, time alone will determine."

After a visit so encouraging, Mrs. Judson might well look anxiously for the return of her husband, that they might sympathize together in the goodness of God. But trials of a distressing character were to intervene. Her journal says:—

"Three months of Mr. Judson's absence had nearly expired, and we had begun to look for his return, when a native boat arrived, twelve days from Chittagong, bringing the distressing intelligence, that neither Mr. Judson nor the vessel had been heard of at that port. I should not have given so much credit to this report, as to have allowed its harassing my feelings, had it not been corroborated by communications from my friends in Bengal, which arrived just at this time. From the circumstance, that the vessel had not reached the port of destination, I knew not what conclusion to draw. Hope, at times, suggested the idea that the ship's course might have been altered, that she might yet be safe; but despondency more frequently strove to convince me that all was lost. Thus was I, for four months, in that agonizing state of suspense, which is frequently more oppressive than the most dreaded certainty.

"Two or three days after the arrival of the above intelligence, Mr. Hough received an order, couched in the most menacing language, to appear immediately at the court-house, to give an account of himself. This, so unlike any message we had ever before received from government, spread consternation and alarm among our teachers, domestics, and adherents; some of whom followed Mr. Hough at a distance, and heard the appalling words, from some of the petty officers, that a royal order had arrived, for the banish-

ment of all foreign teachers. As it was late when Mr. Hough arrived at the court-house, he was merely ordered to give security for his appearance at an early hour on the approaching day, when, to use their own unfeeling language, 'If he did not tell all the truth relative to his situation in the country, they would write with his heart's blood.'

"Our embarrassments, at this period, were greatly increased by the circumstance, that the viceroy and family, who had always been our steady friends, had been recently recalled to Ava; and the present viceroy, with whom we had but a slight acquaintance, had left his family at the capital. Mr. Hough was not sufficiently acquainted with the language to allow his appealing in person to the viceroy; and as it is not customary for females to appear at his court, in the absence of the vicereign, we had nothing before us but the gloomy prospect of being obliged to submit to all those evils in the power of petty officers to inflict, when unprotected by higher authority.

"The following days, Friday and Saturday, Mr. Hough was detained at the court-house, and under the necessity of answering, through an interpreter, the most trivial questions; such as, what were the names of his parents, how many suits of clothes he had, &c.; all which were written down in the most formal manner imaginable. The court would not allow his retiring for any refreshment; and this, together with several other petty grievances, convinced us that it was their object to harass and distress us as much as possible; feeling safe in the idea that circumstances were such that we could not appeal to the viceroy."

It appeared, in the issue, that the object of the Burman officers was, to extort money from Mr. Hough. An order had been received from the king, that the Portuguese priests, three in number, should leave the country. To ascertain who they were, the viceroy had issued an order that all the foreign priests should appear at the court-house, not intending that any but the Portuguese should be examined, further than to ascertain that they were not Portuguese. Mr. Hough and Mrs. Judson resolved to appeal to the viceroy, and Mrs. Judson's teacher drew up a petition, which she herself presented, with some of the feelings and of the intrepidity of Esther. The viceroy immediately commanded, that Mr. Hough should receive no further molestation.

There was, at this time, a report of war between England and Burmah, and the English vessels were hastening to depart. It was now six months since Mr. Judson had been heard from. In these distressing circumstances, Mrs. Judson wrote to a friend, under date of July 2:—

"Mr. Hough, for some time past, has been desirous to have Mrs. Hough, myself, and his children, go to Bengal. But I have ever felt resolved not to make any movement until I hear from Mr. Judson. Within a few days, however, some circumstances have occurred, which have induced me to make preparations for a voyage. There is but one remaining ship in the river; and if an embargo is laid on English ships, it will be impossible for Mr. Judson (if he is yet alive) to return to this place. But the uncertainty of meeting him in Bengal, and the possibility of his arriving in my absence, cause me to make preparations with a heavy heart. Sometimes I feel inclined to remain here alone, and hazard the consequences. I should certainly conclude on this step, if any probability existed of Mr. Judson's return. This mission has never appeared in so low a state as at the present time. It seems now entirely destroyed, as we all expect to embark for Bengal in a day or two. Alas! alas! how changed our prospects since Mr. Judson left us! How dark, how intricate the Providence which now surrounds us! Yet it becomes us to be still, and know that he is God, who has thus ordered our circumstances.

"July 14. Alone, my dear friends, in this great house, without an individual, excepting my little girl and Burmans, I take my pen to relate the strange vicissitudes through which I have passed within a few days.

"On the 5th of this month, I embarked with Mr. Hough and family for Bengal, having previously disposed of what I could not take with me. I had engaged Mr. Judson's teacher to accompany me, that, in case of meeting him in Bengal, he could go on with his Burman studies. But the teacher, fearing the difficulties arising from his being a Burman, broke his engagement, and refused to go. My disinclination to proceed in the course commenced, had increased to such a degree, that I was on the point of giving up the voyage myself; but my passage was paid, my baggage on board, and I knew not how to separate myself from the rest of the mission family. The vessel, however, was several days in going down the river; and when on the point of putting out to sea, the captain and officers ascertained she was in a dangerous state, in consequence of having been improperly loaded, and that she must be detained for a day or two at the place in which she then lay. I immediately resolved on giving up the voyage, and returning to town. Accordingly the captain sent up a boat with me, and engaged to forward my baggage the next day. I reached town in the evening, spent the night at the house of the only remaining Englishman in the place, and to-day have come out to the mission-house, to the great joy of all the Burmans left on our premises.

Mr. Hough and his family will proceed, and they kindly and affectionately urge my return. I know I am surrounded by dangers on every hand, and expect to see much anxiety and distress; but at present I am tranquil, and intend to make an effort to pursue my studies as formerly, and leave the event with God."

Thus did this noble-minded woman resolve to remain alone at Rangoon, and confront all the perils which might beset her; although it was entirely uncertain whether her husband was yet alive. The event justified her courage, and rewarded her constancy.

In a few days, Mr. Judson returned to Rangoon, and the apprehensions of his wife were at once dispelled. The vessel in which Mr. and Mrs. Hough had taken passage, was detained several weeks; but they finally sailed for Bengal, carrying with them the press and other printing apparatus.

In April, 1818, Messrs. Colman and Wheelock, with their wives, arrived at Calcutta, from Boston, after a pleasant voyage, during which their prayers and zealous instructions were made instrumental, by the Holy Spirit, in the conversion of several of the seamen. They sailed from Calcutta, August 19, for Rangoon, where they arrived, September 19, a few weeks after the return of Mr. Judson. Thus did the clouds, which had recently hung over the mission, disperse; and the missionaries felt the truth and beauty of the sentiment,

"The Lord can clear the darkest skies,
Can give us day for night;
Make drops of sacred sorrow rise
To rivers of delight."

The mission had now been established several years, and something had been done, by private conversation, and through the press, to convey the knowledge of salvation to the natives. But it was thought that the time had arrived for more public and enlarged efforts. Mr. Judson was sufficiently master of the language to preach publicly. Tracts and portions of the Scriptures were ready to be placed in the hands of inquirers. It was, therefore, resolved to erect a small building (called a *zayat*) adjoining the mission premises, near a great road leading to one of the principal pagodas, and consequently much thronged. Here it was designed to preach the gospel, and to converse with any persons who might choose to visit it. This was a hazardous attempt. The missionaries had remained unmolested, because they had lived retired, and had been able to obtain the favor of the viceroy. But a public attempt to preach the gospel, and to convert the natives to Christianity, was likely to attract the attention and displeasure of the

government. It was well known, that a renunciation of the established religion would be punished with death. But the missionaries resolved to make the attempt, and trust in the Lord for protection.

In April, 1819, the *zayat* was opened, and a new era in the mission commenced. Mr. Judson says:—

"To-day the building of the *zayat* being sufficiently advanced for the purpose, I called together a few people that live around us, and commenced public worship in the Burman language. I say *commenced*, for though I have frequently read and discoursed to the natives, I have never before conducted a course of exercises which deserved the name of *public* worship, according to the usual acceptation of that phrase among Christians; and though I began to preach the gospel as soon as I could speak intelligibly, I have thought it hardly becoming to apply the term preaching (since it has acquired an appropriate meaning in modern use) to my imperfect, desultory exhortations and conversations. But I hope, though with fear and trembling, that I have now commenced a course of public worship and regular preaching.

"The congregation to-day consisted of fifteen persons only, besides children. Much disorder and inattention prevailed, most of them not having been accustomed to attend Burman worship. May the Lord grant his blessing on attempts made in great weakness, and under great disadvantages; and all the glory will be his."

In a letter, dated April 29, 1819, Mrs. Judson thus describes the *zayat*, and the method of conducting the school:—

"The *zayat* is situated thirty or forty rods from the mission-house, and in dimensions is twenty-seven by eighteen feet. It is raised four feet from the ground, and is divided into three parts. The first division is laid entirely open to the road, without doors, windows, or a partition in the front side, and takes up a third part of the whole building. It is made of bamboo and thatch, and is the place where Mr. Judson sits all the day long, and says to the passers by, 'Ho! every one that thirsteth,' &c. The next, and middle division, is a large airy room, with four doors and four windows, opening in opposite directions, made entirely of boards, and is whitewashed, to distinguish it from the other *zayats* around us.

"In this room we have public worship in Burman on the sabbath; and in the middle of it I am now situated at my writing table, while six of the male scholars are at one end, each with his torch and black board, over which he is industriously bending, and emitting the curious sounds of the language. The third, and last division, is only an entry way, which opens into the garden, leading to the mission-house.

"In this apartment, all the women are seated, with their lights and black boards, much in the same position and employment as the men. The black board, on which all the Burmans learn to read and write, answers the same purpose as our slates. They are about a yard in length, made black with charcoal and the juice of a leaf; and letters are clearly imprinted with a species of white stone, a little similar to our slate pencils. A lesson is written out on this board by an instructor; and when the scholar is perfect master of it, it is erased, and a new one written. The Burmans are truly systematic in their elementary instructions; and a scholar is not considered qualified to read without spelling, until he has a perfect knowledge of all the various combinations of letters."

To another individual, in a letter of the same date, she writes:—

"The mission is gaining ground slowly, but I hope surely. We have a place erected for public worship, where Mr. Judson and myself spend the day in conversing with all who call; he with the men, and I with the women. On the sabbath we have regular public worship in the Burman language. The building is situated on one of the public roads; which, on account of its being lined on both sides with pagodas, is called Pagoda road.

"The last week has been a very interesting one to us, on account of having had several very hopeful inquirers, who really appeared to be a prepared people for the Lord. I have a meeting every Wednesday evening with the females, many of whom appear attentive and inquisitive."

The 30th of April, 1819, is a memorable day in the history of the mission. On that day, Mounng Nau,* the first convert, made his first visit to the zayat. He was then silent and reserved, and excited little attention or hope. But the next day, and on several succeeding days, he repeated his visit. Mr. Judson says in his journal, May 5:—

"Mounng Nau has been with me several hours. I begin to think that the grace of God has reached his heart. He expresses sentiments of repentance for his sins, and faith in the Saviour. The substance of his profession is, that from all the darkness, and uncleannesses, and sins, of his whole life, he has found no other Saviour but Jesus Christ; no where else can he look for salvation; and therefore he proposes to adhere to Christ, and worship him all his life long.

"It seems almost too much to believe, that God

* The Burmans use a number of titles, like our Mr., Miss and Mrs., to designate individuals, with reference to their age. *Maung* denotes a young or middle-aged man; *Ko*, an elderly man; *Oo*, an old man; *Mee*, a girl; *Mah*, a woman of some respectability; and *Nay*, an old woman.

has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction, that this is really the case. PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE. Amen."

"He is thirty-five years old, no family, middling abilities, quite poor, obliged to work for his living, and therefore his coming day after day to hear the truth, affords stronger evidence that it has taken hold of his mind. May the Lord graciously lead his dark mind into all the truth, and cause him to cleave inviolably to the blessed Saviour."

Mounng Nau, from this time, was frequent in his visits and serious in his deportment. But fresh instances of encouragement were fast springing up. The seed, which the missionaries had so long been sowing, was now appearing, like the young shoots of spring-time. On every side, there were evidences that God is a God hearing prayer, and resolved to advance his own glory, in the conversion of the heathen to himself. One of the visitors professed to have felt the truth of this religion, ever since he first heard about it, and declared himself desirous to be a disciple of Christ. Another said, that the good news had taken hold of his mind. Mrs. Judson says, in her journal of June 4:—

"I have just had a very interesting meeting with the women, fifteen in number. They appeared unusually solemn; and I could not help hoping that the Holy Spirit was hovering over us, and would ere long descend, and enlighten their precious immortal souls. Their minds seem to be already prepared to embrace the truth, as their prejudices in favor of the Burman religion are apparently destroyed. They also appear to be convinced that the atonement for sin provided in the gospel, is suitable for persons in their situation. But they frequently say, the great difficulty in the way of their becoming Christians, is the sinfulness of their hearts, which they cannot yet overcome. O for the influences of that Spirit, which can alone effect the mighty change!"

The following extract is from Mr. Judson's journal:—

"June 6. Lord's day. After partaking of the Lord's supper in the evening, we read and considered the following letter of Mounng Nau, which he wrote of his own accord:—

"I, Mounng Nau, the constant recipient of your excellent favor, approach your feet. Whereas my Lord's three have come to the country of Burmah, not for the purpose of trade, but to preach the religion of Jesus Christ, the Son of the eternal God, I, having heard and understood, am with a joyful mind, filled with love.

"I believe that the divine Son, Jesus Christ,

suffered death in the place of men, to atone for their sins. Like a heavy-laden man, I feel my sins are very many. The punishment of my sins I deserve to suffer. Since it is so, do you, sirs, consider that I, taking refuge in the merits of the Lord Jesus Christ, and receiving baptism, in order to become his disciple, shall dwell one with yourselves, a band of brothers, in the happiness of heaven; and therefore grant me the ordinance of baptism.'

[At the time of writing this, not having heard much of baptism, he seems to have ascribed an undue efficacy to the ordinance. He has since corrected his error; but the translator thinks it the most fair and impartial to give the letter just as it was written at first.]

"It is through the grace of Jesus Christ, that you, sirs, have come by ship from one country and continent to another, and that we have met together. I pray my Lord's three, that a suitable day may be appointed, and that I may receive the ordinance of baptism.

"Moreover, as it is only since I have met with you, sirs, that I have known about the eternal God, I venture to pray that you will unfold to me the religion of God, that my old disposition may be destroyed, and my new disposition improved.'

"We have all, for some time, been satisfied concerning the reality of his religion, and therefore voted to receive him into church fellowship, on his being baptized, and proposed next Sunday for administering the ordinance."

On the 27th of June, 1819, the first baptism occurred in the Burman empire. It was a day of unutterable joy to the missionaries, who had so long been "going forth weeping, bearing precious seed."

A notice of the circumstance by Mr. Judson will be interesting.

"June 27. Lord's day. There were several strangers present at worship. After the usual course, I called Moug Nau before me, read and commented on an appropriate portion of Scripture, asked him several questions concerning his *faith, hope* and *love*, and made the baptismal prayer, having concluded to have "the preparatory exercises done in the zayat. We then proceeded to a large pond in the vicinity, the bank of which is *graced* with an enormous image of Gaudama, and there administered baptism to the first Burman convert. Oh, may it prove the beginning of a series of baptisms in the Burman empire, which shall continue in uninterrupted succession to the end of time!

"July 4. Lord's day. We have had the pleasure of sitting down, for the first time, at the Lord's table, with a converted Burman; and it was my privilege—a privilege to which I have been looking forward with

desire for many years—to administer the Lord's supper in two languages."

The power and grace of God, thus displayed in the conversion of one Burman, the first who ever ventured publicly to profess the religion of Christ, afforded the strongest evidence of his approbation of the mission, and ministered the most cheering encouragement to the missionaries. The new convert became a valuable assistant to Mr. Judson, and showed a strong desire to communicate to others the knowledge of that Saviour, who had become precious to his own heart.

But God did not suffer the missionaries to drink the cup of joy unmingled. He promises to refine and purify his people, but he often purifies them in the furnace of affliction.

On the 7th of August, Mr. Wheelock embarked for Bengal, in so low a state of health, that no hopes were entertained of his return. A few days after he sailed, a violent fever deprived him of his reason, and, in a paroxysm of delirium, he plunged into the sea, and was drowned, the vessel sailing with such velocity, that no effort could be made to save him. Thus early did his Master call him away from the earth. The desire of his heart to visit the heathen was gratified; but he was not permitted to do any thing to lead them to the Saviour whom he loved. Mysterious, indeed, are the ways of God. Mrs. Wheelock, who accompanied him on the voyage, proceeded to Bengal. The board offered to defray the expenses of her return to this country; but she preferred to remain in Calcutta, hoping that she might be useful to the heathen. She was subsequently married to Mr. Jones, a merchant of Calcutta, where she did much for the interests of native schools. After the death of Mr. Jones, she embarked for her own country, in February, 1831. But she lingered, in a decline, until May 23, when she died, and her relics were committed to the deep.

The 26th of August was made memorable by the first visit of Moug Shwa-gnong, a learned teacher, of considerable distinction. He appeared to be half deist and half skeptic.

The following extracts from Mr. Judson's journal give a more minute account of him:—

"August 27. The teacher Moug Shwa-gnong came again, and staid from noon till quite dark. We conversed incessantly the whole time; but I fear that no real impression is made on his proud, skeptical heart. He, however, promised to pray to the eternal God, through Jesus Christ, and appeared at times to be in deep thought. He is a man of very superior argumentative powers. His conversation would probably shake the faith of many.

"August 31. A man, by the name of Moug Ing, has visited the zayat five or six days in succession. At first, a variety of other company prevented my attending much to him, and he conversed chiefly with Moug Nau, and employed himself in reading Matthew. He once told Moug Nau that he had long been looking after the true religion, and was ready to wish that he had been born a brute, rather than to die in delusion and go to hell. Sunday I conversed with him largely, and his attention, during worship, was very close and solemn. To-day he has made me half inclined to believe that a work of grace is begun in his soul. He says that he formerly had some idea of an eternal God, from his mother, who was christened a Roman Catholic, in consequence of her connection with a foreigner; but that the idea was never rooted in his mind, until he fell in with the zayat. Within a few days he has begun to pray to this God. He is quite sensible of his sins and of the utter inefficiency of the Boodhist religion; but is yet in the dark concerning the way of salvation, and says that he wants to know more of Christ, that he may love him more. Lord Jesus, give him the saving knowledge of thine adorable self!

"September 3. A great crowd of company through the whole day; the teacher, Moug Shwa-gngong, from ten o'clock till quite dark, with several of his adherents. He is a complete Proteus in religion, and I never know where to find him. We went over a vast deal of ground, and ended where we began, in apparent incredulity.

"After he was gone, Moug Ing, who has been listening all day, followed me home to the house, being invited to stay with Moug Nau through the night. We conversed all the evening; and his expressions have satisfied us all, that he is one of God's chosen people. His exercises have been of a much stronger character than those of the others, and he expresses himself in the most decided manner. He desires to become a disciple in profession, as well as in heart, and declares his readiness to suffer persecution and death for the love of Christ. When I stated the danger to which he was exposing himself, and asked him whether he loved Christ better than his own life, he replied, very deliberately and solemnly, 'When I meditate on this religion I know not what it is to love my own life.' Thus the poor fisherman, Moug Ing, is taken, while the learned teacher, Moug Shwa-gngong, is left.

"September 6. Spent the evening in conversing with Moug Byaa, a man who, with his family, has lived near us for some time, a regular attendant on worship, an indefatigable scholar in the evening school, where he has learned to read, though fifty years old,

and a remarkably moral character. In my last conversation, some time ago, he appeared to be a thorough legalist, relying solely on his good works, but yet sincerely desirous of knowing and embracing the truth. The greater part of the evening was spent in discussing his erroneous views; his mind seemed so dark and dull of apprehension, that I was almost discouraged. Towards the close, however, he seemed to obtain some evangelical discoveries, and to receive the humbling truths of the gospel, in a manner which encourages us to hope that the Spirit of God has begun to teach him. The occasion of this conversation was, my hearing that he said that he intended to become a Christian, and be baptized with Moug Thah-lah. He accordingly professes a full belief in the eternal God, and his Son Jesus Christ.

"11. Moug Shwa-gngong has been with me all day. It appears that he accidentally obtained the idea of an eternal being about eight years ago; and it has been floating about in his mind, and disturbing his Boodhist ideas, ever since. When he heard of us, which was through one of his adherents, to whom I had given a tract, this idea received considerable confirmation; and to-day he has fully admitted the truth of this first grand principle. The latter part of the day, we were chiefly employed in discussing the possibility and necessity of a divine revelation, and the evidence which proves that the writings of the apostles of Jesus contain that revelation; and I think I may say, that he is half inclined to admit all this. He is certainly a most interesting case. The way seems to be prepared in his mind for the special operation of divine grace. Come, Holy Spirit, Heavenly Dove!

"His conversion seems peculiarly desirable, on account of his superior talents and extensive acquaintance with Burman and Pali literature. He is the most powerful reasoner I have yet met with in this country, excepting my old teacher, Oo Oungmen (now dead); and he is not at all inferior to him.

"October 23. At night, Moug Thah-lah and Moug Byaa presented a paper, professing their faith in Jesus Christ, and requesting to be baptized—but in private. We spent some time with them. They appear to have experienced divine grace; but we advised them, as they had so little love to Christ as not to dare to die for his cause, to wait and reconsider the matter.

"29. The teacher came again, after an interval of three weeks; but he appears to be quite another man. He was mentioned before the viceroy as having renounced the religion of the country. The viceroy gave no decisive order; but merely said, 'Inquire further about him.' This reached the ears

of Moug Shwa-gnong, and he directly went to the Mangen teacher, and, I suppose, apologized, and explained, and flattered. He denies that he really recanted; and I hope he did not. But he is evidently falling off from the investigation of the Christian religion. He made but a short visit, and took leave as soon as he could decently.

"November 6. The two candidates for baptism again presented their urgent petition, that they might be baptized; not absolutely in private, but about sunset, away from public observation. We spent some hours in again discussing the subject with them, and with one another. We felt satisfied, that they were humble disciples of Jesus, and were desirous of receiving this ordinance purely out of regard to his command and their own spiritual welfare; we felt, that we were all equally exposed to danger, and needed a spirit of mutual candor, and forbearance, and sympathy; we were convinced, that they were influenced rather by desires of avoiding unnecessary exposure, than by that sinful fear, which would plunge them into apostasy, in the hour of trial; and when they assured us, that if actually brought before government, they could not think of denying their Saviour, we could not, conscientiously, refuse their request, and therefore agreed to have them baptized tomorrow at sunset.

"7. Lord's day. We had worship as usual, and the people dispersed. About half an hour before sunset, the two candidates came to the zayat, accompanied by three or four of their friends; and, after a short prayer, we proceeded to the spot where Moug Nau was formerly baptized. The sun was not allowed to look upon the humble, timid profession. No wondering crowd crowned the overshadowing hill. No hymn of praise expressed the exulting feeling of joyous hearts. Stillness and solemnity pervaded the scene. We felt, on the banks of the water, as a little, feeble, solitary band. But perhaps some hovering angels took note of the event, with more interest than they witnessed the late coronation; perhaps Jesus looked down on us, pitied and forgave our weaknesses, and marked us for his own; perhaps, if we deny him not, he will acknowledge us, another day, more publicly than we venture at present to acknowledge him.

"In the evening, we all united in commemorating the dying love of our Redeemer; and I trust we enjoyed a little of his gracious presence in the midst of us.

"November 10. This evening is to be marked as the date of the first Burman prayer-meeting that was ever held. None present but myself and the three converts. Two of them made a little beginning—

such as must be expected from the first essay of converted heathens. We agreed to meet for this purpose every Tuesday and Friday evening, immediately after family worship; which, in the evening, has for some time been conducted in Burman and English; and which these people and occasionally some others have attended.

"14. Lord's day. Have been much gratified to find, that this evening the **THREE CONVERTS REPAIRED TO THE ZAYAT, AND HELD A PRAYER-MEETING OF THEIR OWN ACCORD.**

"26. Ever since the affair of Moug Shwa-gnong, there has been an entire falling off at the zayat. I sometimes sit there whole days, without a single visitor, though it is the finest part of the year, and many are constantly passing.

"We and our object are now well known throughout Rangoon. None wish to call, as formerly, out of curiosity; and none dare to call from a principle of religious inquiry. And were not the leaders in ecclesiastical affairs confident that we shall never succeed in making converts, I have no doubt we should meet with direct persecution and banishment.

"Our business must be fairly laid before the emperor. If he frown upon us, all missionary attempts within his dominions will be out of the question. If he favor us, none of our enemies, during the continuance of his favor, can touch a hair of our heads. But there is a greater than the emperor, before whose throne we desire daily and constantly to lay the business. O, Lord Jesus, look upon us in our low estate, and guide us in our dangerous course!

"December 4. Another visit from Moug Shwa-gnong. After several hours spent in metaphysical cavils, he owned that he did not believe any thing that he had said, and had only been trying me and the religion, being determined to embrace nothing but what he found unobjectionable and impregnable. 'What,' said he, 'do you think that I would pay you the least attention, if I found you could not answer all my questions, and solve all my difficulties?' He then proceeded to say, that he really believed in God, his Son Jesus Christ, the atonement, &c. Said I (knowing his deistical weakness), 'Do you believe all that is contained in the book of Matthew, that I have given you? In particular, do you believe that the Son of God died on a cross?' 'Ah,' replied he, 'you have caught me now. I believe that he suffered death, but I cannot admit that he suffered the shameful death of the cross.' 'Therefore,' said I, 'you are not a disciple of Christ. A true disciple inquires not whether a fact is agreeable to his own reason, but whether it is in the book. His pride has yielded to the divine testimony. Teacher, your pride is still

unbroken. Break down your pride, and yield to the word of God.' He stopped, and thought. 'As you utter these words,' said he, 'I see my error; I have been trusting in my own reason, not in the word of God.' Some interruption now occurred. When we were again alone, he said, 'This day is different from all the days on which I have visited you. I see my error in trusting in my own reason; and I now believe the crucifixion of Christ, because it is contained in the Scripture.' Some time after, speaking of the uncertainty of life, he said he thought he should not be lost, though he died suddenly. 'Why?' 'Because I love Jesus Christ.' 'Do you really love him?' 'No one that really knows him can help loving him.' And so he departed."

Mr. and Mrs. Hough being in Bengal, and the lamented Wheelock having died, Mr. Judson, and his excellent and zealous associate, Mr. Colman, with their wives, were the only missionaries at Rangoon. It seemed evident, that it would be in vain to proceed in their missionary labors, unless the favor of the monarch could be obtained. They resolved, therefore, after earnest prayer to God, to visit the capital. Permission was obtained from the viceroy, a boat was procured, and other preparations were made, for their long passage up the Irrawaddy.

Messrs. Judson and Colman immediately set out on their visit to Ava, leaving their families at Rangoon. On the 22d of December, 1819, they embarked in a boat six feet wide, and forty feet long, and rowed by ten meh. The faithful Moug Nau accompanied them as a servant. They took with them, as a present to his Burman majesty, the BIBLE, in six volumes, covered with gold leaf, in the Burman style, and each volume enclosed in a rich wrapper. Several pieces of fine cloth, and other articles, were designed for presents to other members of the government; as nothing can be done at an Oriental court without presents.

Their passage up the river was attended with much danger from robbers, who often committed depredations on boats, and usually murdered some of the passengers. But the Lord preserved them from molestation. Mr. Judson, in his journal, thus describes the ruins of Pah-gan, a city two hundred and sixty miles from Rangoon, and once the seat of government:—

"January 18. Took a survey of the splendid pagodas, and extensive ruins, in the environs of this once famous city. Ascended, as far as possible, some of the highest edifices; and at the height of one hundred feet, perhaps, beheld all the country round, covered with temples and monuments of every sort and size; some in utter ruin, some fast decaying, and

some exhibiting marks of recent attention and repair. The remains of the ancient wall of the city stretched beneath us. The pillars of the gates, and many a grotesque, dilapidated relic of antiquity, checkered the motley scene. All conspired to suggest those elevated and mournful ideas, which are attendant on a view of the decaying remains of ancient grandeur; and though not comparable to such ruins as those of Palmyra and Balbec (as they are represented), still deeply interesting to the antiquary, and more deeply interesting to the Christian missionary. Here, about eight hundred years ago, the religion of Boodh was first publicly recognized, and established as the religion of the empire. Here Shen Ah-rah-han, the first Boodhist apostle of Burmah, under the patronage of king Anan-ra-tha-men-zan, disseminated the doctrines of atheism, and taught his disciples to pant after annihilation as the supreme good. Some of the ruins before our eyes were probably the remains of pagodas designed by himself. We looked back on the centuries of darkness that are past. We looked forward, and Christian hope would fain brighten the prospect. Perhaps we stand on the dividing line of the empires of darkness and light. O shade of Shen Ah-rah-han! weep over thy fallen fanes; retire from the scenes of thy past greatness! But thou smilest at my feeble voice. Linger, then, thy little remaining day. A voice mightier than mine—a still small voice—will ere long sweep away every vestige of thy dominion. The churches of Jesus will soon supplant these idolatrous monuments, and the chanting of the devotees of Boodh will die away before the Christian hymn of praise."

On the 25th of January, 1820, they arrived safely at Amarapura, at that time the capital of the empire, about three hundred and fifty miles from Rangoon. It has since been forsaken, and the capital established at Ava, four miles below.

The particulars of their interview with the king are so important, that we shall insert them entire:—

"January 26. We set out early in the morning, and repaired to the house of Mya-day-men, former viceroy of Rangoon, now one of the public ministers of state (woongyee). We gave him a valuable present, and another of less value to his wife, the lady who formerly treated Mrs. Judson with so much politeness. They both received us very kindly, and appeared to interest themselves in our success. We, however, did not disclose our precise object; but only petitioned for leave to behold the golden face. Upon this, his highness committed our business to Moug Yo, one of his favorite officers, and directed him to introduce us to Moug Zah, one of the private ministers of state (atwenwoon), with the necessary orders.

This particular favor of Mya-day-men prevents the necessity of our petitioning and seeing all the public ministers of state, and procuring formal permission from the high court of the empire.

"In the evening, Mounng Yo, who lives near our boat, called on us, to say that he would conduct us to-morrow. We lie down in sleepless anxiety. To-morrow's dawn will usher in the most eventful day in our lives. To-morrow's eve will close on the bloom or the blight of our fondest hopes. Yet it is consoling to commit this business into the hands of our heavenly Father,—to feel that the work is his, not ours; that the heart of the monarch, before whom we are to appear, is under the control of Omnipotence; and that the event will be ordered in the manner most conducive to the divine glory and the greatest good. God may, for the wisest purpose, suffer our hopes to be disappointed; and, if so, why should short-sighted, mortal man repine? Thy will, O God, be ever done; for thy will is inevitably the wisest and the best.

"January 27. We left the boat, and put ourselves under the conduct of Mounng Yo. He carried us first to Mya-day-men, as a matter of form; and there we learned, that the emperor had been privately apprized of our arrival, and said, 'Let them be introduced.' We therefore proceeded to the palace. At the outer gate we were detained a long time, until the various officers were satisfied that we had a right to enter; after which we deposited a present for the private minister of state, Mounng Zah, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him, that we were missionaries, or 'propagators of religion;' that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hand, looking over about half of it, and then familiarly asked several questions about our God, and our religion, to which we replied. Just at this crisis, some one announced that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour when his majesty was coming forth, to witness the display made on the occasion. When the minister was dressed, he just said, 'How can you propagate religion in this empire? But come along.' Our hearts sunk at these inauspicious words. He conducted us through various splendor and parade,

until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other, and Mounng Yo, and another officer of Mya-day-men, sat a little behind. The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the farther avenue of the hall; but the end where we sat opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Mounng Yo whispered, that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended—in solitary grandeur—exhibiting the proud gait and majesty of an Eastern monarch. His dress was rich, but not distinctive; and he carried in his hand the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly rivetted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us—'Who are these?' 'The teachers, great king,' I replied. 'What, you speak Burman—the priests that I heard of last night?' 'When did you arrive?' 'Are you teachers of religion?' 'Are you like the Portuguese priests?' 'Are you married?' 'Why do you dress so?' These, and some other similar questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Mounng Zah now began to read the petition; and it ran thus:—

"The American teachers present themselves to receive the favor of the excellent king, the sovereign of land and sea. Hearing that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions; and having obtained leave of the governor of that town, to come up and behold the golden face, we have ascended, and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred Scriptures of our religion. And since

it is contained in those Scriptures, that, if we pass to other countries, and preach and propagate religion, great good will result, and both those who teach and those who receive the religion, will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven,—that royal permission be given, that we, taking refuge in the royal power, may preach our religion in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation,—they present themselves to receive the favor of the excellent king, the sovereign of land and sea.'

"The emperor heard this petition, and stretched out his hand. Moug Zah crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the mean time, I gave Moug Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. Our hearts now rose to God, for a display of his grace. 'O, have mercy on Burmah! Have mercy on her king!' But, alas! the time was not yet come. He held the tract long enough to read the two first sentences, which assert, that there is one eternal God, who is independent of the incidents of mortality, and that, besides him, there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground! Moug Zah stooped forward, picked it up, and handed it to us. Moug Yo made a slight attempt to save us, by unfolding one of the volumes which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moug Zah interpreted his royal master's will, in the following terms: 'In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them—take them away.'

"Something was now said about brother Colman's skill in medicine; upon which the emperor once more opened his mouth, and said, 'Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly.' He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence that he had ever received of the eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him.

"As for us and our presents, we were hurried

away without much ceremony. We passed out of the palace gates with much more facility than we entered, and were conducted first to the house of Mya-day-men. There his officer reported our reception; but in as favorable terms as possible; and as his highness was not apprized of our precise object, our repulse appeared, probably, to him, not so decisive as we knew it to be. We were next conducted two miles, through the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speedily ascertained that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live forever; and we were accordingly allowed to take leave of the reverend inquisitor, and retreat to our boat."

The next day, they made some other efforts to accomplish their object, but in vain.

"We ascertained, beyond a doubt, that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same with the Chinese; that it is quite out of the question, whether any of the subjects of the emperor, who embrace a religion different from his own, will be exempt from punishment; and that we, in presenting a petition to that effect, had been guilty of a most egregious blunder—an unpardonable offence.

"It was now evening. We had four miles to walk by moon-light. Two of our disciples only followed us. They had pressed as near as they ventured to the door of the hall of audience, and listened to words which sealed the extinction of their hopes and ours. For some time we spoke not.

'Some natural tears we dropped, but wiped them soon.
The world was all before us, where to choose
Our place of rest, and Providence our Guide.'

And, as our first parents took their solitary way through Eden, hand in hand, so we took our way through this great city, which, to our late imagination, seemed another Eden; but now, through the magic touch of disappointment, seemed blasted and withered, as if smitten by the fatal influence of the cherubic sword.

"Arrived at the boat, we threw ourselves down, completely exhausted in body and mind. For three days we had walked eight miles a day, the most of the way in the heat of the sun; which, even at this season, in the interior of these countries, is exceedingly oppressive; and the result of our travels and toils has been—the wisest and best possible—a result, which, if we could see the end from the beginning, would call forth our highest praise. O slow of heart to believe and trust in the overruling agency of our own Almighty Saviour!"

So hopeless was the prospect of obtaining permission from the Burman government to preach the gospel to its subjects, that the missionaries resolved to return immediately to Rangoon. The passage down the river was rapid. At Pyee, two hundred and thirty miles from Ava, they met the teacher, Moug Shwagngong, who had come from Rangoon on a visit to a sick friend.

"We stated to him," says Mr. Judson, "all our adventures at court, the distressing result of the expedition, and the present danger of propagating or professing the religion of Christ, and wound off with the story of the iron mall. He appeared to be less affected and intimidated by the relation than we could have expected."

"He repeated with considerable emphasis the most prominent points of his present faith, as follows:— 'I believe in the Eternal God, in his Son Jesus Christ, in the atonement which Christ has made, and in the writings of the apostles, as the true and only word of God.' 'Perhaps,' continued he, 'you may not remember, that, during one of my last visits, you told me that I was trusting in my own understanding, rather than the divine word. From that time, I have seen my error, and endeavored to renounce it. You explained to me also the evil of worshipping at pagodas, though I told you that my heart did not partake in the worship. Since you left Rangoon, I have not lifted up my folded hands before a pagoda. It is true, I sometimes follow the crowd, on days of worship, in order to avoid persecution; but I walk up one side of the pagoda, and walk down the other. Now, you say that I am not a disciple. What lack I yet?' I was now satisfied that he had made a little advance, since our last interview, which required a corresponding advance on my side. I replied, therefore, 'Teacher, you may be a disciple of Christ in heart, but you are not a full disciple. You have not faith and resolution enough to keep all the commands of Christ, particularly that which requires you to be baptized, though in the face of persecution and death. Consider the words of Jesus just before he returned to heaven, *He that believeth and is baptized, shall be saved.*' He received this communication in profound silence, and with that air which I have observed to come upon him when he takes a thing into serious consideration. Soon after, I hinted our intention of leaving Rangoon, since the emperor had virtually prohibited the propagation of the Christian religion, and no Burman, under such circumstances, would dare to investigate, much less to embrace it. This intelligence evidently roused him, and showed us that we had more interest in his heart than we thought. 'Say not so,' said he; 'there are some who will investigate notwithstanding;

and rather than have you quit Rangoon, I will go myself to the Mangen teacher, and have a public dispute. I know I can silence him. I know the truth is on my side.' 'Ah,' said I, 'you may have a tongue to silence him, but he has a pair of fetters and an iron mall to subdue you. Remember that.'"

On the 18th of February, they arrived at Rangoon. They immediately called the three disciples together, and disclosed to them the melancholy result of their visit. They stated to them their design of leaving Rangoon, and endeavoring to establish a mission in a tract of country, containing about 1,200,000 inhabitants, between Bengal and Arracan, which is under the government of Bengal, but is inhabited chiefly by Arracanese, who speak a language similar to the Burman. A missionary from Bengal (De Bruyn) formerly resided at Chittagong, the chief town in this district, and baptized several converts, who at his death were left without instruction.

They expected that the disciples would be intimidated by the refusal of the emperor to tolerate the Christian religion. Mr. Judson says:—

"We thought that if one out of the three remained firm, it was as much as we could reasonably hope for. But how delightfully were we disappointed! They all, to a man, appeared immovably the same; yea, rather advanced in zeal and energy. They vied with each other in trying to explain away difficulties, and to convince us, that the cause was not yet quite desperate. 'But whither are the teachers going?' was, of course, an anxious inquiry. We then asked them severally what they would do. Moug Nan had previously told us, that he would follow us to any part of the world. He was only afraid that he should be a burden to us; for, not being acquainted with another language, he might not be able to get his living in a strange land. 'As for me,' said Moug Thahlah, 'I go where preaching is to be had.' Moug Byaa was silent and thoughtful. At last he said, that as no Burman woman is allowed to leave the country, he could not, on account of his wife, follow the teachers; 'but,' continued he, with some pathos, 'if I must be left here alone, I shall remain performing the duties of Jesus Christ's religion; no other shall I think of.' This interview with the disciples rejoiced our hearts, and caused us to praise God for the grace which he has manifested to them."

It was soon ascertained, that the converts were unanimously desirous that the missionaries should not forsake the station at present, and that several individuals were examining the new religion. Moug Byaa came to them, with his brother-in-law, Moug Myat-yah.

"'Teacher,' said he, 'my mind is distressed; I can

neither eat nor sleep, since I find you are going away. I have been around among those who live near us, and I find some who are even now examining the new religion. Brother Myat-yah is one of them, and he unites with me in my petitions. (Here Myat-yah assented that it was so.) Do stay with us a few months. Do stay till there are eight or ten disciples. Then appoint one to be the teacher of the rest; I shall not be concerned about the event; though you should leave the country, the religion will spread of itself. The emperor himself cannot stop it. But if you go now, and take the two disciples that can follow, I shall be left alone. I cannot baptize those who may wish to embrace this religion. What can I do? Moungh Nau came in, and expressed himself in a similar way. He thought that several would yet become disciples, notwithstanding all opposition, and that it was best for us to stay awhile. We could not restrain our tears at hearing all this; and we told them, that, as we lived only for the promotion of the cause of Christ among the Burmans, if there was any prospect of success in Rangoon, we had no desire to go to any other place, and would, therefore, reconsider the matter."

Thus, at the moment when ruin seemed to threaten the mission, the Lord was strengthening the hearts of the converts, and encouraging the missionaries to remain at their posts, and proceed in the work of teaching the religion of the gospel, trusting in his power for protection. It was finally resolved, that Mr. and Mrs. Judson should continue at Rangoon, and that Mr. and Mrs. Colman should proceed to Chittagong, and form a station there, at which the other missionaries, and the converts, might find a refuge, should it be found impossible to remain at Rangoon, and where the gospel might be spread among a population as idolatrous and wretched as that of Burmah itself. Accordingly, in March, 1820, Mr. and Mrs. Colman embarked for Bengal, whence they proceeded to Chittagong, where they arrived in June.

They erected a house in the midst of the native population, and made rapid progress in the acquisition of the language, which was commenced while in Rangoon. Mr. Colman had begun to communicate the truths of the gospel publicly, and had witnessed their effect on the mind of his teacher, when these animating prospects were blasted by the sudden and lamented death of this valuable missionary.

In Chittagong, he might have lived comfortably in civilized Christian society, under the protection of the English government, and been usefully employed in missionary avocations. But, in imitation of the Redeemer, and prompted by feelings of compassion for immortal souls, he chose his residence in a native village,

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Cox's Bazar, where he was surrounded by poverty, ignorance and delusion, and where, too, he fell a martyr to his zeal, July 4, 1822.

Mrs. Colman returned to Bengal, where she engaged, with great zeal, in the instruction of female children. She was afterwards married to the Rev. Mr. Sutton, an English Baptist missionary in Hindostan.

Mr. and Mrs. Judson were thus again left alone at Rangoon; though their solitude was cheered by the affectionate attachment of the converted Burmans, and by the appearances of sincere inquiry in the minds of several others. The teacher, Moungh Shwa-gnong, became gradually settled and firm in his faith, though he still hesitated to be baptized. Another learned casuist, named Oo Yan, visited Mr. Judson, and disputed with him, with much subtlety and zeal.

"He was ready to admit, that the atheistic system of the Boodhists was not tenable; but endeavored to fortify himself on a middle system, between that and the Christian; the very system in which Moungh Shwa-gnong formerly rested, and which, for distinction's sake, may be fitly termed the semi-atheistic. Its fundamental doctrine is, that divine wisdom, not concentrated in any existing spirit, or embodied in any form, but diffused throughout the universe, and partaken in different degrees by various intelligences, and in a very high degree by the Boodhs, is the true and only God. This poor system, which is evidently guilty of suicide, Oo Yan made every possible effort to keep alive; but I really think, that in his own mind he felt the case to be hopeless. His mode of reasoning, however, is soft, insinuating, and acute; and so adroitly did he act his part, that Moungh Shwa-gnong, with his strong arm, and I with the strength of truth, were scarcely able to keep him down.

"March 15. Another visit from the teacher, accompanied by his wife and child. Again discussed the necessity of assembling on the Lord's day. Found that the sacraments of baptism and the supper are in his mind liable to similar objections. Forsook, therefore, all human reasoning, and rested the merits of the case on the bare authority of Christ: *Ye are my friends, if ye do whatsoever I command you.* Notwithstanding the remains of his deistical spirit, however, I obtained, during this visit, more satisfactory evidence of his real conversion, than ever before. He said that he knew nothing of an eternally existing God, before he met with me; that, on hearing that doctrine, he instantly believed it; but that it was a long time before he closed with Christ. 'Can you recollect the time?' said I. 'Not precisely,' he replied; 'but it was during a visit when you discoursed concerning the Trinity, the Divine Sonship of Jesus, and the great sufferings which he, though truly

God, endured for his disciples.' He afterwards spoke, with much Christian feeling, on the preciousness of the last part of the sixth chapter of Mathew, which he heard me read, day before yesterday, at evening worship.

"21. Moug Thah-lah introduced one of his relations, by name Moug Shwa-ba, as desirous of considering the Christian religion. Spent an hour or two in conversing with him. He was afterwards present at evening worship, and staid to converse, after the rest had retired.

"24. Spent all the evening with Moug Shwa-ba. Feel satisfied that he has experienced a work of divine grace; but think it advisable to defer his baptism until Sunday after next, in order to allow him full time to re-examine the religion, and the foundation of his hopes.

"26. Lord's-day. Three women present at worship—acquaintances of Moug Shwa-gnong. They have visited Mrs. Judson once or twice before. Mah Men-lah renounced Gaudama some years ago, and adopted the semi-atheistic system, but without obtaining any real satisfaction. Two years ago, she met with a copy of the tract, which gave her an idea of an eternally existing God; but she knew not whence

the paper came. At length, Moug Shwa-gnong told her that he had found the true wisdom, and directed her to us. Her case appears very hopeful."

On the 20th of April, Moug Shwa-ba was baptized, and immediately proposed to visit his native town, for the purpose of communicating to his friends the treasure which he had found. So naturally does every renewed heart feel and obey the impulse of the missionary spirit, unless its emotions be chilled by aversion, or perverted by erroneous views of the gospel. This convert, too, is a remarkable example of the rapid efficacy with which the Spirit of God is sometimes pleased to operate on the human mind. In the course of three days, from being an atheist, utterly ignorant of the true God, he became a disciple of Christ, and by his subsequent conduct manifested the sincerity of his attachment. Thus does the simple-hearted man often embrace the gospel, while the learned disputant cavils and doubts, and at last believes with reluctance, if at all. Moug Shwa-gnong was many months in arriving at the state of mind which Moug Shwa-ba reached in three days.

Moug Shwa-ba was afterwards taken into the service of the mission, and became very useful as an assistant to Mr. Judson.

CHAPTER IV.

FROM the journal of June 27th, it appears that the health of Mrs. Judson was such as imperiously to require medical aid. For some time, Mr. Judson designed to send her alone to Bengal; but she had now become so feeble, that it seemed absolutely necessary for him to accompany her. Accordingly, they immediately commenced their preparations for sailing. On ascertaining that they were about to depart, Moug Nyo-dwa and Moug Gway requested baptism, with great urgency, stating, that as they had fully embraced the religion of Christ, they could not remain easy without being baptized, agreeably to his command. They were accordingly baptized on the 16th of July.

The ship being detained, the teacher Moug Shwa-gnong expressed his desire to testify his faith and attachment to the Saviour, by being baptized, and becoming a member of the church. The church being satisfied that he had become a sincere disciple of the Saviour, though, from fear and other causes, he had hesitated to avow his faith by a public profession, joy-

fully agreed to receive him as a member after baptism. He was accordingly baptized on the 18th of July. The mind of Mah Men-la was so much affected on this occasion, that she requested to be immediately baptized; and as there was the most satisfactory evidence of her sincere conversion, she was baptized the same evening, being the tenth Burman convert, and the first female. On returning to the house, she said: "Now I have taken the oath of allegiance to Jesus Christ, and I have nothing to do but to commit myself, soul and body, into the hands of my Lord, assured that he will never suffer me to fall away."

It must be regarded as a signal proof of the favor of God, that, notwithstanding the hostility of the government, and all the unfavorable circumstances which obstructed the operations of the mission, so much had been accomplished. The language had been acquired, and a grammar and dictionary compiled; a portion of the Scriptures had been translated and printed; tracts had been issued; some knowledge of the truths of the

gospel had been communicated to many minds; and ten individuals had been made subjects of the grace of God, and, at the hazard of their lives, had been baptized into the name of the Sacred Trinity. Surely, if no more had been effected by this mission, no one, who knows the value of a single soul, would think that it was established and sustained in vain.

On the 19th of July, Mr. and Mrs. Judson sailed for Bengal. They were accompanied to the vessel by all the native converts, and by nearly a hundred other individuals, who testified sincere grief at their departure.

They arrived in Calcutta on the 8th of August. Mrs. Judson's health seemed to have derived no essential benefit from the voyage. For the advantage of a more healthful climate, she was removed to Serampore. The state of her health continued such, that it was, for a while, thought necessary that she should remain several months in Bengal; but more favorable symptoms soon appeared, and she resolved to return with her husband to the scene of their labors. On the 5th of January, 1821, they arrived in Rangoon.

"January 5. As we drew near the town, we strained our eyes to distinguish the countenances of our friends amidst the crowd that we saw assembled on the wharf. The first that we recognized was the teacher, Moug Shwa-gngong, with his hands raised to his head, as he discerned us on the deck; and, on landing, we met successively with Mah Men-la, and Moug Thal-lah, and several others, men, women, and children, who, after our usual examination at the custom-office, accompanied us to the mission-house. Soon after, Moug Nau and others came in, who had not, at first, heard of our arrival. In the evening, I took my usual seat among the disciples; and when we bowed down in prayer, the hearts of us all flowed forth in gratitude and praise.

"January 6. In the morning we went to the government-house. The lady of the viceroy received Mrs. Judson with the familiarity of a friend. We sat some time conversing with her. She informed us that she was now Woon-gyee-gah-dau, and was allowed to ride in a wau (a vehicle carried by forty or fifty men); dignities which very few Burman ladies attain. While we were sitting with her, the viceroy just made his appearance, stalking along as usual, with his great spear. He looked down upon us a moment, saying, 'Ah! you are come;' and then passed on.

"13. Have spent the past week in getting our things in order, and receiving visits from the disciples and inquirers. Yesterday, Moug Gway, the only one of the baptized whom we had not seen, returned from the woods, on hearing of our arrival;

and I am now able to record (and I do it with the most heart-felt satisfaction and grateful praise to the preserving Saviour), that though they have, for the space of six months, been almost destitute of the means of grace, and those who lived in our yard have been dispersed, and forced, through fear of heavy extortion and oppression from petty officers of government, to flee into the woods, or take refuge under some government person who could protect them, yet not one of them has dishonored his profession, but all remain firm in their faith and attachment to the cause.

"The most important event (and that relates, of course, to Moug Shwa-gngong) remains to be mentioned. It will be remembered that he was accused, before the former viceroy, of being a heretic; and that the simple reply, 'Inquire further,' spread dismay among us all, and was one occasion of our visit to Ava. Soon after Mya-day-men assumed the government of this province, all the priests and officers of the village, where Moug Shwa-gngong lives, entered into a conspiracy to destroy him. They held daily consultations, and assumed a tone of triumph; while poor Moug Shwa-gngong's courage began to flag—and though he does not like to own it, he thought he must flee for his life. At length one of the conspiracy, a member of the supreme court, went into the presence of the viceroy, and, in order to sound his disposition, complained that the teacher, Moug Shwa-gngong, was making every endeavor to turn the priests' rice-pot bottom upwards. 'What consequence?' said the viceroy. 'Let the priests turn it back again.' This sentence was enough; the hopes of the conspiracy were blasted; and all the disciples felt that they were sure of toleration under Mya-day-men. But this administration will not probably continue many months.

"January 21. Lord's day. All the disciples but one, and all the hopeful inquirers, were present at worship; who, together with some others, made up an assembly of about twenty-five adults, all paying respectful and devout attention; the most interesting assembly, all things considered, that I have yet seen. How impossible it seemed, two years ago, that such a precious assembly could ever be raised up out of the Egyptian darkness, the atheistic superstition, of this heathen land! Much encouraged by the general appearance of things this day. Why art thou ever cast down, O my soul, and why art thou disquieted within me? Hope thou in God—the God of the Burmans, as well as David's God—for I shall yet praise him for the help of his countenance, revealed in the salvation of thousands of these immortal souls."

The occurrences during several succeeding months

were similar to those which have been stated. The zayat was visited by many individuals, some of whom came to scoff, others to dispute, and a few to inquire the way to Zion. The little church dwelt amidst its enemies, unharmed; owing its safety, however, in part, to the great caution with which the concerns of the mission were conducted. It was not generally known at Rangoon, that any person had renounced the religion of Boodh, and embraced that of Christ.

On the 4th of March, Moug Ing, who was the second convert, but whose absence from Rangoon had prevented his joining the church, was baptized. During his absence, however, he had endeavored to spread the knowledge of the Saviour, by conversation with his friends.

On the 20th of May, 1821, the Rev. Jonathan D. Price was set apart as a missionary to Burmah, in the Sansom street meeting-house, Philadelphia. He had received a medical education, and was to act in the joint character of a missionary and physician. A few days after, he, with his wife and child, sailed from Salem for Calcutta, where he arrived on the 27th of November.

Mr. Judson now employed Moug Shwa-gnong to assist him in a thorough revision of those parts of the New Testament which had been translated, but not yet printed, viz. the Epistle to the Ephesians and the first part of Acts. These were sent to Serampore to be printed.

On the 15th of June, Mah Myat-lah was baptized, and added to the little band of believers.

"July 14. In the interval of receiving company, I have lately been employed in translating; have finished the Gospel and Epistles of John, those exquisitely sweet and precious portions of the New Testament, and am now employed on the latter part of Acts. I find Moug Shwa-ba a most valuable assistant, in all parts of missionary work. Moug Shwa-gnong also begins 'to be dissatisfied with being a mere disciple, and hopes that he shall some time be thought worthy of being a teacher of the Christian religion.' These two, with Mah Men-la, are, at present, the flower of our little church. I have no reason, however, to complain of the conduct of any, considering the great disadvantages under which they all labor. Some have grown comparatively cold; but none have forgotten their first love. Praise forever be to Him,

'Who is faithful to his promises,
And faithful to his Son.'

The health of Mrs. Judson again failed; and as the last and only remedy, she was persuaded to visit her native country. As no opportunity offered for

sailing directly for America, she took passage for England, where she was hospitably entertained by Mr. Joseph Butterworth, M. P. Her visit to Britain was a most happy event, for the interest it excited in the Burman mission; and "often has she mentioned," says a friend, "with the brightest glow of affection, the high-toned piety of English and Scottish Christians, and the prelibations of heaven which she enjoyed in their society."

In August, 1822, she took leave of her British friends, and embarked on board the Amity, for the United States. When she arrived, however, she found the home of her parents in Bradford; Mass., so cold as to be unsafe for her, with her Indian constitution. Accordingly, she went directly to Washington, D. C., where she spent the winter in the society of kind friends, and under the medical care of her brother, Dr. Elnathan Judson. While she was in Washington, the Baptist General Convention held a session in that city. A committee was appointed to confer with her respecting the Burman mission; and at her suggestion several important measures were adopted. Her conversation and statements produced, on the members of the Convention, the same effect which had resulted from her intercourse with other individuals since her arrival—a deeper concern in the interests of the mission; a more lively conviction of the duty of the American Baptist churches to sustain and enlarge it; and a stronger disposition to pray for its prosperity, and contribute liberally for its support.

About this time, her "History of the Burman Mission" was published, the copyright of which she presented to the Convention. This book has been very useful in this country, and in England, where an edition was published. It was, indeed, a compilation of facts, which had, for the most part, been published before; but it presented them in a brief and well-digested narrative. As a literary effort, it does her credit; and, if criticism should suggest amendments, it might be alleged, in the melancholy words of the great English lexicographer, that it was written, "not in the soft obscurities of retirement, or under the shelter of academic bowers, but amid inconvenience and distraction, in sickness and in sorrow."

Mrs. Judson returned to Massachusetts early in the spring of 1823. Her health was but partially restored; and urgent solicitations were employed by her friends, to induce her to remain in this country another year. But her desire to return to Burmah was so strong, that she resisted every persuasion, and prepared to take a second, and, as she was convinced, a final, farewell of her friends and country. There was, at times, an almost prophetic foreboding in her mind, as if "coming events cast their shadows before."

But she resolved to return, whatever might be the will of God respecting the mission or herself.

It was a happy circumstance that she was not to go alone. The Board of Missions had appointed Rev. Jonathan Wade, and Mrs. Deborah B. L. Wade, of Edinburgh, N. Y., as missionaries to Burmah; and it was resolved that they should accompany Mrs. Judson.

On Lord's day, June 21, they went on board the ship *Edward Newton*, captain Bertody. "They were accompanied by a large concourse of Christian friends to the wharf, where fervent prayer, by Rev. Dr. Baldwin, was offered up to Him who 'holds the winds in his fist, and rules the boisterous deep.' The parting scene was peculiarly tender and affecting to many. As the boat moved from the shore towards the ship, at the particular request of Mrs. Wade, the company united in singing the favorite hymn,

'From whence doth this union arise?' &c.

"The missionary friends manifested much composure, as they receded from the land of their nativity, probably never more to return. When in the cabin, a hope was expressed to Mrs. Wade, that they might have a safe and prosperous passage. She replied, 'If Jesus is with us, we shall have nothing to fear:

'With Christ in the vessel,
We'll smile at the storm.'"

After a prosperous voyage, during which they were treated with the utmost kindness by captain Bertody, of whose politeness Mrs. Judson repeatedly speaks, in her letters, with much gratitude, they arrived in Calcutta, October 19, and sailed in a few weeks for Rangoon.

We now return to Mr. Judson and his associates at Rangoon. A notice of them, dated February, 1822, stated that Dr. Price and his wife had arrived, and that Mr. and Mrs. Hough had returned to Rangoon. One of the converts, Moug Thal-lah, died in November, of that dreadful disease, the cholera morbus. The appalling rapidity with which, in less than nineteen hours, it hurried him from a state of perfect health into eternity, prevented Mr. Judson from being informed of his sickness till he was insensible. But there is no doubt that his soul ascended to join the multitude of the just made perfect—the first fruit of the mission in Burmah.

Several individuals were, at this time, in an encouraging state of mind. On the 21st of July, another female, Mah Doko, was baptized.

Soon after the arrival of Dr. Price, information concerning his medical character was conveyed to the

emperor, who immediately ordered that he should visit the capital. Obedience was indispensable, and Mr. Judson resolved to accompany him, with the hope of making some favorable impressions on the mind of the monarch. Previously to their departure, he had the pleasure of baptizing four other individuals, Moug Thah-a, May Mee, May Zoo, and Mee Men-oo—the latter a girl, whom Dr. Price had cured of blindness. These individuals gave the best evidence of piety, and of sincere desire to obey the Saviour.

Eighteen persons had now been baptized, as disciples of Christ. The exercises of their minds, which the limits of this work do not allow us to state in detail, prove that the Spirit of God operates in the same manner on the minds of all who are brought to the knowledge of the truth, as it is in Jesus, producing penitence for sin; conviction of the utter ruin of the soul; reliance on the righteousness of the Son of God for justification; a peaceful hope, and a desire to obey his commandments, and to enjoy his favor. They prove, also, that the gospel is every where the power of God unto salvation; and that wherever it is preached, with fidelity and prayerfulness, God honors it as the instrument of converting men from darkness to light, and from the power of Satan unto God.

On the 28th of August, Mr. Judson and Dr. Price embarked in a boat for Ava. Mr. Judson's journal says:—

"After much tedious detention, resulting from our connection with government, brother Price and myself set out from Rangoon, on the 28th of August, in a boat furnished at the public expense; and on the 27th of September reached Ava, the present capital, a few miles below Amarapura. We were immediately introduced to the king, who received brother Price very graciously, and made many inquiries about his medical skill, but took no notice of me, except as interpreter. The Atwenwoon, Moug Zah, however, immediately recognized me, made a few inquiries about my welfare, in presence of the king, and, after his majesty had withdrawn, conversed a little on religious subjects, and gave me some private encouragement to remain at the capital.

"October 1. To-day the king noticed me for the first time, though I have appeared before him nearly every day since our arrival. After making some inquiries, as usual, about brother Price, he added, 'And you, in black, what are you? a medical man too?' 'Not a medical man, but a teacher of religion, your majesty.' He proceeded to make a few inquiries about my religion, and then put the alarming question, whether any had embraced it. I evaded by saying, 'Not here.' He persisted. 'Are there any in Ran-

goon?' 'There are a few.' 'Are they foreigners?' I trembled for the consequence of an answer, which might involve the little church in ruin; but the truth must be sacrificed, or the consequences hazarded; and I therefore replied, 'There are some foreigners and some Burmans.' He remained silent a few moments, but presently showed that he was not displeased, by asking a great variety of questions on religion, and geography, and astronomy, some of which were answered in such a satisfactory manner, as to occasion a general expression of approbation in all the court present. After his majesty retired, a Than-dau-tsen (a royal secretary) entered into conversation, and allowed me to expatiate on several topics of the Christian religion, in my usual way. And all this took place in the hearing of the very man, now an Atwen-woon, who, many years ago, caused his uncle to be tortured almost to death, under the iron mill, for renouncing Boodhism and embracing the Roman Catholic religion! But I knew it not at the time, though, from his age, a slight suspicion of the truth passed across my mind. Thanks to God for the encouragement of this day! The monarch of the empire has distinctly understood, that some of his subjects have embraced the Christian religion, and his wrath has been restrained. Let us then hope, that, as he becomes more acquainted with the excellence of the religion, he will be more and more willing that his subjects should embrace it.

"3. Left the boat, and moved into the house ordered to be erected for us by the king. A mere temporary shed, however, it proves to be, scarcely sufficient to screen us from the gaze of the people without, or from the rain above. It is situated near the present palace, and joins the enclosure of prince M., eldest half-brother of the king."

The journal mentions that Mr. Judson was sick about ten days with the fever and ague, and that he afterwards held several conversations at the palace, with various distinguished individuals, on the subject of religion. It then proceeds:—

"October 22. Brother Price went to Amrapora, to meet a gentleman just arrived from Rangoon, who, we hope, may have letters for us. At night, brother Price returned, with a large parcel of letters, and magazines, and newspapers, from our beloved, far distant, native land; and, what was still more interesting to me, eight sheets from Mrs. Judson, on her passage towards England, the first direct intelligence I have received from her since she left Madras roads. A single line from Bengal informs me of the death of dear brother Colman, but leaves me ignorant of the particulars. May our bereaved sister be supported under this heaviest of all afflictions, and may the se-

vere loss which the mission has sustained be sanctified to us all.

"23. Had some pleasant conversation with Mounz Z. in the palace, partly in the hearing of the king. At length his majesty came forward, and honored me with some personal notice for the second time, inquired much about my country, and authorized me to invite American ships to his dominions, assuring them of protection, and offering every facility for the purposes of trade.

"28. Spent the forenoon with prince M. He obtained, for the first time (though I have explained it to him many times), some view of the nature of the atonement, and cried out, 'Good, good.' He then proposed a number of objections, which I removed, to his apparent satisfaction. Our subsequent conversation turned, as usual, on points of geography and astronomy. He candidly acknowledged, that he could not resist my arguments in favor of the Copernican system; and that, if he admitted them, he must also admit that the Boodhist system was overthrown.

"30. Spent part of the forenoon with prince M. and his wife, the princess of S., own sister of the king. Gave her a copy of Mrs. Judson's Burman catechism, with which she was much pleased. They both appear to be somewhat attached to me, and say, 'Do not return to Rangoon; but when your wife arrives, call her to Ava. The king will give you a piece of ground, on which to build a kyoun' (a house appropriated to the residence of sacred characters).

"31. Visited the Atwenwoon, Mounz K., whom I have frequently met at the palace, who has treated me with distinguished candor. He received me very politely, and, laying aside his official dignity, entered into a most spirited dispute on various points of religion. He pretended to maintain his ground without the shadow of doubt; but I am inclined to think that he has serious doubts. We parted in a friendly manner, and he invited me to visit him occasionally.

"November 1. Visited the Tset-kyah-woongyee, at his particular request, with brother Price. He made the usual inquiries, medical and theological, and treated us with marked politeness.

"N. B. The Woongyees, of which there are four, rank next to the members of the royal family, being *public ministers of state*, and forming the high court of the empire. The Atwenwoons, of which there are six or seven, may be termed *private ministers of state*, forming the privy council of the king. The next in rank to the Woongyees, are Woendouks, *assistants* or *deputies* of the Woongyees. The subordinate officers, both of the palace and of the high court, are quite innumerable.

"6. Since the last date, have been confined with another return of the fever and ague.

"7. Ventured to call again on the great prince, and was rather better received, but had no religious conversation.

"11. Visited the Than-dau-tsen, Moug Tsoo (of October 1st), and spent an hour very agreeably, though unable to introduce religion. He manifested more personal friendship than any other of my Ava acquaintances.

"N. B. Understood that, according to the public registers, forty thousand houses have been removed from Amarapura to Ava, the new capital, and that thirty thousand remain. The Burmans reckon ten persons, great and small, to a house, which gives 700,000 for the whole population of the metropolis of Burmah.

"November 12. Spent the whole forenoon with prince M. and his wife. Made a fuller disclosure than ever before of the nature of the Christian religion; the object of Christians in sending me to this country; my former repulse at court, and the reason of it; our exposure to persecution in Rangoon; the affair of Moug Sitwa-gnong, &c. &c. They entered into my views and feelings with considerable interest; but both said decidedly, that though the king would not himself persecute any one on account of religion, he would not give any order exempting from persecution, but would leave his subjects, throughout the empire, to the regular administration of the local authorities.

"After giving the prince a succinct account of my religious experience, I ventured to warn him of his danger, and urged him to make the Christian religion his immediate personal concern. He appeared, for a moment, to feel the force of what I said; but soon replied, 'I am yet young, only twenty-eight. I am desirous of studying all the foreign arts and sciences. My mind will then be enlarged, and I shall be capable of judging whether the Christian religion be true or not.' 'But suppose your highness changes worlds in the mean time?' His countenance again fell. 'It is true,' said he, 'I know not when I shall die.' I suggested that it would be well to pray to God for light, which, if obtained, would enable him at once to distinguish between truth and falsehood; and so we parted. O Fountain of Light, shed down one ray into the mind of this amiable prince, that he may become a patron of thine infant cause, and inherit an eternal crown."

Mr. Judson found great difficulty in obtaining a piece of ground, on which to build a house. The king gave him a lot, but the grant was soon revoked. Mr. Judson says:—

"In prosecuting this business, I had one noticeable

interview with the king. Brother Price and two English gentlemen were present. The king appeared to be attracted by our number, and came towards us; but his conversation was directed chiefly to me. He again inquired about the Burmans who had embraced my religion. 'Are they real Burmans? Do they dress like other Burmans?' &c. I had occasion to remark, that I preached every Sunday. 'What! in Burman?' 'Yes.' 'Let us hear how you preach.' I hesitated. An Atwenwoon repeated the order. I began with a form of worship, which first ascribes glory to God, and then declares the commands of the law of the gospel; after which I stopped. 'Go on,' said another Atwenwoon. The whole court was profoundly silent. I proceeded with a few sentences declarative of the perfections of God, when his majesty's curiosity was satisfied, and he interrupted me. In the course of subsequent conversation, he asked what I had to say of Gaudama. I replied, that we all knew he was son of king Thog-dau-dah-nah; that we regarded him as a wise man and a great teacher, but did not call him God. 'That is right,' said Moug K. N., an Atwenwoon who had not hitherto appeared very friendly to me. And he proceeded to relate the substance of a long communication, which I had lately made to him in the privy council room, about God, and Christ, &c. And this he did in a very clear and satisfactory manner, so that I had scarcely a single correction to make in his statement. Moug Z., encouraged by all this, really began to take the side of God, before his majesty, and said, 'Nearly all the world, your majesty, believe in an eternal God; all, except Burmah and Siam, these little spots!' His majesty remained silent; and after some other desultory inquiries, he abruptly arose and retired."

Mr. Judson at length procured a piece of ground, pleasantly situated on the bank of the river, just without the walls of the town, and about a mile from the palace, on which he built a small house. On visiting the Woongyee, to pay him for the land, an interesting scene occurred.

"A few noblemen and their attendants were present, which prevented me from immediately producing the money. His excellency soon took notice of me, and, from seven o'clock till nine, the time was chiefly occupied in conversation on religious subjects. I found opportunity to bring forward some of my favorite arguments, one of which, in particular, seemed to carry conviction to the minds of all present, and extorted from the great man an expression of praise—such praise, however, as is indicative of surprise, rather than approbation. When the company retired, my people at the outer door overheard one say to another, 'Is it not pleasant to hear this foreign teacher

converse on religion?' 'Ay,' said the other, 'but his doctrines are derogatory to the honor of Lord Gaudama.' When they were gone; I presented the money, saying, that I wished to defray the expense of fencing the ground, which had been graciously given me. His excellency was pleased with the offer, but gently declined accepting any thing. He then looked steadily at me, as if to penetrate into the motives of my conduct, and, recollecting the manoeuvres of the first English settlers in Bengal, thought he had discovered something—'Understand, teacher, that we do not give you the entire owning of this ground. We take no recompense, lest it become American territory. We give it to you for your present residence only, and, when you go away, shall take it again.' 'When I go away, my lord, those at whose expense the house is to be built, will desire to place another teacher in my stead.' 'Very well, let him also occupy the place; but when he dies, or when there is no teacher, we will take it.' 'In that case, my lord, take it.'

"January 18, 1823. Removed to Chagaing, into a house which prince M. has allowed brother Price to build on his ground, in expectation that a change of air and residence would relieve me from the fever and ague, under which I suffer nearly every other day. It is my intention, however, to return immediately to Rangoon, the time being nearly expired, which I at first proposed to spend in Ava, and the ends for which I came up being sufficiently gained.

"22. Took leave of prince M. He desired me to return soon, and bring with me all the Christian Scriptures, and translate them into Burman; 'for,' said he, 'I wish to read them all.'

"24. Went to take leave of the king, in company with Mr. L., collector of the port of Rangoon, who arrived last evening. We sat a few moments conversing together. 'What are you talking about?' said his majesty. 'He is speaking of his return to Rangoon,' replied Mr. L. 'What does he return for? Let them not return. Let them both (that is, brother Price and myself) stay together. If one goes away, the other must remain alone, and will be unhappy.' 'He wishes to go for a short time only,' replied Mr. L., 'to bring his wife, the female teacher, and his goods, not having brought any thing with him this time; and he will return soon.' His majesty looked at me—'Will you then come again?' I replied in the affirmative. 'When you come again, is it your intention to remain permanently, or will you go back and forth, as foreigners commonly do?' 'When I come again, it is my intention to remain permanently.' 'Very well,' said his majesty, and withdrew into his inner apartment.

"Heard to-day of the death of Mah Myat-la, sis-

ter of Mah Men-la, one of the most steadfast of the church in Rangoon.

"25. Embarked in a small boat, intending to go day and night, and touch no where, in order to avoid the robbers, of which we have lately had alarming accounts.

"February 2. Lord's day. At one o'clock in the morning, reached Rangoon, seven days from Ava.

"Several of the disciples soon came over from Dahlah, on the opposite side of the river, whither they and some others of the disciples and inquirers have taken refuge, to escape the heavy taxations, and the illegal harassments of every kind allowed under the new viceroy of Rangoon. Others of the disciples have fled elsewhere, so that there is not a single one remaining in Rangoon, except three or four with us. The house of some of the disciples has been demolished, and their place taken by government, at the instigation of their neighbors, who hate them on account of religion. Mah Myat-la died before the removal. Her sister gave me the particulars of her death. Some of her last expressions were—'I put my trust in Jesus Christ—I love to pray to him—I am not afraid of death—shall soon be with Christ in heaven.'

On the 5th of December, 1823, Mr. Judson, with Mr. and Mrs. Wade, arrived at Rangoon. Mr. Judson, in a letter to Rev. Dr. Baldwin, thus announced this joyful event:—

"Rangoon, December 7, 1823.

"Rev. and dear Sir,

"I had the inexpressible happiness of welcoming Mrs. Judson, once more to the shores of Burmah, on the 5th inst. We are now on the eve of departure for Ava.

"My last letter from brother Price mentions that the king has inquired many times about my delay, and the queen has expressed a strong desire to see Mrs. Judson in her foreign dress. We sincerely hope that her majesty's curiosity will not be confined to dress.

"Mr. and Mrs. Wade appear in fine health and spirits, and I am heartily rejoiced at their arrival, just at the present time.

"I enclose the translation of a letter from Mung Shwa-ba, which has been lying by me some time, for want of a good opportunity of conveyance."

Letter written by Mung Shwa-ba, to Rev. Dr. Baldwin, and translated from the Burman original, September 23, 1823.

"Mung Shwa-ba, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of

Christ, and has been baptized, who meditates on the immeasurable, incalculable nature of the divine splendor and glory of the Invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom, and power, and glory of God, affectionately addresses the great teacher Baldwin, a superintendent of missionary affairs in the city of Boston, of America.

"Beloved elder Brother,

"Though, in the present state, the places of our residence are very far apart, and we have never met; yet, by means of letters, and of the words of teacher Judson, who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—him, in loving whom we cannot tire, and in praising whom we can find no end, and shall be adorned with those ornaments which the Lord will dispense to us out of the heavenly treasure-house that he has prepared, then we shall love one another more perfectly than we do now."

"Formerly, I was in the habit of concealing my sins, that they might not appear; but now I am convinced, that I cannot conceal my sins from the Lord, who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And, accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore I have no ground for boasting, pride, passion, and self-exaltation. And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, he quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor if we reject, we must die forever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made an atonement for our sins, that he may have mercy on me, and pardon my sins, and make me holy, and give me a repenting, believing and loving mind.

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"Formerly, I trusted in my own merits; but now, through the preaching and instruction of teacher Judson, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has labored to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet ferment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long I must labor here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

"The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ.

"However, that we may bear patiently derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother-in-law, who say, 'We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words.' However, their false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover, the divine promises must be accomplished.

"In this country of Burmah are many strayed sheep. Teacher Judson, pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

"Thus I, MUONG SHWA-BA, a disciple of teacher Judson, in Rangoon, write and send this letter to the great teacher BALDWIN, who lives in Boston, America."

Immediately after her arrival, Mrs. Judson accompanied her husband to the capital. Here she established a female school, under the patronage of American Christians. Messrs. Hough and Wade, with their families, remained at Rangoon.

Thus all seemed prosperous in the Burman empire. There were now two stations and four missionaries, with their wives. Those at the capital were not only tolerated, but treated with kindness. There was, at Rangoon, a little church of converted natives; and two from that church had already gone to join the general assembly of the first born, whose names are written in heaven. In the very heart of the empire, a new assault was now to be made upon the kingdom of darkness. A school was opened for those who were to be the future mothers of Burmah; and thus seemed about to be planted a seed, which bade fair to spring, and flourish, and increase, till the second coming of Christ.

But this glorious dawn was soon to be veiled. Light, shadowy vapors had all along kept passing over the sun of prosperity. The clouds, that had slept among the hills, now began to grow darker, and to roll up their thick masses towards the zenith. The noise of a tempest was rumbling onward, and coming nearer and nearer. At length, the sun was completely covered, and the gathering night prevailed.

Rumors of approaching war with the Bengal government had, for some time, disturbed the public mind. It has been well ascertained, that the Burman emperor cherished the ambitious design of invading Bengal. He had collected in Arracan an army of thirty thousand men, under the command of his most successful general, Maha Bandoola. It is said, that the army was furnished with a pair of golden fetters, destined to the honorable service of being worn by the governor-general of India, when he should be led as a captive to the *golden feet*, at Ava.

The Bengal government, however, resolved to anticipate the blow, by a sudden irruption into the Burman empire. The encroachments of the Burmese government on the company's possessions had been long a subject of complaint; and all attempts to obtain redress had been met by neglect, and, at last, by preparations for invasion on the part of the Burmese.

In May, 1824, an army of about six thousand English and native troops, under the command of sir Archibald Campbell, arrived at Rangoon. So entirely unexpected was this attack, that no resistance was made, except a few shots from the fortifications along the river.

The following extracts from letters and journals of Mr. Wade, will serve as an introduction to prepare the feelings of the reader for the more distressing scenes at Ava, which are soon to be recounted.

"We did not apprehend, until last Monday, that war was declared against the Burmans. The most credible information which we could obtain, assur-

ed us, that all grievances were amicably settled. But on Monday last, information came, that a number of ships were at the mouth of the river. Government immediately ordered every person in Rangoon who wears a hat to be taken prisoner.

"It was in vain to look for respect to our religious character, in those who were destitute even of the common feelings of humanity. Mr. Hough and myself were accustomed to wear hats, and were therefore included in the royal order. One of the king's linguists was sent to call us: we expostulated, asked why we were called, seeing we were teachers of religion, and had never intermeddled with political affairs, &c. &c. He said it was their custom, in similar cases, to examine all foreigners. We were called only for the sake of formality; no evil was intended against us, nor should we be detained more than two or three hours. But we had forebodings of a severer fate; we parted with our families under the apprehension of meeting them no more in this world.

"Mr. Hough spoke to the Tykeso concerning himself and me, alleging that we were Americans, and teachers of religion, and that we had done nothing worthy of bonds. He said it was not in his power to release us, though he was well aware of the truth of Mr. Hough's assertions; but promised to represent us to the Yahwoon, on whose will depended life and death. In the mean time, one of the sons of Vulean entered the prison walls, loaded with chains, hammers, &c. His appearance seemed to foretell our approaching fate. We saw our companions in affliction led forward one after another to the anvil, and from thence to the door of an inner apartment, where they were thrust into close confinement. We were allowed to remain unmolested, until the pleasure of the Yahwoon concerning us should be more fully expressed. All around us was hurry and confusion; and every possible preparation was making for the expected attack. The guns were drawn to the battery, muskets collected and examined, together with spears, large knives, ammunition, &c., which were piled together around the spot where we lay. In the course of the evening, we heard the Burmans had seized an unfortunate European, who had been sent from the general with messages to the governor of Rangoon. We could not learn his fate; but he was, in all probability, sent to Ava.

"At length a Burman came in, who, after casting a scowling glance towards us, asked who we were. 'The American teachers,' answered a by-stander. 'Put them with the other prisoners,' returned he; which was no sooner said than done. Still, however, we were not put in irons, and therefore yet cherished the fond hope of release. But our prospects were

constantly becoming darker. Our legs were bound together with ropes, and eight or ten Burmans, armed with spears, battle-axes, &c., were placed over us as a guard. An hour or two afterwards, the blacksmith came in a second time, bringing a rough, heavy chain. It consisted of three links, each about four inches in length, and pounded together so close as to completely prevent it from bending, any more than a straight bar of iron. The parts designed to go round the ankles were bars of iron about two thirds of an inch thick, partially rounded, and bent together so as just to admit the ankle. This was designed for Mr. Hough and myself. He was first seated, his leg laid upon a block, the ring placed upon the ankle, and then pounded down close with heavy blows. The other ring was put upon my ankle in the same manner. Our situation afforded no convenience for lying down, and of course allowed us no sleep, or even rest.—In the course of the night, the keys of our rooms, trunks, &c., were demanded, from which we naturally inferred an intention to pillage our houses. They also inquired, very particularly, if we had any muskets or spears, and how many. We did not fear the loss of property, but trembled at the idea of Mrs. Wade and Hough being exposed to the brutal insults and cruelties of unprincipled robbers. Mrs. Wade and Hough, like ourselves, were unable to get any rest, though they were not particularly molested by the Burmans. Mung Shwa-ba, one of the native Christians, spent the night with them, and very much encouraged them by his prayers and pious conversation. None of the other Burman Christians staid by them.

“The fleet, very early in the morning, had got under weigh, and was rapidly advancing upon the town. About three or four thousand armed Burmans were collected together in front of the town, along the shore, to repel any attack which might be made by the approaching enemy. The women and children, as if foreseeing the events of the day, left the town, and fled to the jungles, carrying with them as large a portion of their little property as they were able. When it was announced that the fleet was within a few miles of the town, two other Englishmen, chained together, with a Greek and an Armenian chained in the same manner, were added to our miserable number. Our guard was considerably strengthened, and enjoined strictly to keep us close: all communication with our servants, and things without, was cut off. One faithful old servant, belonging to captain Tench, seized an opportunity, when our door was partly opened, of slipping into the room unperceived. Seeing the situation of his master, and of us all, he wept like a child; and not only wept, but, taking a large turban from his head, and tearing it into long strips, bound

them round our ankles, to prevent the chains from galling; which we afterwards found of essential service to us. Shortly after, orders from the Yahwoon were communicated to our guard, through the grates of the prison, viz. that the instant the shipping should open a fire upon the town, they were to massacre all the prisoners without hesitation. This blasted all our hopes. The guards immediately began sharpening their instruments of death with bricks, and brandishing them about our heads, to show with how much dexterity and pleasure they would execute their fatal orders. Upon the place which they intended for the scene of butchery, a large quantity of sand was spread to receive the blood. Among the prisoners reigned the gloom and silence of death—the vast ocean of eternity seemed but a step before us. Mr. Hough and myself threw ourselves down upon a mattress, expecting never to rise again, and calmly waited to hear the first gun that should be fired upon the town, as the signal for our certain death. In the mean time, an account of our real situation, which we had used various means to conceal, reached the ears of Mrs. Wade and Hough. Their feelings can be better conceived than expressed. Who can tell with what agony of soul they listened to hear the first gun, the messenger which would relate a tale more sad and awful than death itself could relate. At length the fleet arrived, and the attack commenced. The first ball thrown into the town came, with a tremendous noise, directly over our heads. Our guards, filled with consternation and amazement, seemingly unable to execute their murderous orders, slunk away into one corner of the prison, where they remained perfectly quiet, until a broadside from the Liffey, which made the prison shake and tremble to its very foundations, so effectually frightened them, that, like children, they cried out through fear, and openly declared their intention of breaking open the door. We used every argument to prevent their doing so, fearing, if the Burmans should find us deserted by the guard, they might be induced to despatch us at once, to prevent our making an escape. But they felt the force of no arguments, saying, ‘The building will certainly be down upon us: we must go.’ They soon found means to break open the door; which being done, they all went out, but took the precaution to secure the door again by fastening it with ratans upon the outside. We were now left alone. About this time the firing ceased upon both sides; and we began to cherish the fond hope of deliverance, inferring, from the circumstances just named, that the Burmans had either surrendered or fled, and that the English troops were already landing, who would shortly appear to deliver us from our dangerous situation.

"Mrs. Wade and Hough heard the firing commence, under the impression that, at that moment, the merciless Burmans were imbruing their hands in our blood. They also had much reason to fear, that a few moments more would bring them to the same fate. Moug Shwa-ba still remained with them, declaring that he would do all in his power to protect them and our property; which he did, even at the risk of his own life. He told them plainly, that the Burmans would come in search of them, it being an invariable custom among them, when they put a man to death, under our circumstances, to sacrifice also his wife, children, and all his relations, even to the sixth generation. Finding, therefore, that they could not remain in the house with the least prospect of escape, they secreted their most valuable articles of furniture; and, having taken a few clothes, a pillow, and a Bible, sought refuge within the walls of a Portuguese church, a little distance off. They begged the priest to open the doors of the church to them; but the holy father would not suffer a place so sacred to be polluted by the unhallowed feet of heretics. He drove them from the church, from his own house, and even out of his verandah. They then conceived the project of disguising themselves, as they were obliged to go out into the streets, which were completely filled with Burmans. For this purpose, they obtained clothes of the servants who attended them, which they put on over their own, dressed their heads in Burman style, and, lastly, blacked their hands and faces. In this disguise, they mixed with the multitude, and passed along undiscovered, while they frequently heard Burmans inquiring for the teachers' wives, which kept them in constant fear lest they should be known. After going some distance, they came to the house of a Portuguese woman, into which they entered, and begged protection; but the unfeeling wretch refused them, saying, if she gave them protection, she should endanger her own life. But being entirely exhausted with fatigue and distress of mind, they threw themselves down upon a mat, feeling that they were unable to go any further.

"Here, therefore, we shall leave them for the present, and return to the prison, where all had remained quiet about the space of half an hour; but in a moment the whole scene was changed. About fifty armed Burmans came rushing into the prison like madmen. We were instantly seized, dragged out of the prison, our clothes torn from our bodies, and our arms drawn behind us with a cord, so tight that it was impossible to move them. I thought mine would have been cut entirely to the bone; indeed, we were treated just as they would treat criminals, whom they were about to lead to the place of execution. We

were now put in front of several armed men, whose duty it was to goad us along with the points of their spears; others had hold of the end of the cord which bound our arms: they would pull us first this way, then that, so that it was impossible for us to determine in what direction they would have us go. Sometimes we were impelled forward, then drawn backwards; and again our legs were so entangled with the chains as to quite throw us down: in short, they seemed to study methods of torturing us; but complaints were quite useless. After making an exhibition of us through almost every street in the town, we were at length brought to the Yongdau, or place where all causes are tried, and sentences passed; it was the seat of judgment, but not of justice. Here sat the dispenser of life and death, surrounded by other officers of the town. He ordered us to be placed before him in a kneeling posture, with our faces to the ground, to which we submitted in the most respectful manner. On each side of us was a noisy rabble, crying out all together, 'That dau, that dau,' that is, 'Let them be put to death, let them be put to death. Between us and the Yahwoon were two linguists, kneeling, and with tears begging mercy for us. The cries of the multitude prevailed. The executioner, who stood on one side with a large knife in his hand, waiting the decision, was ordered to proceed; but just as he was lifting the knife to strike off the head of the prisoner nearest him, Mr. Hough begged permission to make a proposal to the Yahwoon, who, having beckoned to the executioner to desist a little, demanded what he had to say. The proposal was, that one or two of the prisoners should be sent on board the shipping, in which case he would at least promise that the firing upon the town should cease directly. But said the Yahwoon, 'Are you sure of this? Will you positively engage to make peace?' At this moment a broadside from the Liffey occasioned great alarm. The Yahwoon and other officers, instantly dispersing, sought refuge under the banks of a neighboring tank. We were now permitted once more to stand upon our feet, which but a moment ago we never expected to do again. The firing increased, and the multitude began to flee with great precipitancy. Though our ankles were already miserably galled with our chains, the cords on our arms intolerably painful, and destitute of any clothes except pantaloons, urged along with spears, we were obliged to keep pace with those whom fear impelled with hasty step. Having passed through the gate of the town, they kept close under the walls, to prevent being cut down by the cannon balls, which were falling in every direction around us: at length they bent their course towards the place of public execution, whither we supposed they intended carry-

ing us. We passed directly by the Portuguese woman's house, where Mrs. Wade and Hough had but a few moments before turned in to ask protection. They saw us as we passed. They knew they were driving us towards the place of execution, and said to each other, 'That is the last time we shall ever behold our husbands.' They thought till now we were already dead; it was therefore a little relief to know we were still living. Their first impression, as they have since told me, was to follow us, and share our fate; but a moment's reflection convinced them of the impropriety of such a step; it would make the parting intolerable, both to them and us, to be murdered before their eyes. Fortunately for us, we did not know that they saw us, until all was over. We soon after found they did not design to carry us to the place of execution; for having passed by this spot, they proceeded in the direction of the great pagoda. Looking behind, we saw the Yahwoon and his officers following us upon horseback. When they had overtaken us, they alighted, and, having seated themselves in a *zayat*, ordered us to be placed before them a second time; but not in so degrading a posture as before; indeed, their whole treatment of us seemed a little more mild. Our arms were untied, a little water was offered us to drink, also a few plantains and eleroots. After a few moments' consultation upon the proposal made by Mr. Hough, it was assented to, and his chains were taken off: he asked to have me sent with him, but this was refused. Mr. Hough being gone, the remaining prisoners were committed to the charge of an inferior officer, with strict orders, that if Mr. Hough did not succeed, to put us to death; which also was the substance of the message sent by the Yahwoon to the general by Mr. Hough, on whose success now hung all our hopes of life. The officer directed, that we should be deposited in a building standing upon the base of the great pagoda, and be treated hospitably until Mr. Hough's return. Four of our number, being quite exhausted with fatigue and pain, occasioned by the galling of their chains, were unable to go any farther; which the officer perceiving, allowed them to remain in a building at the foot of the pagoda. The place in which we were now to be confined was a strong brick building, consisting of four apartments. The first of these was occupied by large images. The second was a kind of hall, and behind this were two small dungeons, or dark, gloomy apartments, apparently designed as repositories for treasure. We were first confined in the second of these apartments, but shortly after in one of the dungeons just mentioned. We found the place filled with Burman goods of almost every description; there were no windows, or any thing else comfortable,

and they gave us nothing to eat or drink. Mr. Hough, in his way to the shipping, met a company of troops, which had just landed: he communicated his business to one of the officers, and related where and under what circumstances he had left us. They proceeded forward in search of us; but before they reached the spot, we had been removed, as before related; and the Yahwoon, with his attendants, being informed that a company of troops was advancing upon him, fled to the jungles.

"The same detachment, having received some information from Mr. Hough of Mrs. Hough and Wade, also made search for them. But they, having been driven out of the house of the Portuguese woman, as stated above, had at length taken refuge in a small bamboo house, together with a number of other females, wives of foreigners, whose husbands were also prisoners. This place merely hid them from the eyes of the passing multitude, though they were in most imminent danger from cannon balls, which were every moment falling around them; and even here they were sought by the Burmans; but a young man who stood at the door told the inquirers the wives of the teachers were not there, and that he knew nothing of them. Here they remained in a state of great anxiety and danger, till at length they heard the sound of the bugle. Assured by this that English troops must be near, they threw aside their Burman costume, and ran out to meet them; their hands and faces still black, and their whole appearance that of persons in great distress. Their first words to the kind officer who took them under his protection, were, 'Our husbands, our husbands!' 'Where are your husbands?' said the officer. They could only answer, that but a little while ago they saw us led by in chains, and almost naked, towards the place of execution. He immediately despatched two or three of his men to the spot, to see if our bodies could be found, not doubting but we had been put to death:—they returned without intelligence. Mrs. Wade and Hough were then conducted into town (it being unsafe to spend the night at the mission-house), and placed under the protection of Mr. Sarkies, whose family was very kind, and used every possible exertion to accommodate and console them.

"Mr. Hough delivered his message from the Yahwoon to sir Archibald Campbell, who said in answer, 'If the Burmans shed a drop of white blood, we will lay the whole country in ruins, and give no quarter.' He returned without delay to the place where he had left the Yahwoon, for the purpose of delivering the general's answer: but not finding him, he proceeded as far as the great pagoda, where he found many Burmans, of whom he inquired after the Yahwoon,

and also for the prisoners ; but, being unable to gain any information of either, he returned back to town, where he found Mrs. Hough and Wade safely protected. It is very remarkable, that he performed this excursion without being molested by a single Burman. It was now near eight o'clock ; and the firing from the shipping still continuing, gave us reason to apprehend that Mr. Hough had done little good by his message to the general. We, however, remained as quiet as possible, which was now our only hope of safety. Exhausted by hunger and the fatigues of the day, we laid our naked bodies upon the ground in hopes of gaining a little rest ; but our situation was too uncomfortable to admit of sleep. Several times during the night our fears were greatly excited by the Burmans ; for there were several hundreds around us ; and it was almost impossible to stir without making a noise with our chains, loud enough to be heard at a considerable distance.

"12th. Very early in the morning, a party of Burmans came, evidently with the design of putting us to death, or carrying us with them into the jungle, which to me seemed more terrible than death. Having entered that part of the building in which they had probably seen us deposited on the preceding evening, and not finding us, they fell into a great rage, if we might judge from their language. This room being contiguous to the place where we were, and the door not shutting perfectly tight, they came to examine it, but, finding it locked, were about to burst it open, when some person from the outside cried out that the English were coming ; by which they were alarmed, and fled with great precipitancy. But a moment before, we said to ourselves, it is all over with us ; death, or something worse, seemed inevitable ; but now the most sanguine hopes had succeeded to fear. All the Burmans had fled, and the English troops were near : we even heard some of their voices distinctly ; but were very soon again plunged from the pinnacle of hope into the depths of despair. The English troops passed by, and the Burmans again took possession of the pagoda ; and we frequently heard them in the adjoining room : thus 'hope and fear alternate swayed our breast.' At length, the moment of deliverance came. Another party of troops, headed by sir Archibald himself, advanced ; the Burmans, seeing them at some distance, fired two guns, which they had planted upon the pagoda, which was the first intimation we had of their approach. These guns were no sooner discharged, than all the Burmans took to their heels, as fast as possible ; and, about ten minutes after, we had the opportunity and unspeakable pleasure of discovering to the troops the place of our confinement. It was general Campbell, I be-

lieve, who burst open our door. We crawled out of our dungeon naked, dirty, and almost suffocated. The general welcomed us to his protection, and ordered our chains immediately to be taken off ; but they were so large and stiff, that all attempts were quite ineffectual ; so that we were obliged to walk two miles into the town still in irons. Clothes, victuals, &c. were immediately given us. The prisoners, who had been confined at the foot of the pagoda, had been released, and returned to town early in the morning. Mrs. Wade was informed that I was among the number ; but how great the disappointment, when she learned, that instead of being released, no information could be given concerning me, or those with me ! All that they knew was, they had been separated from us the night before ; and indeed Mrs. Wade had no intelligence of me until I returned to the mission-house.

"I need not attempt to describe the feelings produced by meeting again, after we had passed through so many and so great dangers ; but at length we found ourselves again all together, well, and beyond the power of barbarous and unmerciful Burmans. For my own part, I was rendered almost delirious, by so sudden a transition from the deepest distress to the highest pitch of joy. In reflecting upon those scenes of danger through which we all passed, and the narrow escapes which were afforded, when hope seemed entirely gone, I cannot help thinking, that our deliverance was almost miraculous. More than once, the danger which threatened us was so near, that I could only say, 'Lord, save now, or we perish.' God was my only hope ; and this hope did not fail me, even in the greatest extremity. There was a secret confidence that God would, after all, in some way or other, effect our deliverance, though every thing passing before us militated against such a hope. O how invaluable is the hope of the gospel, which, like an anchor to the soul, sure and steadfast, enters into that which is within the veil ! And, standing upon the very border of eternity, as we viewed ourselves, how insignificant appeared all the objects which so much attract us in this world ! how vast the concerns of a never-ending duration ! and how invaluable a well-grounded hope in the merits of him whose name is the only one given under heaven and among men whereby we must be saved !"

The details which follow are from a letter written by Mrs. Wade to a friend in Boston, soon after Messrs. Wade and Hough had been liberated. The letter is dated from Calcutta, whither the missionary families had gone from Rangoon, to remain till the close of the war.

"The prospect of a permanent establishment at

Ava was truly pleasing; yet God in his providence saw fit to cast a shade over our very entrance upon this interesting mission. A short time before our arrival, the Burmans at Chittagong had commenced hostilities upon the English; besides which, the supreme government had received several very insolent communications from his Burman majesty, so that war seemed inevitable. The kind friends at Serampore and Calcutta thought it highly presumptuous for us to go to Rangoon, until the difficulties should in some way or other become settled. But, after a stay of four weeks in Bengal, we obtained a passage, and in three weeks reached the place of our destination.

"The brethren at Rangoon had heard nothing of the commotion at Chittagong, and hoped all would be amicably settled. But if war was actually declared, we thought that our being Americans might secure our safety among the Burmans. With these hopes, Mr. and Mrs. Judson proceeded to Ava in just a week from our arrival. Our domestic arrangements were soon made, and our time almost exclusively devoted to the acquisition of the language. We enjoyed good health, and, though so far from the land of our fathers, we felt contented and happy, and daily prayed that we might be permitted to spend all our days in Burmah. We enjoyed much with the Burman Christians, and remember our last communion season with them with peculiar feelings. It was only the evening before Mr. Wade was made prisoner, and probably the last we shall enjoy with some of them, until we meet in our Father's kingdom.

"We often felt greatly distressed to see the poor Burmans so much afraid of government persecution, that they durst not examine the Christian religion. Even the poor Christians wished to have worship held in a private manner. We used often to say, that we would willingly suffer any thing but death, if the English would take possession of Rangoon, so that the Burmans would have no fear of government. How little we anticipated what awaited us! As no ships arrived from any port, we had no opportunity of learning that war was declared, until the English fleet arrived at the mouth of Rangoon river; when the English residents were immediately made prisoners, and we soon learned that we must share the fate of English residents. The scene which ensued is not to be described by words, nor ever to be forgotten. But it was all ordered by a kind, indulgent Father; and I am sure, with us, you would more than ever adore the riches of divine grace, could you know in what manner we were supported through the most trying scenes. At one time I was in a small wood-house, where I was assured that the Burmans were near in search of me. The balls from the English frigate

fell thick around, and I expected that the next moment they would penetrate the house, or that I should be dragged forth by the merciless Burmans, to share the fate of my dear husband, whom I had just seen led by in dreadful chains, towards the place of public execution. I can even now hardly gain sufficient composure to write, while I recall those dreadful sufferings. 'But the grace of God was sufficient for me,' and I felt a sweet state of mind in view of immediate death and eternity. I did not feel the least regret that I had left my happy home, for this heathen land. I felt a pious confidence that God in infinite wisdom marked our path for us, and that he owned and blessed the sacrifice we had been enabled to make. I never before had such a sense of my exceeding vileness, as when I expected the next moment to appear before a holy God. Yet Christ appeared an all-sufficient Saviour; and, clothed in his righteousness, I was not afraid to die. It was indeed joyful to feel so near the haven of eternal rest.

"We do not regret any thing that we have suffered, since there is now such a prospect of the future prosperity of the mission. Should Rangoon remain in the possession of the English, I am sure that no station in the world would present a more inviting prospect to missionaries. From the time that Mr. Wade was released from prison, we remained in the mission-house, though at times it was considered dangerous. Yet we could not obtain so much as one room in town, to which we might flee in case of immediate danger. All the dear converts fled when their teachers were made prisoners, excepting Moungh Shwa-ba, our faithful Christian; and nothing could be done in mission work, as all around was a scene of blood. Yet we felt unwilling to leave the station, and the mission property exposed, if we could remain with any degree of safety.

"Soon after the commencement of war, Mr. Wade, and likewise myself, had an attack of fever, which prevailed in Rangoon, and left us quite feeble. Besides which, the market not being at all supplied, we could obtain scarcely any thing to eat. For four months after the arrival of the troops, we lived almost entirely upon poor salt beef, rice, and sea-biscuit. For a month at a time, we used to live without tasting any thing fresh, or getting any vegetables. We became very feeble from such a change of diet, and were also obliged to deny ourselves even the salt beef, as it was so indigestible. We used often to go to our table, faint for want of dinner, and get nothing but rice boiled in water. I became so weak, at last, that I could seldom sit up all day, and was often confined to my bed for hours by faintness. Mr. Wade was but little better, when he was taken suddenly ill.

I never left his bed-side for forty-eight hours; after which I was confined to my bed for several days. Our kind physicians staid with us almost constantly, until Mr. Wade's symptoms were more favorable. But by a powerful course of medicine, he was soon reduced very low, which convinced us all that it was necessary for him to leave Rangoon as soon as he was able.

"You will form some idea of the distress for fresh provisions, by the following short list, which is not at all exaggerated:—Eggs sell at one dollar fifty cents per dozen; fowls, three and four dollars each; butter, one dollar and fifty cents per pound; fresh beef, one dollar per pound; sheep, sixteen dollars each; ham, one dollar fifty cents per pound. Other articles correspond, but were seldom to be obtained for any price.

"I had forgotten to say, that, prior to Mr. Wade's illness, the prospect of the removal of the troops to Ava had determined Mr. Hough, as well as ourselves, to prepare for going round to Bengal, as there would be nothing to secure us from the Burmans an hour after the troops had withdrawn.

"After about two weeks, Mr. Wade was so far recovered, as to be able to get on board the ship. You can form but a faint idea of our feelings upon leaving Rangoon, to commence again our wanderings; and at a season, too, when we should be exposed to violent storms and much danger. We truly felt, that we had no home on earth; and I trust we were enabled to look to heaven, as our only resting-place. We were favored with a pleasant voyage, and again reached Calcutta, in three weeks from Rangoon. Change of air, and sea-bathing, greatly improved Mr. Wade's health; yet he still suffers in some degree from his late illness. The voyage quite restored my health, which is generally very good in this climate.

"The brethren at Calcutta received us with much kindness, and have given us a house free of expense, five miles out of town; formerly the residence of Rev. Mr. Eustace Carey, now in America. We live entirely among the natives, and quite in their style. The house is built of a coarse kind of mat, with bamboo basket work for windows, and a mat tied up with tow strings for our doors. Every thing within corresponds; yet we are quite comfortable, and prefer this sweet rural spot to any in Calcutta; not only because the country is favorable to health, but because we can devote all our time to Burman studies. Mr. Wade is now purposing to superintend the printing of a Burman vocabulary, which will contain all the words collected by Messrs. Judson, Carey, and Colman, and what he has been able himself to collect. The supreme government of Bengal have offered the work so liberal patronage, that it will be printed

free of any expense to the board. Besides, every rupee received for the sale of the work will be sacred to the mission fund. Mr. Wade feels confident that our beloved president of the board, with every member of that body, will fully approve this step. He is very happy in being able to make his short stay in Bengal useful to the board, and to future missionaries, who will be relieved from the laborious task of copying the work. Whenever Mr. Judson shall finish his vocabulary, we hope it will be more complete than this; but we look forward to that period with very painful feelings, for we have much reason to fear that it will never arrive. We have not heard a single word from those dear friends since the war commenced. I received two affectionate letters from Mrs. Judson, during my stay in Rangoon. She enjoyed very good health in Ava. We suppose that the troops from Bengal must be near the capital by this date, so that we hope to have some intelligence within a few months. All that we can do is, to beg that God will spare them.

"I trust the dear churches in America and England constantly remember us at the throne of grace. They can never know how our hearts have been cheered and encouraged through all our trials, to reflect that such a united cry was daily ascending to the throne of God in our behalf. Since my first arrival in India, I have made the acquisition of the Burman language my first object, and think I made tolerable proficiency, until the war commenced, when my health would not admit of close application to study. Yet, through all our trials, I continued to devote some part of my time to the language. Besides my Burman studies, I am now getting a plan of the Scrampore and Calcutta native school; which I think will be useful to me, if I am ever able to establish any in Rangoon. We hope to be able to return to our station within six months; but this will depend upon the situation of this country. We do not feel at home nor contented unless we are among the Burmans; and I am sure that our trials have only attached our hearts more strongly to the mission. I anticipate being again surrounded by Burman females, and being engaged in schools, with more pleasure than I can express."

The situation of the missionaries at Ava now became a subject of intense anxiety to all the friends of the mission. There was too much reason to fear, that they had fallen victims to the hasty resentment of a vindictive and haughty government. The English troops were uniformly victorious. Army after army of Burmans was defeated; and the English were on the advance towards the capital. These events were likely to incense the Burman government, and to induce them to treat with the utmost severity all foreigners.

For nearly two years, the cloud which concealed their fate hung dark and portentous. That suspense, which is often as dreadful as the most awful certainty, agitated the minds of their relatives, and of all the friends of missions, with alternate hopes and fears. Those who cherished the belief that the missionaries were alive, relied only on the power of that God who had so signally protected this mission; and who, by an interposition almost as visibly miraculous as that which rescued Peter from his enemies, had recently preserved the missionaries at Rangoon from instant and apparently inevitable death. It was, moreover, nearly certain, that if the missionaries were living, they were subjected to imprisonment, and to dreadful sufferings, both corporal and mental.

These considerations produced a deep anxiety in the public mind, which has seldom been witnessed; and which, it is believed, drew from many hearts continual and importunate prayer to God, that he would hear the sigh of the prisoners, and protect his servants from the rage of the heathen, and from the perils of war.

The sufferings of the missionaries, during this long and disastrous period, surpassed all that the most alarmed and fertile imagination had conceived. Of the dreadful scenes at Ava, a minute account was written by Mrs. Judson to Dr. Elnathan Judson. It will be read with strong and painful interest. Fiction itself has seldom invented a tale more replete with terror.

"Rangoon, May 26, 1826.

"My beloved Brother,

"I commence this letter, with the intention of giving you the particulars of our captivity and sufferings at Ava. How long my patience will allow my reviewing scenes of disgust and horror, the conclusion of this letter will determine. I had kept a journal of every thing that had transpired from our arrival at Ava, but destroyed it at the commencement of our difficulties.

"The first certain intelligence we received of the declaration of war by the Burmese, was on our arrival at Tsen-pyoo-kywon, about a hundred miles this side of Ava, where part of the troops, under the command of the celebrated Bandoola, had encamped. As we proceeded on our journey, we met Bandoola himself, with the remainder of his troops, gayly equipped, seated on his golden barge, and surrounded by a fleet of gold war-boats; one of which was instantly despatched the other side of the river to hail us, and make all necessary inquiries. We were allowed to proceed quietly on, when we had informed the messenger that we were Americans, *not English*, and were going to Ava in obedience to the command of his majesty.

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"On our arrival at the capital, we found that Dr. Price was out of favor at court, and that suspicion rested on most of the foreigners then at Ava. Your brother visited at the palace two or three times; but found the king's manner toward him very different from what it had formerly been; and the queen, who had hitherto expressed wishes for my speedy arrival, now made no inquiries after me, nor intimated a wish to see me. Consequently, I made no effort to visit at the palace, though almost daily invited to visit some of the branches of the royal family, who were living in their own houses, out of the palace enclosure. Under these circumstances, we thought our most prudent course lay in prosecuting our original intention of building a house, and commencing missionary operations as occasions offered; thus endeavoring to convince the government, that we had really nothing to do with the present war.

"In two or three weeks after our arrival, the king, queen, all the members of the royal family, and most of the officers of government, returned to Amarapura, in order to come and take possession of the new palace in the customary style. As there has been much misunderstanding relative to Ava and Amarapura, both being called the capital of the Burmese empire, I will here remark, that present Ava was formerly the seat of government; but soon after the old king had ascended the throne, it was forsaken, and a new palace built at Amarapura, about six miles from Ava, in which he remained during his life. In the fourth year of the reign of the present king, Amarapura was, in its turn, forsaken, and a new and beautiful palace built at Ava, which was *then* in ruins, but is *now the capital* of the Burmese empire, and the residence of the emperor. The king and royal family had been living in temporary buildings at Ava, during the completion of the new palace, which gave occasion for their returning to Amarapura.

"I dare not attempt a description of that splendid day, when majesty, with all its attendant glory, entered the gates of the golden city, and amid the acclamations of millions, I may say, took possession of the palace. The Saupwars of the provinces, bordering on China, all the viceroys and high officers of the kingdom, were assembled on the occasion, dressed in their robes of state, and ornamented with the insignia of their office. The white elephant, richly adorned with gold and jewels, was one of the most beautiful objects in the procession. The king and queen alone were unadorned, dressed in the simple garb of the country: they, hand in hand, entered the garden in which we had taken our seats, and where a banquet was prepared for their refreshment. All the riches and glory of the empire were on this day exhibited

to view. The number and immense size of the elephants, the numerous horses, and great variety of vehicles of all descriptions, far surpassed any thing I have ever seen or imagined. Soon after his majesty had taken possession of the new palace, an order was issued that no foreigner should be allowed to enter, excepting Lansago. We were a little alarmed at this, but concluded it was from political motives, and would not, perhaps, essentially affect us.

"For several weeks, nothing took place to alarm us, and we went on with our school. Mr. Judson preached every sabbath; all the materials for building a brick house were procured, and the masons had made considerable progress in raising the building.

"On the 23d of May, 1824, just as we had concluded worship at the doctor's house, the other side of the river, a messenger came to inform us that Rangoon was taken by the English. The intelligence produced a shock, in which was a mixture of fear and joy. Mr. Gouger, a young merchant residing at Ava, was then with us, and had much more reason to fear than the rest of us. We all, however, immediately returned to our house, and began to consider what was to be done. Mr. Gouger went to prince Tharyar-wa-dee, the king's most influential brother, who informed him he need not give himself any uneasiness, as he had mentioned the subject to his majesty, who had replied, that 'the few foreigners residing at Ava had nothing to do with the war, and should not be molested.'

"The government were now all in motion. An army of ten or twelve thousand men, under the command of the Kyee-woon-gyee, were sent off in three or four days, and were to be joined by the Sakyer-woon-gyee, who had previously been appointed viceroy of Rangoon, and who was on his way thither, when the news of its attack reached him. No doubt was entertained of the defeat of the English; the only fear of the king was, that the foreigners, hearing of the advance of the Burmese troops, would be so alarmed, as to flee on board their ships and depart, before there would be time to secure them as slaves. 'Bring for me,' said a wild young buck of the palace, 'six kala pyoo (white strangers), to row my boat; and 'to me,' said the lady of a Woongyee, 'send four white strangers to manage the affairs of my house, as I understand they are trusty servants.' The war-boats, in high glee, passed our house, the soldiers singing and dancing, and exhibiting gestures of the most joyous kind. Poor fellows! said we, you will probably never dance again. And it so proved; for few, if any, ever saw again their native home.

"As soon as the army were despatched, the government began to inquire the cause of the arrival of

the strangers at Rangoon. There must be spies in the country, suggested some, who have invited them over. And who so likely to be spies as the Englishmen residing at Ava? A report was in circulation, that captain Laird, lately arrived, had brought Bengal papers, which contained the intention of the English to take Rangoon, and it was kept a secret from his majesty. An inquiry was instituted. The three Englishmen, Gouger, Laird, and Rogers, were called and examined. It was found they had seen the papers, and were put in confinement, though not in prison. We now began to tremble for ourselves, and were in daily expectation of some dreadful event.

"At length Mr. Judson and Dr. Price were summoned to a court of examination, where strict inquiry was made relative to all they knew. The great point seemed to be whether they had been in the habit of making communications to foreigners of the state of the country, &c. They answered, they had always written to their friends in America, but had no correspondence with English officers, or the Bengal government. After their examination, they were not put in confinement, as the Englishmen had been, but were allowed to return to their houses. In examining the accounts of Mr. Gouger, it was found that Mr. Judson and Dr. Price had taken money of him to a considerable amount. Ignorant as were the Burmese of our mode of receiving money by orders on Bengal, this circumstance, to their suspicious minds, was a sufficient evidence, that the missionaries were in the pay of the English, and very probably spies. It was thus represented to the king, who, in an angry tone, ordered the immediate arrest of the 'two teachers.'

"On the 8th of June, just as we were preparing for dinner, in rushed an officer, holding a black book, with a dozen Burmans, accompanied by one, whom, from his spotted face, we knew to be an executioner, and a 'son of the prison.' 'Where is the teacher?' was the first inquiry. Mr. Judson presented himself. 'You are called by the king,' said the officer; a form of speech always used when about to arrest a criminal. The spotted man instantly seized Mr. Judson, threw him on the floor, and produced the small cord, the instrument of torture. I caught hold of his arm. 'Stay,' said I, 'I will give you money.' 'Take her too,' said the officer; 'she also is a foreigner.' Mr. Judson, with an imploring look, begged they would let me remain till further orders. The scene was now shocking beyond description. The whole neighborhood had collected—the masons at work on the brick house threw down their tools, and ran—the little Burman children were screaming and crying—the Bengalee servants stood in amazement at the indignities offered their master—and the hardened executioner,

with a kind of hellish joy, drew tight the cords, bound Mr. Judson fast, and dragged him off I knew not whither. In vain I begged and entreated the spotted face to take the silver and loosen the ropes; but he spurned my offers, and immediately departed. I gave the money, however, to Moug Ing to follow after, to make some further attempt to mitigate the torture of Mr. Judson; but instead of succeeding, when a few rods from the house, the unfeeling wretches again threw their prisoner on the ground, and drew the cords still tighter, so as almost to prevent respiration.

"The officer and his gang proceeded on to the court house, where the governor of the city and officers were collected, one of whom read the order of the king to commit Mr. Judson to the death prison, into which he was soon hurled, the door closed—and Moug Ing saw no more. What a night was now before me! I retired into my room, and endeavored to obtain consolation from committing my case to God, and imploring fortitude and strength to suffer whatever awaited me. But the consolation of retirement was not long allowed me; for the magistrate of the place had come into the verandah, and continually called me to come out, and submit to his examination. But previously to going out, I destroyed all my letters, journals, and writings of every kind, lest they should disclose the fact, that we had correspondents in England, and had minutely down every occurrence since our arrival in the country. When this work of destruction was finished, I went out and submitted to the examination of the magistrate, who inquired very minutely of every thing I knew; then ordered the gates of the compound to be shut, no person to be allowed to go in or out, placed a guard of ten ruffians, to whom he gave a strict charge to keep me safe, and departed.

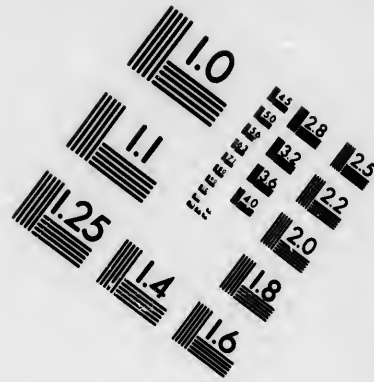
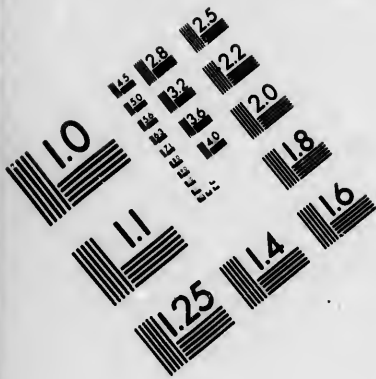
"It was now dark. I retired to an inner room with my four little Burman girls, and barred the doors. The guard instantly ordered me to unbar the doors and come out, or they would break the house down. I obstinately refused to obey, and endeavored to intimidate them by threatening to complain of their conduct to higher authorities on the morrow. Finding me resolved in disregarding their orders, they took the two Bengalee servants, and confined them in the stocks in a very painful position. I could not endure this; but called the head man to the window, and promised to make them all a present in the morning, if they would release the servants. After much debate and many severe threatenings, they consented; but seemed resolved to annoy me as much as possible. My unprotected, desolate state, my entire uncertainty of the fate of Mr. Judson, and the dreadful carousings and almost diabolical language of the guard, all conspired to make it by far the most distressing night I had ever passed. You may well

imagine, my dear brother, that sleep was a stranger to my eyes, and peace and composure to my mind.

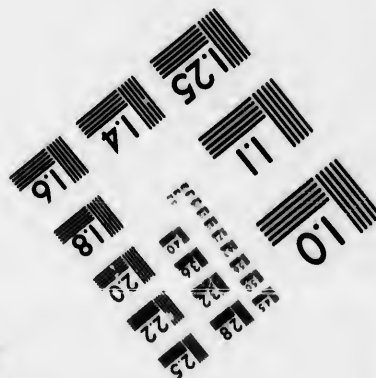
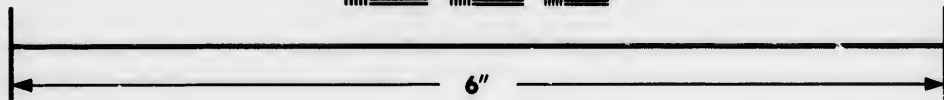
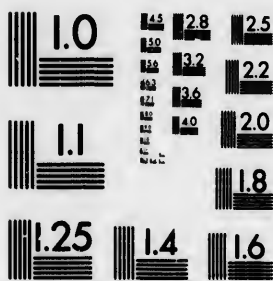
"The next morning, I sent Moug Ing to ascertain the situation of your brother, and give him food, if still living. He soon returned with the intelligence, that Mr. Judson and all the white foreigners were confined in the *death-prison*, with three pairs of iron fetters each, and fastened to a long pole, to prevent their moving! The point of my anguish now was, that I was a prisoner myself, and could make no efforts for the release of the missionaries. I begged and entreated the magistrate to allow me to go to some member of government to state my case; but he said he did not dare to consent, for fear I should make my escape. I next wrote a note to one of the king's sisters, with whom I had been intimate, requesting her to use her influence for the release of the teachers. The note was returned with this message—She 'did not understand it,' which was a polite refusal to interfere; though I afterwards ascertained, that she had an anxious desire to assist us, but dared not, on account of the queen. The day dragged heavily away, and another dreadful night was before me. I endeavored to soften the feelings of the guard, by giving them tea and segars for the night; so that they allowed me to remain inside of my room, without threatening as they did the night before. But the idea of your brother being stretched on the bare floor in irons and confinement, haunted my mind, like a spectre, and prevented my obtaining any quiet sleep, though nature was almost exhausted.

"On the third day, I sent a message to the governor of the city, who has the entire direction of prison affairs, to allow me to visit him with a present. This had the desired effect; and he immediately sent orders to the guards, to permit my going into town. The governor received me pleasantly, and asked me what I wanted. I stated to him the situation of the foreigners, and particularly that of the teachers, who were Americans, and had nothing to do with the war. He told me it was not in his power to release them from prison or irons; but that he could make their situation more comfortable; there was his head officer, with whom I must consult, relative to the means. The officer, who proved to be one of the city writers, and whose countenance, at the first glance, presented the most perfect assemblage of all the evil passions attached to human nature, took me aside, and endeavored to convince me that myself, as well as the prisoners, was entirely at his disposal—that our future comfort must depend on my liberality in regard to presents—and that these must be made in a private way, and unknown to any officer in the government! What must I do, said I, to obtain a mitigation of the





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present sufferings of the two teachers? 'Pay to me,' said he, 'two hundred ticks, (about a hundred dollars,) two pieces of fine cloth, and two pieces of handkerchiefs.' I had taken money with me in the morning, our house being two miles from the prison—I could not easily return. This I offered to the writer, and begged he would not insist on the other articles, as they were not in my possession. He hesitated for some time, but fearing to lose the sight of so much money, he concluded to take it; promising to relieve the teachers from their most painful situation.

"I then procured an order from the governor, for my admittance into prison; but the sensations produced by meeting your brother in that *wretched, horrid* situation, and the affecting scene which ensued, I will not attempt to describe. Mr. Judson crawled to the door of the prison—for I was never allowed to enter—gave me some directions relative to his release; but before we could make any arrangement, I was ordered to depart, by those iron-hearted jailers, who could not endure to see us enjoy the poor consolation of meeting in that miserable place. In vain I pleaded the order from the governor for my admittance; they again harshly repeated, 'Depart, or we will pull you out.' The same evening, the missionaries, together with the other foreigners, who paid an equal sum, were taken out of the common prison, and confined in an open shed in the prison enclosure. Here I was allowed to send them food, and mats to sleep on; but was not permitted to enter again for several days.

"My next object was to get a petition presented to the queen; but no person being admitted into the palace, who was in disgrace with his majesty, I sought to present it through the medium of her brother's wife. I had visited her in better days, and received particular marks of her favor. But now, times were altered: Mr. Judson was in prison, and I in distress; which was a sufficient reason for giving me a cold reception. I took a present of considerable value. She was lolling on her carpet as I entered, with her attendants around her. I waited not for the usual question to a suppliant, 'What do you want?' but in a bold, earnest, yet respectful manner, stated our distresses and our wrongs, and begged her assistance. She partly raised her head, opened the present I had brought, and coolly replied, 'Your case is not singular; all the foreigners are treated alike.' 'But it is singular,' said I; 'the teachers are Americans; they are ministers of religion, have nothing to do with war or politics, and came to Ava in obedience to the king's command. They have never done any thing to deserve such treatment; and is it right they should be treated thus?' 'The king does as he pleases,' said

she; 'I am not the king; what can I do?' 'You can state their case to the queen, and obtain their release,' replied I. 'Place yourself in my situation,—were you in America, your husband, innocent of crime, thrown into prison, in irons, and you a solitary, unprotected female—what would you do?' With a slight degree of feeling, she said, 'I will present your petition,—come again to-morrow.' I returned to the house with considerable hope, that the speedy release of the missionaries was at hand. But the next day, Mr. Gouger's property, to the amount of fifty thousand dollars, was taken and carried to the palace. The officers, on their return, politely informed me, they should *visit our house* on the morrow. I felt obliged for this information, and accordingly made preparations to receive them, by secreting as many little articles as possible; together with considerable silver, as I knew, if the war should be protracted, we should be in a state of starvation without it. But my mind was in a dreadful state of agitation, lest it should be discovered, and cause my being thrown into prison. And had it been possible to procure money from any other quarter, I should not have ventured on such a step.

"The following morning, the royal treasurer, prince Tharyawadees, chief Woon, and Koungtone Myoo-tsa, who was in future our steady friend, attended by forty or fifty followers, came to take possession of all we had. I treated them civilly, gave them chairs to sit on, tea and sweetmeats for their refreshment; and justice obliges me to say, that they conducted the business of confiscation with more regard to my feelings, than I should have thought it possible for Burmese officers to exhibit. The three officers, with one of the royal secretaries, alone entered the house; their attendants were ordered to remain outside. They saw I was deeply affected, and apologized for what they were about to do, by saying, that it was painful for them to take possession of property not their own; but they were compelled thus to do by order of the king. 'Where is your silver, gold, and jewels?' said the royal treasurer. 'I have no gold or jewels; but here is the key of a trunk which contains the silver—do with it as you please.' The trunk was produced, and the silver weighed. 'This money,' said I 'was collected in America, by the disciples of Christ, and sent here for the purpose of building a kyoung, (the name of a priest's dwelling,) and for our support, while teaching the religion of Christ. Is it suitable that you should take it?' (The Burmans are averse to taking what is offered in a religious point of view, which was the cause of my making the inquiry.) 'We will state this circumstance to the king,' said one of them, 'and perhaps he will

restore it. But is this all the silver you have? I could not tell a falsehood: 'The house is in your possession,' I replied; 'search for yourselves.' 'Have you not deposited silver with some person of your acquaintance?' 'My acquaintances are all in prison: with whom should I deposit silver?' They next ordered my trunk and drawers to be examined. The secretary came was allowed to accompany me in this search. Every thing nice or curious, which met his view, was presented to the officers, for their decision, whether it should be taken or retained. I begged they would not take our wearing apparel; as it would be disgraceful to take clothes partly worn, into the possession of his majesty; and to us they were of unspeakable value. They assented, and took a list only, and did the same with the books, medicines, &c. My little work-table and rocking-chair, presents from my beloved brother, I rescued from their grasp, partly by artifice, and partly through their ignorance. They left also many articles, which were of inestimable value, during our long imprisonment.

"As soon as they had finished their search, and departed, I hastened to the queen's brother, to hear what had been the fate of my petition; when, alas! all my hopes were dashed, by his wife's coolly saying, 'I stated your case to the queen; but her majesty replied, *The teachers will not die; let them remain as they are.*' My expectations had been so much excited, that this sentence was like a thunderclap to my feelings. For the truth at one glance assured me, that if the queen refused assistance, who would dare to intercede for me? With a heavy heart I departed; and, on my way home, attempted to enter the prison gate, to communicate the sad tidings to your brother, but was harshly refused admittance; and for the ten days following, notwithstanding my daily efforts, I was not allowed to enter. We attempted to communicate by writing, and after being successful for a few days, it was discovered; the poor fellow who carried the communications was beaten and put in the stocks; and the circumstance cost me about ten dollars, besides two or three days of agony, for fear of the consequences.

"The officers who had taken possession of our property, presented it to his majesty, saying, 'Judson is a true teacher; we found nothing in his house but what belongs to priests. In addition to this money, there are an immense number of books, medicines, trunks of wearing apparel, &c., of which we have only taken a list. Shall we take them, or let them remain?' 'Let them remain,' said the king, 'and put this property by itself, for it shall be restored to him again, if he is found innocent.' This was an allusion to the idea of his being a spy.

"For two or three months following, I was subject to continual harassments; partly through my ignorance of police management, and partly through the insatiable desire of every petty officer to enrich himself through our misfortunes. When the officers came to our house, to confiscate our property, they insisted on knowing how much I had given the governor and prison officers, to release the teachers from the inner prison. I honestly told them, and they demanded the sum from the governor, which threw him into a dreadful rage, and he threatened to put all the prisoners back into their original place. I went to him the next morning, and the first words with which he accosted me were, 'You are very bad; why did you tell the royal treasurer that you had given me so much money?' 'The treasurer inquired; what could I say?' I replied. 'Say that you had given nothing,' said he, 'and I would have made the teachers comfortable in prison; but now I know not what will be their fate.' 'But I cannot tell a falsehood,' I replied. 'My religion differs from yours—it forbids prevarication; and had you stood by me with your knife raised, I could not have said what you suggest.' His wife, who sat by his side, and who always, from this time, continued my firm friend, instantly said, 'Very true—what else could she have done? I like such straight forward conduct; you must not (turning to the governor) be angry with her.' I then presented the governor with a beautiful opera glass, I had just received from England, and begged his anger at me would not influence him to treat the prisoners with unkindness; and I would endeavor, from time to time, to make him such presents, as would compensate for his loss. 'You may intercede for your husband only; for your sake, he shall remain where he is; but let the other prisoners take care of themselves.' I pleaded hard for Dr. Price; but he would not listen, and the same day had him returned to the inner prison, where he remained ten days. He was then taken out, in consequence of the doctor's promising a piece of broadcloth, and my sending two pieces of handkerchiefs.

"About this period, I was one day summoned to the Thowdau, in an official way. What new evil was before me, I knew not, but was obliged to go. When arrived, I was allowed to stand at the bottom of the stairs, as no female is permitted to ascend the steps, or even to stand, but sit on the ground. Hundreds were collected around. The officer who presided, in an authoritative voice, began; 'Speak the truth, in answer to the questions I shall ask. If you speak true, no evil will follow; but if not, your life will not be spared. It is reported that you have committed to the care of a Burnese officer, a string of

pearls, a pair of diamond ear-rings, and a silver teapot. Is it true?' 'It is not,' I replied; 'and if you or any other person can produce these articles, I refuse not to die.' The officer again urged the necessity of 'speaking true.' I told him I had nothing more to say on this subject; but begged he would use his influence to obtain the release of Mr. Judson from prison.

"I returned to the house with a heart much lighter than I went, though conscious of my perpetual exposure to such harassments. Notwithstanding the repulse I had met in my application to the queen, I could not remain without making continual effort for your brother's release, while there was the least probability of success. Time after time my visits to the queen's sister-in-law were repeated, till she refused to answer a question; and told me by her looks, I had better keep out of her presence. For the seven following months, hardly a day passed, that I did not visit some one of the members of government, or branches of the royal family, in order to gain their influence in our behalf; but the only benefit resulting was, their encouraging promises preserved us from despair, and induced a hope of the speedy termination of our difficulties, which enabled us to bear our distresses better than we otherwise should have done. I ought, however, to mention, that by my repeated visits to the different members of government, I gained several friends, who were ready to assist me with articles of food, though in a private manner, and who used their influence in the palace to destroy the impression of our being in any way engaged in the present war. But no one dared to speak a word to the king or queen in favor of a foreigner, while there were such continual reports of the success of the English arms.

"During these seven months, the continual extortions and oppressions to which your brother and the other white prisoners were subject, are indescribable. Sometimes sums of money were demanded, sometimes pieces of cloth, and handkerchiefs; at other times, an order would be issued, that the white foreigners should not speak to each other, or have any communication with their friends without. Then, again, the servants were forbidden to carry in their food, without an extra fee. Sometimes, for days and days together, I could not go into the prison till after dark, when I had two miles to walk, in returning to the house. Oh, how many, many times, have I returned from that dreary prison at nine o'clock at night, solitary, and worn out with fatigue and anxiety, and thrown myself down in that same rocking-chair which you and deacon L. provided for me in Boston; and endeavored to invent some new scheme for the release of the prisoners. Sometimes, for a moment

or two, my thoughts would glance toward America, and my beloved friends there—but for nearly a year and a half, so entirely engrossed was every thought with present scenes and sufferings, that I seldom reflected on a single occurrence of my former life, or recollected that I had a friend in existence out of Ava.

"You, my dear brother, who know my strong attachment to my friends, and how much pleasure I have hitherto experienced from retrospect, can judge from the above circumstances, how intense were my sufferings. But the point, the aeme of my distress, consisted in the awful uncertainty of our final fate. My prevailing opinion was, that my husband would suffer violent death; and that I should, of course, become a slave, and languish out a miserable though short existence, in the tyrannic hands of some unfeeling monster. But the consolations of religion, in these trying circumstances, were neither 'few nor small.' It taught me to look beyond this world, to that rest, that peaceful, happy rest, where Jesus reigns, and oppression never enters. But how have I digressed from my relation! I will again return.

"The war was now prosecuted with all the energy the Burmese government possessed. New troops were continually raised and sent down the river; and as frequent reports returned of their being all cut off. But that part of the Burmese army stationed in Arracan, under the command of Bandoola, had been more successful. Three hundred prisoners, at one time, were sent to the capital, as an evidence of the victory that had been gained. The king began to think that none but Bandoola understood the art of fighting with foreigners; consequently his majesty recalled him, with the design of his taking command of the army that had been sent to Rangoon. On his arrival at Ava, he was received at court in the most flattering manner; and was the recipient of every favor in the power of the king and queen to bestow. He was, in fact, while at Ava, the acting king. I was resolved to apply to him for the release of the missionaries; though some members of government advised me not, lest he, being reminded of their existence, should issue an immediate order for their execution. But it was my last hope; and, as it proved, my last application.

"Your brother wrote a petition privately, stating every circumstance that would have a tendency to interest him in our behalf. With fear and trembling I approached him, while surrounded by a crowd of flatterers; and one of his secretaries took the petition, and read it aloud. After hearing it, he spake to me in an obliging manner—asked several questions relative to the teachers—said he would think of the subject—

and bade me come again. I ran to the prison to communicate the favorable reception to Mr. Judson; and we both had sanguine hopes that his release was at hand. But the governor of the city expressed his amazement at my temerity, and said he doubted not it would be the means of destroying all the prisoners. In a day or two, however, I went again, and took a present of considerable value. Bandoola was not at home; but his *lady*, after ordering the present to be taken into another room, modestly informed me that she was ordered by her husband to make the following communication—that he was now very busily employed in making preparations for Rangoon; but that when he had retaken that place and expelled the English, he would return and release all the prisoners.

“Thus again were all our hopes dashed; and we felt that we could do nothing more, but sit down and submit to our lot. From this time we gave up all idea of being released from prison, till the termination of the war; but I was still obliged to visit constantly some of the members of government, with little presents, particularly the governor of the city, for the purpose of making the situation of the prisoners tolerable. I generally spent the greater part of every other day at the governor’s house, giving him all the information relative to American manners, customs, government, &c. He used to be so much gratified with my communications, as to feel greatly disappointed, if any occurrence prevented my spending the usual hours at his house.

“Some months after your brother’s imprisonment, I was permitted to make a little bamboo room in the prison enclosures, where he could be much by himself, and where I was sometimes allowed to spend two or three hours. It so happened that the two months he occupied this place was the coldest part of the year; when he would have suffered much in the open shed he had previously occupied. After the birth of your little niece, I was unable to visit the prison and the governor as before, and found I had lost considerable influence, previously gained; for he was not so forward to hear my petitions when any difficulty occurred, as he formerly had been. When Maria was nearly two months old, her father one morning sent me word that he and all the white prisoners were put into the inner prison, in five pairs of fetters each; that his little room had been torn down, and his mat, pillow, &c. been taken by the jailers. This was to me a dreadful shock, as I thought at once it was only a prelude to greater evils.

“I should have mentioned before this, the defeat of Bandoola, his escape to Danoooboo, the complete destruction of his army, and loss of ammunition, and

the consternation this intelligence produced at court. The English army had left Rangoon, and were advancing towards Prome, when these severe measures were taken with the prisoners.

“I went immediately to the governor’s house. He was not at home, but had ordered his wife to tell me, when I came, not to ask to have the additional fetters taken off, or the prisoners released, for *it could not be done*. I went to the prison-gate, but was forbid to enter. All was as still as death—not a white face to be seen, or a vestige of Mr. Judson’s little room remaining. I was determined to see the governor, and know the cause of this additional oppression; and for this purpose returned into town the same evening, at an hour I knew he would be at home. He was in his audience room, and, as I entered, looked up without speaking, but exhibited a mixture of shame and affected anger in his countenance. I began by saying, ‘Your lordship has hitherto treated us with the kindness of a father. Our obligations to you are very great. We have looked to you for protection from oppression and cruelty. You have, in many instances, mitigated the suffering of those unfortunate, though innocent beings, committed to your charge. You have promised me particularly, that you would stand by me to the last; and though you should receive an order from the king, you would not put Mr. Judson to death. What crime has he committed to deserve such additional punishment?’ The old man’s hard heart was melted; for he wept like a child. ‘I pity you, Tsa-yar-ga-dau, (a name by which he always called me;) I knew you would make me feel; I therefore forbade your application. But you must believe me when I say, I do not wish to increase the sufferings of the prisoners. When I am ordered to execute them, the least that I can do is, to put them out of sight. I will now tell you,’ continued he, ‘what I have never told you before; that three times I have received intimations from the queen’s brother, to assassinate all the white prisoners privately; but I would not do it. And I now repeat it, though I execute all the others, I will never execute your husband. But I cannot release him from his present confinement, and you must not ask it.’ I had never seen him manifest so much feeling, or so resolute in denying me a favor; which circumstance was an additional reason for thinking dreadful scenes were before us.

“The situation of the prisoners was now distressing beyond description. It was at the commencement of the hot season. There were above a hundred prisoners shut up in one room, without a breath of air, excepting from the cracks in the boards. I sometimes obtained permission to go to the door for five minutes, when my heart sickened at the wretchedness

exhibited. The white prisoners, from incessant perspiration and loss of appetite, looked more like the dead than the living. I made daily applications to the governor, offering him money, which he refused; but all that I gained, was permission for the foreigners to eat their food outside; and this continued but a short time.

"It was at this period, that the death of Bandoola was announced in the palace. The king heard it with silent amazement; and the queen, in eastern style, smote upon her breast, and cried, *Ama! ama!* (Alas, alas.) Who could be found to fill his place? who would venture, since the invincible Bandoola had been cut off? Such were the exclamations constantly heard in the streets of Ava. The common people were speaking *low* of a rebellion, in case more troops should be levied. For as yet the common people had borne the weight of the war; not a tickal had been taken from the royal treasury. At length the Pakan Woon, who, a few months before, had been so far disgraced by the king as to be thrown into prison and irons, now offered himself to head a new army that should be raised on a different plan from those which had hitherto been raised; and assured the king, in the most confident manner, that he would conquer the English, and restore those places that had been taken, in a very short time. He proposed that every soldier should receive a hundred tickals in advance; and he would obtain security for each man, as the money was to pass through his hands. It was afterwards found, that he had taken, for his own use, ten tickals from every hundred. He was a man of enterprise and talents, though a violent enemy to all foreigners. His offers were accepted by the king and government, and all power immediately committed to him. One of the first exercises of his power was, to arrest Lansago and the Portuguese priest, who had hitherto remained unmolested, and cast them into prison, and to subject the native Portuguese and Bengalees to the most menial occupations. The whole town was in alarm, lest they should feel the effects of his power; and it was owing to the malignant representations of this man, that the white prisoners suffered such a change in their circumstances, as I shall soon relate.

"After continuing in the inner prison for more than a month, your brother was taken with a fever. I felt assured he would not live long, unless removed from that noisome place. To effect this, and in order to be near the prison, I removed from our house, and put up a small bamboo room in the governor's enclosure, which was nearly opposite the prison-gate. Here I incessantly begged the governor to give me an order to take Mr. Judson out of the large prison,

and place him in a more comfortable situation; and the old man, being worn out with my entreaties, at length gave me the order in an official form; and also gave orders to the head jailer, to allow me to go in and out, all times of the day; to administer medicines, &c. I now felt happy indeed, and had Mr. Judson instantly removed into a little bamboo hovel, so low, that neither of us could stand upright—but a palace in comparison with the place he had left.

"Notwithstanding the order the governor had given for my admittance into prison, it was with the greatest difficulty that I could persuade the under-jailer to open the gate. I used to carry Mr. Judson's food myself, for the sake of getting in; and would then remain an hour or two, unless driven out. We had been in this comfortable situation but two or three days, when, one morning, having carried in Mr. Judson's breakfast, which, in consequence of fever, he was unable to take, I remained longer than usual; when the governor in great haste sent for me. I promised him to return, as soon as I had ascertained the governor's will, he being much alarmed at this unusual message. I was very agreeably disappointed, when the governor informed me, that he only wished to consult me about his watch; and seemed unusually pleasant and conversable. I found afterwards, that his only object was, to detain me until the dreadful scene, about to take place in the prison, was over. For when I left him to go to my room, one of the servants came running, and with a ghastly countenance informed me, that all the white prisoners were carried away. I would not believe the report, and instantly went back to the governor, who said he had just heard of it, but did not wish to tell me. I hastily ran into the street, hoping to get a glimpse of them before they were out of sight; but in this was disappointed. I ran first into one street, then another, inquiring of all I met; but no one would answer me. At length an old woman told me the white prisoners had gone towards the little river; for they were to be carried to Amarpora. I then ran to the banks of the little river, about half a mile, but saw them not, and concluded the old woman had deceived me. Some of the friends of the foreigners went to the place of execution; but found them not. I then returned to the governor, to try to discover the cause of their removal, and the probability of their future fate. The old man assured me that he was ignorant of the intention of government to remove the foreigners, till that morning. That since I went out, he had learned that the prisoners were to be sent to Amarpora; but for what purpose, he knew not. 'I will send off a man immediately,' said he, 'to see what is to be done

with them. You can do nothing more for your husband,' continued he; '*take care of yourself.*' With a heavy heart, I went to my room; and, having no hope to excite me to exertion, I sunk down almost in despair. For several days previous, I had been actively engaged in building my own little room, and making our hovel comfortable. My thoughts had been almost entirely occupied in contriving means to get into prison. But now I looked towards the gate with a kind of melancholy feeling, but no wish to enter. All was the stillness of death, no preparation of your brother's food, no expectation of meeting him at the usual dinner hour; all my employment, all my occupations, seemed to have ceased, and I had nothing left but the dreadful recollection that Mr. Judson was carried off, I knew not whither. It was one of the most insupportable days I ever passed. Towards night, however, I came to the determination to set off the next morning for Amarapura; and for this purpose was obliged to go to our house out of town.

"Never before had I suffered so much from fear in traversing the streets of Ava. The last words of the governor, '*Take care of yourself,*' made me suspect there was some design with which I was unacquainted. I saw, also, he was afraid to have me go into the streets, and advised me to wait till dark, when he would send me in a cart, and a man to open the gates. I took two or three trunks of the most valuable articles, together with the medicine chest, to deposit in the house of the governor; and after committing the house and premises to our faithful Moug Ing and a Bengalee servant, who continued with us (though we were unable to pay his wages), I took leave, as I then thought probable, of our house in Ava forever.

"On my return to the governor's, I found a servant of Mr. Gouger, who happened to be near the prison when the foreigners were led out, and followed on to see the end; who informed me, that the prisoners had been carried before the Lamine Woon, at Amarapura, and were to be sent the next day to a village, he knew not how far distant. My distress was a little relieved by the intelligence that our friend was yet alive; but still I knew not what was to become of him. The next morning, I obtained a pass from government; and, with my little Maria, who was then only three months old, Mary and Abby Hasseltine (two of the Burman children), and our Bengalee cook, who was the only one of the party that could afford me any assistance, I set off for Amarapura. The day was dreadfully hot; but we obtained a covered boat, in which we were tolerably comfortable, till within two miles of the government-house. I then

procured a cart; but the violent motion, together with the dreadful heat and dust, made me almost distracted. But what was my disappointment, on my arriving at the court-house, to find that the prisoners had been sent on two hours before, and that I must go, in that uncomfortable mode, four miles farther, with little Maria in my arms, whom I held all the way from Ava! The cart-man refused to go any farther; and after waiting an hour in the burning sun, I procured another, and set off for that never-to-be-forgotten place Oung-pen-la. I obtained a guide from the governor, and was conducted directly to the prison-yard. But what a scene of wretchedness was presented to my view! The prison was an old, shattered building, without a roof; the fence was entirely destroyed; eight or ten Burmese were on the top of the building, trying to make something like a shelter with leaves; while under a little low projection, outside of the prison, sat the foreigners, chained together two and two, almost dead with suffering and fatigue. The first words of your brother were, '*Why have you come? I hoped you would not follow, for you cannot live here.*' It was now dark. I had no refreshment for the suffering prisoners, or for myself; as I had expected to procure all that was necessary at the market of Amarapura; and I had no shelter for the night. I asked one of the jailers if I might put up a little bamboo house near the prison; he said no, it was not customary. I then begged he would procure me a shelter for the night, when on the morrow I could find some place to live in. He took me to his house, in which there were only two small rooms—one in which he and his family lived—the other, which was then half full of grain, he offered to me; and in that little, filthy place, I spent the next six months of wretchedness. I procured some half-boiled water, instead of my tea, and, worn out with fatigue, laid myself down on a mat spread over the paddy, and endeavored to obtain a little refreshment from sleep. The next morning, your brother gave me the following account of the brutal treatment he had received on being taken out of prison:—

"As soon as I had gone out at the call of the governor, one of the jailers rushed into Mr. Judson's little room—roughly seized him by the arm—pulled him out—stripped him of all his clothes, excepting shirt and pantaloons—took his shoes, hat, and all his bedding—tore off his chains—tied a rope round his waist, and dragged him to the court-house, where the other prisoners had previously been taken. They were then tied two and two, and delivered into the hands of the Lamine Woon, who went on before them on horseback, while his slaves drove the prisoners, one of the slaves holding the rope which connected

two of them together. It was in May, one of the hottest months in the year, and eleven o'clock in the day; so that the sun was intolerable indeed. They had proceeded only half a mile, when your brother's feet became blistered; and so great was his agony, even at this early period, that, as they were crossing the little river, he ardently longed to throw himself into the water, to be free from misery. But the sin attached to such an act alone prevented. They had then eight miles to walk. The sand and gravel were like burning coals to the feet of the prisoners, which soon became perfectly destitute of skin; and in this wretched state, they were goaded on by their unfeeling drivers. Mr. Judson's debilitated state, in consequence of fever, and having taken no food that morning, rendered him less capable of hearing such hardships than the other prisoners. When about half way on their journey, as they stopped for water, your brother begged the Lamine Woon to allow him to ride his horse a mile or two, as he could proceed no farther in that dreadful state. But a scornful, malignant look, was all the reply that was made. He then requested captain Laird, who was tied with him, and who was a strong, healthy man, to allow him to take hold of his shoulder, as he was fast sinking. This the kind-hearted man granted for a mile or two, but then found the additional burden insupportable. Just at that period, Mr. Gouger's Bengalee servant came up to them; and seeing the distresses of your brother, took off his head dress, which was made of cloth, tore it in two, gave half to his master, and half to Mr. Judson, which he instantly wrapped round his wounded feet, as they were not allowed to rest even for a moment. The servant then offered his shoulder to Mr. Judson, and was almost carried by him the remainder of the way. Had it not been for the support and assistance of this man, your brother thinks he should have shared the fate of the poor Greek, who was one of their number, and when taken out of prison that morning was in perfect health. But he was a corpulent man, and the sun affected him so much, that he fell down on the way. His inhuman drivers beat and dragged him until they themselves were wearied, when they procured a cart, in which he was carried the remaining two miles. But the poor creature expired, in an hour or two after their arrival at the court-house. The Lamine Woon, seeing the distressing state of the prisoners, and that one of their number was dead, concluded they should go no farther that night; otherwise they would have been driven on until they reached Oung-pen-la the same day. An old shed was appointed for their abode during the night; but without even a mat or pillow, or any thing to cover them. The curiosity of the La-

mine Woon's wife, induced her to make a visit to the prisoners, whose wretchedness considerably excited her compassion, and she ordered some fruit, sugar, and tamarinds, for their refreshment; and the next morning, rice was prepared for them, and, as poor as it was, it was refreshing to the prisoners, who had been almost destitute of food the day before. Carts were also provided for their conveyance, as none of them were able to walk. All this time, the foreigners were entirely ignorant of what was to become of them; and when they arrived at Oung-pen-la, and saw the dilapidated state of the prison, they immediately, all as one, concluded that they were there to be burnt, agreeably to the report which had previously been in circulation at Ava. They all endeavored to prepare themselves for the awful scene anticipated; and it was not until they saw preparations making for repairing the prison, that they had the least doubt that a cruel, lingering death awaited them. My arrival was in an hour or two after this.

"The next morning, I arose and endeavored to find something like food. But there was no market, and nothing to be procured. One of Dr. Price's friends, however, brought some cold rice and vegetable curry, from Amarapura; which, together with a cup of tea from Mr. Lansago, answered for the breakfast of the prisoners; and for dinner, we made a curry of dried salt fish, which a servant of Mr. Gouger had brought. All the money I could command in the world I had brought with me, secreted about my person; so you may judge what our prospects were, in case the war should continue long. But our heavenly Father was better to us than our fears; for, notwithstanding the constant extortions of the jailers, during the whole six months we were at Oung-pen-la, and the frequent straits to which we were brought, we never really suffered for the want of money, though frequently for want of provisions, which were not procurable. Here at this place my personal bodily sufferings commenced. While your brother was confined in the city prison, I had been allowed to remain in our house, in which I had many conveniences left, and my health had continued good beyond all expectations. But now I had not a single article of convenience—not even a chair or seat of any kind, excepting a bamboo floor. The very morning after my arrival, Mary Hasseltine was taken with the small pox, the natural way. She, though very young, was the only assistant I had in taking care of little Maria. But she now required all the time I could spare from Mr. Judson, whose fever still continued in prison, and whose feet were so dreadfully mangled, that for several days he was unable to move. I knew not what to do; for I could procure no assistance from the neighborhood, or medicine for

the sufferers; but was all day long going backwards and forwards from the house to the prison with little Maria in my arms. Sometimes I was greatly relieved by leaving her, for an hour, when asleep, by the side of her father, while I returned to the house to look after Mary, whose fever ran so high as to produce delirium. She was so completely covered with the small pox, that there was no distinction in the pustules. As she was in the same little room with myself, I knew Maria would take it; I therefore inoculated her from another child, before Mary's had arrived at such a state as to be infectious. At the same time, I inoculated Abby, and the jailer's children, who all had it so slightly as hardly to interrupt their play. But the inoculation in the arm of my poor little Maria did not take—she caught it of Mary, and had it the natural way. She was then only three months and a half old, and had been a most healthy child; but it was above three months before she perfectly recovered from the effects of this dreadful disorder.

"You will recollect I never had the small pox, but was vaccinated previously to leaving America. In consequence of being for so long a time constantly exposed, I had nearly a hundred pustules formed, though no previous symptoms of fever, &c. The jailer's children having had the small pox so lightly, in consequence of inoculation, my fame was spread all over the village, and every child, young and old, who had not previously had it, was brought for inoculation. And although I knew nothing about the disorder, or the mode of treating it, I inoculated them all with a needle, and told them to take care of their diet,—all the instructions I could give them. Mr. Judson's health was gradually restored, and he found himself much more comfortably situated, than when in the city prison.

"The prisoners were at first chained two and two; but as soon as the jailers could obtain chains sufficient, they were separated, and each prisoner had but one pair. The prison was repaired, a new fence made, and a large airy shed erected in front of the prison, where the prisoners were allowed to remain during the day, though locked up in the little close prison at night. All the children recovered from the small pox; but my watchings and fatigue, together with my miserable food, and more miserable lodgings, brought on one of the diseases of the country, which is almost always fatal to foreigners. My constitution seemed destroyed, and in a few days I became so weak, as to be hardly able to walk to Mr. Judson's prison. In this debilitated state, I set off in a cart for Ava, to procure medicines, and some suitable food, leaving the cook to supply my place. I reached the house in safety, and for two or three days the disorder seemed at a stand; after which it attacked me so

violently, that I had no hopes of recovery left—and my only anxiety now was, to return to Oung-pen-la to die near the prison. It was with the greatest difficulty that I obtained the medicine chest from the governor, and then had no one to administer medicine. I however got at the laudanum, and by taking two drops at a time for several hours, it so far checked the disorder, as to enable me to get on board a boat, though so weak that I could not stand, and again set off for Oung-pen-la. The last four miles was in that painful conveyance, the cart, and in the midst of the rainy season, when the mud almost buries the oxen. You may form some idea of a Burmese cart, when I tell you their wheels are not constructed like ours, but are simply round, thick planks, with a hole in the middle, through which a pole that supports the body is thrust.

"I just reached Oung-pen-la when my strength seemed entirely exhausted. The good native cook came out to help me into the house; but so altered and emaciated was my appearance, that the poor fellow burst into tears at the first sight. I crawled on to the mat in the little room, to which I was confined for more than two months, and never perfectly recovered, until I came to the English camp. At this period, when I was unable to take care of myself, or look after Mr. Judson, we must both have died, had it not been for the faithful and affectionate care of our Bengalee cook. A common Bengalee cook will do nothing but the simple business of cooking; but he seemed to forget his caste, and almost his own wants, in his efforts to serve us. He would provide, cook, and carry your brother's food, and then return and take care of me. I have frequently known him not to taste of food till near night, in consequence of having to go so far for wood and water, and in order to have Mr. Judson's dinner ready at the usual hour. He never complained, never asked for his wages, and never for a moment hesitated to go any where, or to perform any act we required. I take great pleasure in speaking of the faithful conduct of this servant, who is still with us, and I trust has been well rewarded for his services.

"Our dear little Maria was the greatest sufferer at this time, my illness depriving her of her usual nourishment; and neither a nurse nor a drop of milk could be procured in the village. By making presents to the jailers, I obtained leave for Mr. Judson to come out of prison, and take the emaciated creature around the village, to beg a little nourishment from those mothers who had young children. Her cries in the night were heart-rending, when it was impossible to supply her wants. I now began to think the very afflictions of Job had come upon me. When in health, I could bear the various trials and vicissitudes, through

which I was called to pass. But to be confined with sickness, and unable to assist those who were so dear to me, when in distress, was almost too much for me to bear; and had it not been for the consolations of religion, and an assured conviction that every additional trial was ordered by infinite love and mercy, I must have sunk under my accumulated sufferings. Sometimes our jailers seemed a little softened at our distress, and for several days together allowed Mr. Judson to come to the house; which was to me an unspeakable consolation. Then again they would be as iron-hearted in their demands, as though we were free from sufferings, and in affluent circumstances. The annoyance, the extortions, and oppressions, to which we were subject, during our six months' residence in Oung-pen-la, are beyond enumeration or description.

"It was sometime after our arrival at Oung-pen-la, that we heard of the execution of the Pakan Woon, in consequence of which our lives were still preserved. For we afterwards ascertained, that the white foreigners had been sent to Oung-pen-la, for the express purpose of sacrificing them; and that he himself intended witnessing the horrid scene. We had frequently heard of his intended arrival at Oung-pen-la; but we had no idea of his diabolical purposes. He had raised an army of fifty thousand men (a tenth part of whose advance pay was found in his house), and expected to march against the English army in a short time; when he was suspected of high treason, and instantly executed without the least examination. Perhaps no death in Ava ever produced such universal rejoicings, as that of the Pakan Woon. We never, to this day, hear his name mentioned, but with an epithet of reproach or hatred. Another brother of the king was appointed to the command of the army now in readiness; but with no very sanguine expectations of success. Some weeks after the departure of these troops, two of the Woongyees were sent down for the purpose of negotiating. But not being successful, the queen's brother, the *acting king* of the country, was prevailed on to go. Great expectations were raised in consequence; but his cowardice induced him to encamp his detachment of the army at a great distance from the English, and even at a distance from the main body of the Burmese army, whose head-quarters were then at Maloun. Thus he effected nothing, though reports were continually reaching us, that peace was nearly concluded.

"The time at length arrived for our release from that detested place, the Oung-pen-la prison. A messenger from our friend, the governor of the north gate of the palace, who was formerly Koung-tone Myootsa, informed us that an order had been given, the evening before, in the palace, for Mr. Judson's release.

On the same evening, an official order arrived; and with a joyful heart, I set about preparing for our departure early the following morning. But an unexpected obstacle occurred, which made us fear that I should still be retained as a prisoner. The avaricious jailers, unwilling to lose their prey, insisted; that, as my name was not included in the order, I should not go. In vain I urged that I was not sent there as a prisoner, and that they had no authority over me—they still determined I should not go, and forbade the villagers from letting me a cart. Mr. Judson was then taken out of prison, and brought to the jailers' house, where, by promises and threatenings, he finally gained their consent, on condition that we would leave the remaining part of our provisions we had recently received from Ava. It was noon before we were allowed to depart. When we reached Amarapura, Mr. Judson was obliged to follow the guidance of the jailer, who conducted him to the governor of the city. Having made all necessary inquiries, the governor appointed another guard, which conveyed Mr. Judson to the court-house in Ava; at which place he arrived some time in the night. I took my own course, procured a boat, and reached our house before dark.

"My first object the next morning, was to go in search of your brother; and I had the mortification to meet him again in prison, though not the death prison. I went immediately to my old friend, the governor of the city, who now was raised to the rank of a woongyee. He informed me that Mr. Judson was to be sent to the Burmese camp, to act as translator and interpreter; and that he was put in confinement for a short time only, till his affairs were settled. Early the following morning, I went to this officer again, who told me that Mr. Judson had that moment received twenty ticals from government, with orders to go immediately on board a boat for Maloun, and that he had given him permission to stop a few moments at the house, it being on his way. I hastened back to the house, where Mr. Judson soon arrived; but was allowed to remain only a short time, while I could prepare food and clothing for future use. He was crowded into a little boat, where he had not room sufficient to lie down, and where his exposure to the cold damp nights threw him into a violent fever, which had nearly ended all his sufferings. He arrived at Maloun on the third day; where, ill as he was, he was obliged to enter immediately on the work of translating. He remained at Maloun six weeks, suffering as much as he had at any time in prison, excepting he was not in irons, nor exposed to the insults of those cruel jailers.

"For the first fortnight after his departure, my anxiety was less than it had been at any time previous, since the commencement of our difficulties. I know

the Burmese officers at the camp would feel the value of Mr. Judson's services too much to allow their using any measures threatening his life. I thought his situation, also, would be much more comfortable than it really was—hence my anxiety was less. But my health, which had never been restored since that violent attack at Oung-pen-la, now daily declined, till I was seized with the spotted fever, with all its attendant horrors. I knew the nature of the fever from its commencement; and from the shattered state of my constitution, together with the want of medical attendants, I concluded it must be fatal. The day I was taken with the fever, a Burmese nurse came and offered her services for Maria. This circumstance filled me with gratitude and confidence in God; for though I had so long and so constantly made efforts to obtain a person of this description, I had never been able; when, at the very time I most needed one, and without any exertion, a voluntary offer was made. My fever raged violently, and without any intermission. I began to think of settling my worldly affairs, and of committing my dear little Maria to the care of a Portuguese woman, when I lost my reason, and was insensible to all around me. At this dreadful period, Dr. Price was released from prison; and hearing of my illness, obtained permission to come and see me. He has since told me that my situation was the most distressing he had ever witnessed; and that he did not then think I should survive many hours. My hair was shaved, my head and feet covered with blisters, and Dr. Price ordered the Bengalee servant who took care of me, to endeavor to persuade me to take a little nourishment, which I had obstinately refused for several days. One of the first things I recollect, was seeing this faithful servant standing by me, trying to induce me to take a little wine and water. I was in fact so far gone, that the Burmese neighbors, who had come in to see me expire, said, 'She is dead; and if the King of angels should come in, he could not recover her.'

"The fever, I afterwards understood, had run seventeen days when the blisters were applied. I now began to recover slowly; but it was more than a month after this before I had strength to stand. While in this weak, debilitated state, the servant who had followed your brother to the Burmese camp, came in and informed me that his master had arrived, and was conducted to the court-house in town. I sent off a Burman to watch the movements of government, and to ascertain, if possible, in what way Mr. Judson was to be disposed of. He soon returned with the sad intelligence, that he saw Mr. Judson go out of the palace yard, accompanied by two or three Burmans, who conducted him to one of the prisons; and

that it was reported in town, that he was to be sent back to the Oung-pen-la prison. I was too weak to bear ill tidings of any kind; but a shock so dreadful as this, almost annihilated me. For some time, I could hardly breathe; but at last gained sufficient composure to despatch Mounng Ing to our friend, the governor of the north gate, and begged him to make *one more effort* for the release of Mr. Judson, and prevent his being sent back to the country prison, where I knew he must suffer much, as I could not follow. Mounng Ing then went in search of Mr. Judson; and it was nearly dark when he found him in the interior of an obscure prison. I had sent food early in the afternoon; but, being unable to find him, the bearer had returned with it, which added another pang to my distresses, as I feared he was already sent to Oung-pen-la.

"If I ever felt the value and efficacy of prayer, I did at this time. I could not rise from my couch; I could make no efforts to secure my husband; I could only plead with that great and powerful Being, who has said, 'Call upon me in the day of trouble, and I will hear, and thou shalt glorify me;' and who made me, at this time, feel so powerfully this promise, that I became quite composed, feeling assured that my prayers would be answered.

"When Mr. Judson was sent from Maloun to Ava, it was within five minutes' notice, and without his knowledge of the cause. On his way up the river, he accidentally saw the communication made to government respecting him, which was simply this: 'We have no further use for Yoodatban; we therefore return him to the golden city.' On arriving at the court-house, there happened to be no person present who was acquainted with Mr. Judson. The presiding officer inquired from what place he had been sent to Maloun. He was answered from Oung-pen-la. Let him then, said the officer, he returned thither—when he was delivered to a guard, and conducted to the place above mentioned, there to remain until he could be conveyed to Oung-pen-la. In the mean time the governor of the north gate, presented a petition to the high court of the empire, offered himself as Mr. Judson's security, obtained his release, and took him to his house, where he treated him with every possible kindness; and to which I was removed as soon as returning health would allow.

"The rapid strides of the English army towards the capital, at this time, threw the whole town into the greatest state of alarm, and convinced the government that some speedy measures must be taken to save the golden city. They had hitherto rejected all the overtures of sir Archibald Campbell, imagining, until this late period, that they could, in

some way or other, drive the English from the country. Mr. Judson and Dr. Price were daily called to the court-house and consulted; in fact, nothing was done without their approbation. Two English officers, also, who had lately been brought to Ava as prisoners, were continually consulted, and their good offices requested in endeavoring to persuade the British general to make peace on easier terms. It was finally concluded that Mr. Judson and one of the officers above mentioned, should be sent immediately to the English camp, in order to negotiate. The danger attached to a situation so responsible, under a government so fickle as the Burmese, induced your brother to use every means possible to prevent his being sent. Dr. Price was not only willing, but desirous of going; this circumstance Mr. Judson represented to the members of government, and begged he might not be compelled to go, as Dr. Price could transact the business equally as well as himself. After some hesitation and deliberation, Dr. Price was appointed to accompany Dr. Sandford, one of the English officers, on condition that Mr. Judson would stand security for his return; while the other English officer, then in irons, should be security for Dr. Sandford. The king gave them a hundred tickals each, to bear their expenses, (twenty-five of which Dr. Sandford generously sent to Mr. Gouger, still a prisoner at Oung-pen-la), boats, men, and a Burmese officer, to accompany them, though he ventured no farther than the Burman camp. With the most anxious solicitude, the court waited the arrival of the messengers; but did not in the least relax in their exertions to fortify the city. Men and beasts were at work night and day, making new stockades, and strengthening old ones; and whatever buildings were in their way were immediately torn down. Our house, with all that surrounded it, was levelled to the ground, and our beautiful little compound turned into a road and a place for the erection of cannon. All articles of value were conveyed out of town, and safely deposited in some other place.

"At length the boat in which the ambassadors had been sent was seen approaching, a day earlier than was expected. As it advanced towards the city, the banks were lined by thousands, anxiously inquiring their success. But no answer was given—the government must first hear the news. The palace gates were crowded, the officers at the *Flowtdau* were seated, when Dr. Price made the following communication:—'The general and commissioners will make no alteration in their terms, except the hundred lacks (a lack is a hundred thousand) of rupees, may be paid at four different times. The first twenty-five lacks to be paid within twelve days, or the army will continue their march.' In addition to this, the prisoners were

to be given up immediately. The general had commissioned Dr. Price to demand Mr. Judson and myself and little Maria. This was communicated to the king, who replied, 'They are not English, they are my people, and shall not go.' At this time I had no idea that we should ever be released from Ava. The government had learned the value of your brother's services, having employed him the last three months; and we both concluded they would never consent to our departure. The foreigners were again called to a consultation, to see what could be done. Dr. Price and Mr. Judson told them plainly that the English would never make peace on any other terms than those offered; and that it was in vain to go down again without the money. It was then proposed that a third part of the first sum demanded should be sent down immediately. Mr. Judson objected, and still said it would be useless. Some of the members of government then intimated that it was probable the teachers were on the side of the English, and did not try to make them take a smaller sum; and also threatened, if they did not make the English comply, they and their families should suffer.

"In this interval, the fears of the government were considerably allayed, by the offers of a general, by name *Layar-thoo-yah*, who desired to make one more attempt to conquer the English, and disperse them. He assured the king and government, that he could so fortify the ancient city of Pagan, as to make it impregnable; and that he would there defeat and destroy the English. His offers were heard; he marched to Pagan with a very considerable force, and made strong the fortifications. But the English took the city with perfect ease, and dispersed the Burmese army; while the general fled to Ava, and had the presumption to appear in the presence of the king, and demand new troops. The king, being enraged that he had ever listened to him for a moment, in consequence of which the negotiation had been delayed, the English general provoked, and the troops daily advancing, that he ordered the general to be immediately executed! The poor fellow was soon hurled from the palace, and beat all the way to the court-house—when he was stripped of his rich apparel, bound with cords, and made to kneel and bow towards the palace. He was then delivered into the hands of the executioners; who, by their cruel treatment, put an end to his existence, before they reached the place of execution.

"The king caused it to be reported, that this general was executed, in consequence of disobeying his commands, '*not to fight the English.*'

"Dr. Price was sent off the same night, with part of the prisoners, and with instructions to persuade

the general to take six lacks instead of twenty-five. He returned in two or three days with the appalling intelligence, that the English general was very angry, refused to have any communication with him, and was now within a few days' march of the capital. The queen was greatly alarmed, and said the money should be raised immediately, if the English would only stop their march. The whole palace was in motion, gold and silver vessels were melted up, the king and queen superintended the weighing of a part of it, and were determined, if possible, to save their city. The silver was ready in the boats by the next evening; but they had so little confidence in the English, that, after all their alarm, they concluded to send down six lacks only, with the assurance that, if the English would stop where they then were, the remainder should be forthcoming immediately.

"The government now did not even ask Mr. Judson the question whether he would go or not; but some of the officers took him by the arm, as he was walking in the street, and told him he must go immediately on board the boat, to accompany two Burmese officers, a Woongyee and Woodouk, who were going down to make peace. Most of the English prisoners were sent at the same time. The general and commissioners would not receive the six lacks, neither would they stop their march; but promised, if the sum complete reached them before they should arrive at Ava, they would make peace. The general also commissioned Mr. Judson to collect the remaining foreigners, of whatever country, and ask the question, before the Burmese government, whether they wished to go or stay. Those who expressed a wish to go should be delivered up immediately, or peace would not be made.

"Mr. Judson reached Ava at midnight; had all the foreigners called the next morning, and the question asked. Some of the members of government said to him, 'You will not leave us—you shall become a great man if you will remain.' He then secured himself from the odium of saying that he wished to leave the service of his majesty, by recurring to the order of sir Archibald, that whoever wished to leave Ava should be given up, and that I had expressed a wish to go, so that he of course must follow. The remaining part of the twenty-five lacks was soon collected; the prisoners at Oung-pen-la were all released, and either sent to their houses, or down the river to the English; and in two days from the time of Mr. Judson's return, we took an affectionate leave of the good-natured officer who had so long entertained us at his house, and who now accompanied us to the water side, and we then left forever the banks of Ava.

"It was on a cool, moonlight evening, in the month of March, that, with hearts filled with gratitude to God, and overflowing with joy at our prospects, we passed down the Irrawaddy, surrounded by six or eight golden boats, and accompanied by all we had on earth. The thought that we had still to pass the Burman camp, would sometimes occur to damp our joy; for we feared that some obstacle might there arise to retard our progress. Nor were we mistaken in our conjectures. We reached the camp about midnight, where we were detained two hours; the Woongyee, and high officers, insisting that we should wait at the camp, while Dr. Price (who did not return to Ava with your brother, but remained at the camp), should go on with the money, and first ascertain whether peace would be made. The Burmese government still entertained the idea, that, as soon as the English had received the money and prisoners, they would continue their march, and yet destroy the capital. We knew not but that some circumstance might occur to break off the negotiations; Mr. Judson therefore strenuously insisted that he would not remain, but go on immediately. The officers were finally prevailed on to consent, hoping much from Mr. Judson's assistance in making peace.

"We now, for the first time, for more than a year and a half, felt that we were free, and no longer subject to the oppressive yoke of the Burmese. And with what sensations of delight, on the next morning, did I behold the masts of the steam-boat, the sure presage of being within the bounds of civilized life! As soon as our boat reached the shore, brigadier A. and another officer came on board, congratulated us on our arrival, and invited us on board the steam-boat, where I passed the remainder of the day; while your brother went on to meet the general, who, with a detachment of the army, had encamped at Yandaboo, a few miles farther down the river. Mr. Judson returned in the evening, with an invitation from sir Archibald, to come immediately to his quarters, where I was the next morning introduced, and received with the greatest kindness by the general, who had a tent pitched for us near his own—took us to his own table, and treated us with the kindness of a father, rather than as strangers of another country.

"We feel that our obligations to general Campbell can never be cancelled. Our final release from Ava, and our recovering all the property that had there been taken, was owing entirely to his efforts. His subsequent hospitality, and kind attention to the accommodations for our passage to Rangoon, have left an indelible impression on our minds, which can never be forgotten. We daily received the congratulation of the British officers, whose conduct towards us

formed a striking contrast to that of the Burmese. I presume to say, that no persons on earth were ever happier than we were during the fortnight we passed at the English camp. For several days, this single idea wholly occupied my mind, that we were out of the power of the Burmese government, and once more under the protection of the English. Our feelings continually dictated expressions like these: *What shall we render to the Lord for all his benefits toward us?*

"The treaty of peace was soon concluded, signed by both parties, and a termination of hostilities publicly declared. We left Yandaboo, after a fortnight's residence, and safely reached the mission-house in Rangoon, after an absence of two years and three months.

"A review of our trip to, and adventures in Ava, often excites the inquiry, Why were we permitted to go? What good has been effected? Why did I not listen to the advice of friends in Bengal, and remain there till the war was concluded? But all that we can say is, *It is not in man that walketh to direct his steps.* So far as my going round to Rangoon, at the time I did, was instrumental in bringing those heavy afflictions upon us, I can only state, that if I ever acted from a sense of duty in my life, it was at that time; for my conscience would not allow me any peace, when I thought of sending for your brother to come to Calcutta, in prospect of the approaching war. Our society at home have lost no property in consequence of our difficulties; but two years of precious time have been lost to the mission, unless some future advantage may be gained, in consequence of the severe discipline to which we ourselves have been subject. We are sometimes induced to think, that the lesson we found so very hard to learn, will have a beneficial effect through our lives; and that the mission may, in the end, be advanced rather than retarded.

"We should have had no hesitation about remaining in Ava, if no part of the Burmese empire had been ceded to the British. But as it was, we felt it would be an unnecessary exposure, besides the missionary field being much more limited, in consequence of intoleration. We now consider our future missionary prospects as bright indeed; and our only anxiety is, to be once more in that situation where our time will be exclusively devoted to the instruction of the heathen."

In a concluding paragraph, dated Amherst, July 27, she adds:—

"From the date, at the commencement of this long letter, you see, my dear brother, that my patience has continued for two months. I have fre-

quently been induced to throw it aside altogether; but, feeling assured that you and my other friends are expecting something of this kind, I am induced to send it, with all its imperfections. This letter, dreadful as are the scenes herein described, gives you but a faint idea of the awful reality. The anguish, the agony of mind, resulting from a thousand little circumstances impossible to delineate on paper, can be known by those only, who have been in similar situations. Pray for us, my dear brother and sister, that these heavy afflictions may not be in vain; but may be blessed to our spiritual good, and the advancement of Christ's church among the heathen."

The following letter from Dr. Judson to the corresponding secretary, gives a concise account of the events of interest, which immediately succeeded the war:—

"Rangoon, March 25, 1826.

"Reverend and dear sir,

"Through the kind interposition of our heavenly Father, our lives have been preserved, in the most imminent danger, from the hand of the executioner, and in repeated instances of most alarming illness, during my protracted imprisonment of one year and seven months—nine months in three pair of fetters, two months in five, six months in one, and two months a prisoner at large. Subsequent to the latter period, I spent about six weeks in the house of the north governor of the palace, who petitioned for my release, and took me under his charge; and finally, on the joyful 21st of February last, took leave, with Mrs. Judson and family, of the scene of our sufferings—sufferings which, it would seem, have been unavailing to answer any valuable missionary purpose, unless so far as they may have been silently blessed to our spiritual improvement and capacity for future usefulness. Let me beg your prayers that it may not be in vain, that we have been afflicted. Dr. Price remains in the service of his Burmese majesty. My intention, on leaving Ava, was to proceed to Mergui, or Tavoy, ports south of Rangoon, and ceded by the treaty to the British government; but since arriving, I have found it advisable to wait a little, previous to the evacuation of this place by the British troops, with a view to settling at a new town about to be established in the neighborhood of Martaban, on the dividing line between the British and Burman territories.

"It is supposed that all Martaban will remove to the new place, on the other side of the Thalwen river. The emigration also from all the southern districts of Burmah will doubtless be great; so that the native population will far exceed that of the places first mentioned. Add to which, that it is much more central; and, from the superior productiveness of the adjacent coun-

try, and the facility of communication with Siam, will probably become a place of much greater trade. The matter, however, is yet quite uncertain, and the first report we have from a party who have just gone to survey the new place and make a beginning, may be decidedly unfavorable. At any rate, I intend to leave this, for some place under British government, within a month.

"The disciples and inquirers have been dispersed in all directions. Several are dead; several I found on my passage down the river, and gave them notice of my plans, in case they might wish to follow; and several are in this place waiting for some movement. Moungh Shwa-ba has been in the mission-house through the whole, and Moungh Ing with Mrs. Judson at Ava. Moungh Shwa-gnong I have been unable to find, but understand he is alive somewhere in the interior. We had a pleasant meeting with Mah Men-la and her sister Mah Doke, who were living in boats at Prome, and instantly resolved to accompany us. I long for the time when we shall be able to re-erect the standard of the gospel, and enjoy once more the stated worship and ordinances of the Lord's house. I feel a strong desire henceforth to know nothing among this people, but Jesus Christ and him crucified; and under an abiding sense of the comparative worthlessness of all worldly things, to avoid every secular occupation, and all literary and scientific pursuits, and devote the remainder of my days to the simple declaration of the all-precious truths of the gospel of our great God and Saviour, Jesus Christ."

"On the 1st of April, Dr. Judson left Rangoon, in company with Mr. Crawford, the commissioner of the governor-general of India, on an exploring expedition to a part of the territories ceded by the Burmese to the British. They proceeded to the mouth of the Salwen, or Martaban river, where they fixed on the site of a town, on the eastern bank, which they called Amherst, in honor of the governor-general. On this occasion, the 60th chapter of Isaiah was read by Dr. Judson, and a prayer offered. The British flag was hoisted, and other ceremonies signalized the occupation of this spot, as the seat of the English government in the newly-ceded territories.

"On the 9th of April, Dr. Judson returned to Rangoon, and made immediate preparations to proceed to Amherst."

The following extract of a letter by Dr. Judson to a friend in England, gives some account of the new settlement. It is dated Rangoon, July 12th, 1826:—

"My dear sir,

"Your very handsome present of three hundred rupees arrived most opportunely to enable Mrs. Jud-

son to build a temporary mission-house and set up a small school at Amherst; for which purposes no appropriation had been made by our managing committee at home. I left her there a few days ago in the house of captain Fenwick, civil superintendent, who immediately on our arrival vacated it for her present accommodation, and exerted himself in every possible way to render her situation comfortable during my absence.

"We found several of the native converts who had preceded us to that place, and built the first native houses that encroached on the jungle, and disturbed the deer and wild fowl which had been the undisputed occupants of the peninsula. Two of the men, whose names you may recollect, Moungh Shwa-ba and Moungh Ing, I have long intended for assistants in the mission; and I have now advised that one of them be immediately employed in a school, and the other as an itinerant missionary among the new settlers.

"Mrs. Judson is delighted with her situation and prospects, though all around her is yet wild, and she can expect but very little society at present. There are about fifty houses a mile distant, chiefly native, exclusive of the military cantonment and officers' houses, about a mile distant on the west side of the peninsula; but after the rainy season, the influx of native population will probably be very great. The harbor proves to be safe and commodious; and the place evidently possesses capabilities and resources which must render it, in time, a port of considerable importance.

"It was with great reluctance that I left Amherst, and returned to this place, to accompany the embassy to Ava, according to my engagement with Mr. Crawford—an engagement which he obtained by long solicitation, and finally by holding out a temptation that I could not, or rather thought it not my duty to resist: he pledged himself to use his utmost interest to secure, in the commercial treaty which he is commissioned to negotiate with the court at Ava, an article in favor of religious toleration, on principles of reciprocity—the Burman government engaging not to persecute their subjects who may embrace the British religion, and the British government securing a similar privilege to their subjects in behalf of the religion of Gaudama. I sincerely hope that the business of the embassy will be accomplished in three or four months, and that I shall reach Amherst and recommence missionary operations in November next."

Religious toleration in the Burman empire was an object that had long lain near the heart of Dr. Judson; and to gain this, he himself avers, was the only thing that could have tempted him to be absent for a

time from Amherst. How far he succeeded will appear from the following letter to the corresponding secretary:—

"Ava, December 7, 1826.

"Reverend and dear sir,

"My last was dated at Rangoon, while waiting to accompany the embassy to Ava. We were detained until the first of September, and arrived here the 28th; though we were not admitted to an audience with the king till the 20th of the ensuing month.

"In the very commencement of negotiations, I ascertained that it would be impossible to effect any thing in favor of religious toleration, in consequence of the extraordinary ground assumed by the Burmese commissioners. Reluctant, as the government has ever been, to enter into any stipulations with a foreign power, they resolved to do nothing more than they were obliged to by the treaty of Yandaboo. And as that required them to make a 'commercial treaty,' they resolved to confine the discussions to points strictly commercial; so that, instead of a treaty of twenty-two articles, calculated to place the relations of the two countries on the most liberal and friendly footing, the treaty just concluded is confined to four; and those utterly insignificant.

"So far, therefore, as I had a view to the attain-

ment of religious toleration in accompanying the embassy, I have entirely failed. I feel the disappointment more deeply on account of the many tedious delays which have already occurred, and which we anticipate during our return; so that, instead of four or five months, I shall be absent from home seven or eight."

It was during this interval that the amiable and devoted Mrs. Judson rested from her labors. She died in a strange place, and surrounded by strangers. But she had finished her work. The war was now terminated, and the mission might go on unmolested. Like the pillar of cloud and of fire, which attended the ancient Israelites, when the people had arrived at the promised land, it was taken away. As the guardian angel of the mission, when her services were most needed, she was there. She shrunk from no danger; she omitted no duty. And when her services could more easily be dispensed with, she went up to join the blest assembly before the throne of the adorable Saviour. She died at Amherst, October 24, 1826. The hope-tree (Hopia) overshadows the sepulchre, where, with her infant Maria, she rests, in confident expectation of a joyful resurrection. In August, 1830, two marble grave-stones were sent to Amherst, to be placed over the grave.

CHAPTER V.

AFTER the termination of the war, Dr. Price returned to Ava. His medical skill procured for him the favor of the emperor and of the nobility; and he had frequent opportunities to converse with them on the subject of religion. He took under his tuition a number of boys, the sons of some of the highest officers of government, to whom he communicated the truths of the gospel, as well as the principles of science. He was fully persuaded, that his situation would enable him to serve the cause of the Redeemer with great success. His journals narrate several interesting conversations with the emperor and other individuals, in which he was allowed to state the doctrines of the gospel, and to assail directly the principles of Buddhism. He was encouraged to believe, that the instructions which he imparted by public lectures and by private conversations on astronomy, geography,

natural philosophy, and other branches of science, would indirectly tend to shake the popular system of faith; which, in Burmah, as in all other heathen countries, is closely connected with erroneous and absurd notions of science.

But while advancing in this course of usefulness, cheered by some tokens of good, and allured forward by hopes of success, his health failed. A pulmonary consumption fixed itself upon his system; and after a lingering disease, this zealous and highly-valued missionary died, near Ava, on the 14th of February, 1828. Mrs. Price died in May, 1821, very soon after her arrival in Burmah.

God makes even the death of his people a means of promoting important purposes. The death of the devoted Colman has already been noticed. The account of his decease, received in America, aroused

the desire of Mr. George D. Boardman, then a student at Waterville college, to tread in his steps. Accordingly, he sailed from Philadelphia, July 16th, 1825. On his arrival at Calcutta, the war in Burmah was still raging. He remained, therefore, at that place, pursuing the study of the language, till peace was restored, when, with his wife, and Mr. and Mrs. Wade, he sailed for Rangoon. They arrived a few days after the death of Mrs. Judson.

The following extract from a letter of Dr. Judson to Dr. Sharp, of Boston, may serve as a practical refutation of the charge sometimes preferred by the enemies of missions, that the ambassadors of the gospel go abroad with the hopes of promoting self-interest or of accumulating wealth. It is dated Amherst, May 5, 1827:—

“The expense of building such mat-houses as our present necessities require, is not large. We have expended about three hundred dollars in Amherst; and have sufficient accommodation for myself and brother Wade’s family, besides a commodious zayat for the female school. And even this appropriation has not been made from the funds furnished from America, but from donations made us for the express purpose of building. Since the close of the war, I have been able, from money paid me by the British government, presents lately made me at Ava, and donations to the mission, to pay into the funds of the board above \$4000; which, after deducting such expenses as our regulations allow (together with the last donation from Madras), I have remitted to Mr. Pearce of Calcutta.”

In addition to this, Dr. Judson has paid into the treasury about \$6000, being the whole of his private property. In a letter to the corresponding secretary, dated Maulmein, May 31, 1828, he thus announced this gift:—“When I left America, I brought with me a considerable sum of money, the avails of my own earnings, and the gifts of my relatives and personal friends. This money has been accumulating at interest for many years, under the management of a kind friend to the mission, and occasionally receiving accessions from other quarters; particularly at the close of the late war, until it amounts to 12,000 rupees. I now beg leave to present it to the board, or rather to Him, ‘who loved us, and washed us from our sins in his own blood.’”

On the 25th of February, Moug Ing, who had given much evidence of a true missionary spirit, was set apart by the church as an evangelist; and immediately set out in a boat for Tavoy, on his way to Mergui, to preach the gospel to his countrymen.

It will be interesting to trace the early labors of

this first Burman licentiate. Dr. Judson says, in his journal of April 30:—

“A letter from Moug Ing informs us of his arrival at Mergui. He conducts public worship every Lord’s day, and has commonly four or five auditors, some of whom also attend the daily family worship. His present residence being very obscure, he is about building a small house by the way-side, which will cost, he says, fourteen or fifteen rupees; and among other means of attracting company, he proposes to prepare and suspend a religious writing in front of his house. But he adds, ‘While man devises, God’s pleasure alone will be accomplished;’ and under this impression, he desires to persevere in his work.”

“July 9. Received letters from Moug Ing, dated Mergui, June 12, in which he says that he is preaching the gospel to all he meets in the streets, in houses, in zayats. Some contradict, some revile, some say, ‘These words are good, but the religion is too hard for us.’”

“Among several little incidents mentioned by Moug Ing, I select the following:—‘One day I met a woman who praised the meritorious efficacy of religious offerings. I preached to her the vanity of such offerings, and the truth of Jesus Christ. The woman repeated my words to her husband. Soon after, as I was passing by, the husband called me in, and invited me to preach there. Next Sunday I went to the house, and found they had invited about fifteen of the neighbors to hear me preach. In the midst of preaching some rose up and went away; some staid and listened till I had finished, among whom there are three or four persons who continue to appear well. The householder’s name is Moug Pyoo, and his wife’s name, Mah Thwai.’”

“One of us having been requested, by a friend in Bengal, to procure a collection of sea-shells, we mentioned it in writing to Moug Ing, to which he replies in a postscript: ‘In regard to what you say about sea-shells, if I can conveniently collect some, I will do so: but as this is a worldly concern, I shall not bestow any effort upon it, and probably shall not effect much,’—a resolution not, perhaps, unworthy the attention of missionaries of a higher order.”

“October 19. Had the pleasure of seeing Moug Ing, who has just returned from Mergui. Spent the evening in hearing him relate his adventures. The latter part of his residence there, he daily occupied a zayat, in a central part of the town, and made pretty extensive communications of the gospel. Besides some cases mentioned in his letters, he now mentions the case of Moug Nay, from Rangoon, who appeared the most promising of all. But he found no one who was willing to accompany him back to this place,

though some expressed a desire to do so, in order to see the foreign teachers, and become more acquainted with their religion."

The head-quarters of the British army were soon removed from Amherst to Maulmein, a distance of twenty-five miles up the river. As this station was thus abandoned, it will be easiest here to give some account of the schools, established originally at Amherst, and afterwards transferred to the new encampment. It shall be done in two letters from Mrs. Wade, which will throw some light on the character and condition of Burman children, and show the importance of schools.

"Amherst, May 1, 1827.

"Our first scholar, Mee Loke, was brought by Moung Shwa-ba, January 18th, about seven weeks after our arrival at this place; she is a fine, promising girl, twelve years old. About the same time, in one of my evening walks, I met a little girl about five years of age, of a more than usually interesting appearance. I asked her name, and where she lived; to which she readily answered, and then ran before to point out her grandmother's house, a little, low, dirty hut, in the midst of the market. I found the grandmother to be rather a sensible Burman woman, and learned that the little girl was an orphan, both her parents having died during the late war. After making some inquiries what she would be able to learn in such a place, &c., I informed her that I intended to educate a number of girls at the mission-house in our own family. This idea seemed to strike her very favorably, so that, after making a few inquiries, she proposed to give me the little girl, to educate as my own child, and accordingly brought her to us the next day. This is our *Sarah Wayland*. With these two girls I commenced the female boarding-school.

"Our number soon increased to six; and having yet no rooms for their accommodation, it was thought best to receive no more scholars until the school-room should be finished. This plan had the desired effect of making the Burmans begin to feel it an advantage to have their children thus educated, rather than that they were conferring a favor by placing them in the school; and several mothers who had been hesitating, now began to fear that we did not intend to take their daughters, and came begging that I would promise to do so, as soon as the school-house should be finished.

"6. Have just now got the girls comfortably settled in the school-rooms, which are placed so near my window, that they are constantly under my eye, even when I am not with them. And six girls, who had been waiting some time for admission into the school, have been received to-day. Their parents and

friends seem to have very proper ideas of the favor thus conferred, and fully understand that our great object is to teach them the Christian religion.

"Mah Quay, the mother of Mee Poo, who often visits me, this morning expressed herself highly pleased with the school, and gratified with her little daughter's proficiency. She had placed her here with so much apparent anxiety and hesitation, that we feared she would soon wish to take her again. But she now assured me, that both herself and husband wished us to take their child as our own. I then suggested, that it was not the welfare and respectability of these girls, in this world only, that induced us to do so much for them—informed her how much pains were taken every day to teach them the Christian religion—and added, 'Perhaps your daughter will become a disciple of Christ; how would you like that?' 'Let her become a disciple,' she answered, without the least hesitation. 'Her father and myself have not worshipped the pagodas for some time, and have many doubts upon the subject. We are perfectly willing that our daughter should change her religion. Let her become a good Christian.'

"24. A fine, intelligent little girl, who has often been here with Mah Men-la, wishes very much to be admitted into the school; but her father says, that here she would never learn any thing of the religion of Gaudama, but would surely become a disciple of Christ; and he will not therefore give her to us. To-day, when I asked her if she still wished to come and live with me, a tear immediately brightened her fine black eye, while she answered, 'I *very much* wish to come and live with you, mamma, but my father will not allow it.' Such opposition we have reason to expect, since we so freely tell the Burmans that it is our great object to teach their children the Christian religion.

"25. Mah Niyht, a woman who has placed her three daughters in the school, of course often visits me, but has hitherto been quite indifferent to the subject of religion. To-day, however, she seemed to get considerably interested in a conversation, and acknowledged, with much apparent feeling, that the Burman system of religion was destitute of any support or comfort for a death-bed. 'To us,' she said, while a tear started in her eye, 'all beyond the grave is covered with gloomy uncertainty and darkness.' O that this might prove a moment of conviction from the Holy Spirit.

"26. As I went into the school this morning, I observed a small quantity of boiled rice, rolled up very neatly, and laid in a safe place, just in the way the Burmans make what they consider meritorious offerings to the Nats [inferior demons, which the

Burmans fear, and strive to propitiate by offerings]. I inquired who put the rice in that place, and for what purpose. The girls, with their accustomed frankness, immediately answered that Mee Noboo had placed it there, as an offering to one of the Nats. When she was asked if she thought the Nat would come to receive it, she hung her head, and made no reply; but a little girl, still younger, said, 'Yes, mamma, the Nat will come.' 'Well, watch for him,' I replied; 'and if he does not come before dark, I will give you a lamp, to watch in the night; for I very much wish to see a Nat.' All the larger girls now began to laugh, and told Mee Noboo that she might watch many days and nights, but would not see a Nat, for no person in the world had ever seen a Nat come to take an offering.

After a little pleasantry upon the subject, I told them Mee Noboo's mind was very dark, to believe in Nats—endeavored to show them the absurdity of making such offerings, and spent some time in trying to give them some idea of the angels of heaven, fallen angels, and of the eternal God, to which they listened with much apparent interest. We have not thought it best to forbid the scholars worshipping the relics of Gaudama, or making offerings to the Nats; but wish so to instruct them that the renunciation shall be voluntary.

"July 1. Received into the school to-day Mee Nyoon, a little orphan, about four years old, who was brought here a short time since, by her step-father, to be sold as a slave. We told the man he had no right to sell the poor child, and that it was a very wicked thing, which the English government would not allow; but if he would give her to us, we would bring her up in the school without making him any expense. This he had no wish to do; and therefore took the little prattler away, resolved to get thirty or forty dollars by making her a slave for life. A purchaser was soon found, of whom he obtained his money; and all was settled according to Burman custom. But many days had not elapsed, before an uncle appeared to claim the child. The case was then brought before the English magistrate, the little girl delivered to her uncle, and the purchaser put into prison. But the step-father had taken good care to make his escape. The uncle then brought his little niece to us, and said, that as business was calling him to another part of the country, he should feel quite happy if we would take the child into the school. Thus Providence has given us this interesting little orphan; and O that it might be to prepare her for heaven!

"July 3. Three little girls have been brought for admittance into the school to-day; but as our present number is nineteen, and we had concluded to take no more than twenty at present, they were not received. We feel pained to send these poor ignorant children

away; but the high price of clothing, provisions, &c., renders it necessary.

"August 5. Have just been informed by one of the Christians, that Mee Poo, a little girl, who has been in the school about six months, when last at home on a visit, heard something said about going to worship a pagoda, when she immediately exclaimed with much earnestness, 'O my father and my mother, do not worship those images and pagodas. Gaudama, where is he? Can he see or hear us? And these heaps of bricks, and figures of stone, what can they do for us? Is it not better to worship the God who made the heavens and the earth, and who is *now alive*, and will live forever?'

"7. The grandmother of Mee Men, a little girl about five years old, made me a visit to-day. After inquiring about her health, I observed, 'You are growing old, and cannot expect to live long.' 'It is true,' she replied, 'and I have been thinking much on the subject lately.' I then inquired, 'Into what state do you expect to enter after death?' 'O, I do not know,' she replied; 'I have been trying *all my life* to perform enough meritorious deeds to ensure me happiness in another state; but little Mee Men tells me that every body will go down to hell, if they do not worship the great God who made heaven and all this world too. So I try to worship him, but my mind is extremely dark.' 'How do you worship him?' she was asked. 'I first pray to my dead relations to speak to God for me, and then I try to pray to Jesus Christ; but did not know what to say to him, until Mee Men began to teach me the prayer which she learned here.'

"20. To-day, a Burman woman brought her little daughter, begging that I would receive her into the school, and said that I might take her as my own child. She was a little girl; but I was obliged again, with very painful feelings, to refuse the request. She went away with a sorrowful countenance; and the mother said, 'Alas, my daughter will never have an opportunity of learning any thing but wickedness.' We have in this way refused ten or twelve girls, since our number was made up twenty; and there is no doubt but many others would have offered, had it not been known that we had refused to take any more.'

The school was removed to Maulmein, about the middle of November, 1827. Eleven of the scholars accompanied it from Amherst. Mrs. Wade, in her letter of December 7, says:—

"We now find ourselves situated in the midst of an immense population, and surrounded by hundreds of ignorant children; but we felt so much the disadvantage of having nine scholars leave us, when we re-

moved to this place, which was only twenty-five miles, that it was concluded best to make every parent or guardian enter into a written agreement, that the child should stay a specified number of years; during which time, no one should have any authority over the child, or be able to take her away."

The following extract from the same letter exhibits the dreadful condition of many poor children in Burmah. Truly the dark places of the earth are full of the habitations of cruelty. How desirable it is, that the children should be thus rescued from their barbarous masters, and from parents who seem, indeed, to be without natural affection! Will not the females of our land combine their prayers, and their efforts, to support and multiply these schools?

"The circumstances under which two little slave girls were received into the school in the month of July, ought not, perhaps, to be omitted, as it will probably be desirable to retain them in the school several years. Mee Quay is about eight years old; and, having lost her parents, was taken by an Armenian, as a slave, and treated in such a cruel manner, that the neighbors were constantly coming to us with complaints, and saying that they could not eat their rice, while they saw the poor child so unmercifully beaten. The case was therefore represented to the English magistrate, who immediately took the child from her master; but, her health not having materially suffered, he received no other punishment than a severe reprimand. The other little girl, Mee Shway-ee, is about seven years old, and was by her parents made a slave to one of the magistrates' interpreters, who is a Moor-man, and, from the situation which he fills, keeps the Burmans in great fear of him; so that we never heard of this poor child, until it was almost too late. The case was then represented to us with the greatest precaution, through fear of suffering the vengeance of the wicked interpreter. As the English magistrate was absent at the time, Mr. Judson immediately called the man, told him that he knew all about the poor child, and that if he would bring her to us without the least delay, he would not inform the magistrate against him; but if not, he would do it immediately. He seemed perfectly astonished that any one should dare to inform against him; but there being no alternative, he promised to bring the child. He had, however, a little hope that we did not really know the worst, and therefore sent his wife to use all her influence with me to get permission for the child to remain two or three days. But as we had every reason to fear that a few days only were wanting to close the dreadful scene, we did not listen to any thing she had to say, but again demanded the child instantly. The child was then brought to us,—but my blood

chills at even this distant recollection of what an object was presented. Her little body was wasted to a skeleton, and covered from head to foot with the marks of a large ratan, and blows from some sharp-edged thing, which left a deep scar. Her forehead, one of her ears, and a finger, were still suffering from his blows, and did not heal for some time. Her master, in a rage, one day caught her by the arm, and gave it such a twist as to break the bone, from which her sufferings were dreadful. Besides, she had a large and very dreadful burn upon her body, recently inflicted. Of this last horrid deed, delicacy forbids my attempting any description. Whether the wretch intended to put an end to her life this time, is uncertain; but he no doubt concluded that the event would prove fatal; for he shut her up in a close hot room, where no one was allowed to see her, and told his neighbors that she was very ill in a fever. She had been tortured so long, that her naturally smiling countenance was the very picture of grief and despair. O, is it possible that man, made in the likeness of his Divine Creator, and endowed with such high intellectual capacities, and a sensibility so refined, can have fallen thus low!

"Almost the first word which this poor little sufferer said to me was, 'Please to give your slave a little rice, for I am very hungry.' She was asked if she had not had her breakfast: to which she replied, 'Yes, but I get very little, so that I am hungry all day long.' I was happy to find that she had no fever. But notwithstanding all that could be done, she cried almost incessantly for forty-eight hours, and had at times symptoms of convulsions. The inflammation then began to subside; and after nursing her with unremitting care, by night and by day, myself, for two weeks, I had the inexpressible satisfaction of seeing her begin to play with the little girls. Although we did not inform against the Moorman interpreter, the Burmans ventured to do so; and the result was, a pair of chains and imprisonment, where he is waiting his final sentence from the supreme government of Bengal."*

This poor child afterwards died; and in her last hours she gave evidence that the instructions which she had received had, by the blessing of God, made her wise unto salvation. Mrs. Wade, in a letter dated Maulmein, June 28, 1828, says:—

"Your last kind letter found me alone in my sleeping room, watching the corpse of one of our dear

* This wretched man, after a short confinement, committed suicide by taking poison. It has since been ascertained, that the poor little girl was his own sister! Her own father had disowned her, and her brother resolved to put her to death, though she had done nothing to provoke their anger.

scholars, who had, after a very painful illness, just passed into her eternal state. But her placid, smiling countenance reproved my sadness and chided my tears; and I seemed to realize that angels were indeed hovering round her little bed.

'She sleeps in Jesus, and is blest,—
How sweet her slumbers are!'

Yes, my dear sister, we may well apply these beautiful lines to her, for she *truly* sleeps in Jesus.

"My heart bleeds, even now, to think what she suffered when we first saw her. But she recovered, and, though a delicate child, enjoyed pretty good health, for some months, till she was taken down with her last illness, which terminated in about six weeks. But about a month before her departure, she gave very pleasing evidence of a work of grace upon her heart, and died, enjoying, in a very eminent degree, all the sweet consolations of a hope in Christ. For the last two hours of her life, she was perfectly sensible she was dying, and, without expressing the least doubt or fear, would say, 'I am dying, but I am *not afraid to die*, for Christ will call me up to heaven. He has taken away all my sins, and I wish to die now, that I may go and see him. I love Jesus Christ more than every body else.' But it is only those who heard her, from day to day, hear her little prayers and praises to God, who caught, with a joy unfeigned before, the first dawn of light which beamed upon her dark mind, who watched, with hearts raised to God, its gentle progress, that can realize what a precious and heavenly scene the death-bed of little Mee Shway-ee presented."

The following extracts from Dr. Judson's journal deserve a place:—

"December 12. Conversed with Moug Shwa-ba on the project of a reading zayat, and he entered into it with some interest. We concluded, therefore, to put up a shed on the way-side, in the vicinity of the house, and employ him, on account of the mission, half of the time; the other half of his time being devoted to the female school. Moug Ing is to be continued in the service of the mission exclusively, as an itinerant throughout the place, and an assistant to brother Wade, in the preaching zayat which he is about setting up.

"16. Lord's day. Moug Shwa-ba commenced his operations in the reading zayat, and had several listeners. In the course of the day, had various opportunities of preaching the gospel to a great many. In an excursion through the north part of the place, met Moug Ing, engaged in the same way. He is growing a most valuable assistant. He takes up the business, without instigation, and appears to be deep-

ly interested in the spread of the gospel. Moug Dwah, also, is growing in zeal and attachment to the cause. I trust it will not be long before he is baptized."

"The means which are at present using for the spread of truth, may be said to be four. First, public worship on Lord's days. This commences at half past ten o'clock in the forenoon, and is attended by the members of the mission, the scholars, the native converts, and inquirers, and occasionally some of the neighbors and travellers; the assembly varying from twenty to seventy or more. The worship consists of a set form of adoration and praise, followed by an extempore discourse, or rather harangue, for it is commonly very desultory, suited to the nature of the assembly; and the exercises are closed with prayer. After the assembly breaks up, several remain; and we frequently have religious conversation and discussion for several hours. Second, the daily evening worship. This is intended for our own family, the scholars, the Christians that live around us, and such of the neighbors as wish to attend. The attendance, including the children, averages about twenty. We begin with reading a portion of Scripture—explain—exhort—and conclude with prayer. After worship, I spend the evening with those who are willing to remain, particularly the converts, and endeavor to make the conversation instructive and profitable to them. In the mean time, the women repair to another room, and receive the instruction of Mrs. Wade; and this, together with the female school, conducted by Mrs. Wade and Mrs. Boardman (brother Boardman has also just commenced a school for boys), may be called the third means. The fourth is brother Wade's zayat, about half a mile south of the mission-house, on the principal road leading from Maulmein to Tavoy-zoo. He goes regularly after breakfast, and spends the day. But his adventures he will relate in his own journal. I hope, in a few days, to be able to add the fifth head, namely, a small zayat at Koung-zay-kyoon, about two miles and a half north of our present residence, a very populous part of the town, where I intend to spend the day, making an occasional exchange with brother Wade.

"As to success,—our most hopeful inquirer, Moug Myat-poo, with his extensive connections, has found it inconvenient to remove from Amherst; and for him we can only hope and pray. Moug Dwah, brother of Mah Men-la, and husband of Mah Doke, gives very satisfactory evidence of being a true disciple. He is constant in attending worship every day; besides his own family worship, and has lately requested to be admitted into the church. He will probably be the first baptized in the waters of Maulmein.

The second is Moug Thah-pyoo (mentioned April 22d), a Karen by nation, imperfectly acquainted with the Burman language, and possessed of very ordinary abilities. He has been about us several months, and we hope, that his mind, though exceedingly dark and ignorant, has begun to discern the excellence of the religion of Christ. The third is Mah Lah, concerning whom my principal acquaintance is derived from Mrs. Wade. She is most constant in improving every opportunity of attending worship, and gives considerable evidence of loving the gospel. Both the last have requested baptism. Next in order comes the priest, whom brother Wade has doubtless mentioned in his journal. He visits the zayat every day—has been to the house once, and spent a few hours with me. He appears to be almost convinced of the truth; but cannot yet think of giving up the merits of thirty-seven years of clerical austerities. Ka-ning-tsoo, mentioned the 9th instant, remains about the same. There are two or three more, who attend worship occasionally, and give us some reason to hope, that their attention has been so far excited, as to consider the Christian religion with some conviction of its truth and excellence. I ought not to forget the children in the school, two or three of whom, and particularly one, by name Mee A, have manifested much tenderness of feeling, and desire to obtain an interest in Christ."

Soon after the missionaries were collected together at Maulmein, it was suggested by the board, that more good might be effected by having stations at a distance from one another. Accordingly, they began to distribute themselves, early in the year 1822, to different parts of their field of labor. It will give clearness to the remaining history of this mission, to speak separately of the different stations.

Before entering, however, on an account of the stations, it will be necessary, in order to preserve the thread of events, to notice briefly some general circumstances, connected with the reinforcement of the Burman mission.

In May, 1829, Mr. Cephias Bennett, a printer, sailed from Philadelphia, with a press and types. January 15, 1830, he arrived at Maulmein, and immediately commenced the operations of the printing-office. His arrival was peculiarly auspicious. The New Testament

was now wholly translated, and tracts were so frequently solicited by the natives, that the Serampore presses alone could not half supply the demand.

On sabbath evening, May 22d, 1830, there was a designation of four new missionaries to Burmah, who had been previously examined by the Baptist Board for Foreign Missions. The brethren set apart were Rev. Eugenio Kincaid and Mr. Francis Mason, who, with their wives, embarked on board the ship *Martha*, captain Lovett, for Calcutta, on Monday.

On the 28th of July following, Mr. John Taylor Jones was ordained in Boston, as an additional missionary to the Burman empire. In company with his wife, and several missionaries sent out by the American Board of Commissioners, he sailed from Boston, August 2, 1830.

Mr. and Mrs. Jones reached Maulmein, the place of their destination, in February, 1831. Messrs. Kincaid and Mason had arrived about three months before. Mr. Jones says, in his journal for February 17th, "About sunrise, we reached the mission premises, and received a cordial welcome from all who were at the station. In the course of the morning, we were visited by several of the native brethren, who called to welcome us, and express their joy on the arrival of the new teachers. They said they supposed the new missionaries followed the others so quickly, because they had prayed so much for it."

On sabbath evening, October 2d, 1831, Mr. Oliver T. Cutter, printer, and wife, were set apart, with public religious exercises, as a reinforcement of the mission. They left Boston October 12th, and arrived at Maulmein in the spring of 1832.

Similar exercises were held in the following June, previous to the embarkation of Rev. Thomas Simons, missionary; Mr. Royal B. Hancock, missionary printer, and his wife, Mrs. Abigail S. Hancock, with Miss Sarah Cummings, assistants in the female schools. They sailed from Boston in the ship *Fenelon*, June 29th, and arrived finally at the place of their destination, January 1st, 1833.

Rev. Messrs. Nathan Brown and Abner Webb, with their wives, and Miss C. J. Harrington, also sailed from this country, December 22d, 1832, to join the mission. They reached Calcutta, May 4th, 1833, and immediately took passage for Maulmein.

CHAPTER VI.

MAULMEIN.

WE shall now proceed to a detail of events at the separate stations, commencing with MAULMEIN.

The following persons are connected with this station:—Rev. Adoniram Judson, D. D., Rev. Jonathan Wade, Rev. Thomas Simons, *missionaries*; Mr. Cephas Bennett, Mr. Oliver T. Cutter, *printers*; Mr. Royal B. Hancock, *printer and stereotyper*. Mrs. Wade, Mrs. Bennett, Mrs. Cutter, Mrs. Hancock, Miss C. J. Harrington.

Rev. Nathan Brown and Rev. Abner Webb, with their companions, had not arrived at the last dates, and their stations were not designated. They go first of all to consult with the brethren at Maulmein. Rev. Eugenio Kincaid,* who, for a time, preached here with great success to the British soldiers, was afterwards stationed at Rangoon; and, by the last accounts, we learn that he left that place in April, 1833, for Ava, in the hope of planting the standard of the cross in the capital of the empire.

“Rev. Mr. Boardman, who commenced the station in April, 1827, was destined, like the other brethren, to have his fortitude and perseverance early tried. He was received by sir Archibald Campbell with great kindness, and a situation offered him, which promised effectual security to his family. But his object was usefulness; and he thought this could be better attained by taking his residence remote from the camp, and in the immediate vicinity of the native population. By doing this, he exposed himself, in a slender habitation, to the assault of a reckless banditti from the opposite Burman shore, and must, in one instance, have been in imminent hazard of his life. On this subject Mrs. Boardman, in a letter to a friend, dated November 3, says:—

“Maulmein, the place of our residence, is separated from the Burman province of Martaban only by a river. The opposite side is the refuge of robbers, who come over in parties, twenty or thirty in number, armed with muskets, spears, knives, &c. Thus equipped, they break into houses, in the most daring manner, seize every thing valuable, and retreat immediately with their booty to the other side, where

they are entirely out of the British power. They have, in one or two instances, surprised and destroyed small villages, that were left unguarded; and, in one place, they even attacked a guard of seapoys. In some cases, persons, by attempting to defend themselves and retain their property, have fallen victims to the cruelty of these monsters. Thus surrounded by dangers, we lived alone, in a house of such frail materials that it could be cut open in any part with a pair of scissors, in the midst of a desolate wood, and at some little distance even from a Burman neighbor. There was then not one person in the Burman village in whom we could place the least confidence. It was even intimated to us, that the head man of the village had, in former times, been at the head of a party of robbers. The military cantonments are about a mile distant, and we are the only Europeans living outside. Before we took up our abode here, sir Archibald Campbell intimated that some danger might be apprehended from wild beasts and robbers, if we built without the cantonments, and generously offered us a place inside. This kind offer we felt it our duty to refuse; as a residence in the cantonments would have cut off nearly all our intercourse with the Burmans, and thus blasted our dearest hopes and fondest anticipations. Mr. Boardman therefore declined sir Archibald's proposal, and, with the approbation and advice of his brethren at Amherst, erected a house on this spot, which we now occupy. We came to this place wishing, I trust, to spend and be spent among this people, and trusting in an almighty arm for protection. Be assured, my dear friend, we felt happy in our decision. We saw these wretched, deluded people perishing in ignorance of the gospel; we thought of the love of our Saviour to precious souls; we cast a glance towards Gethsemane and Calvary, and that was sufficient. “Shall we consult our own ease and comfort?” we said; “or shall we be willing to take joyfully the spoiling of our goods?” This was the question; and I trust the grace of God enabled us to choose the latter. And the spoiling of our goods we were called to take. About a month after our removal, we were awakened one morning just before day-break. Mr. Boardman called for a light; and to our surprise and consternation, we saw every trunk

* Mrs. Kincaid was not permitted long to labor in the cause of Christ. About a year from the time of her departure from her native shores, a notice was received of her death.

and box in the room broken open, and robbed of their contents. The bureau also shared a similar fate. The looking-glass we brought from Philadelphia was gone; the watch Mr. Boardman had kept so long, and our silver spoons, given me by my —. They also took our bunch of keys, causing us to fear that they would visit us again; especially as they found only eight or nine rupees in money. After the first amazement had a little subsided, I raised my eyes to the moscheto curtains surrounding our bed, and, to my indescribable emotion, saw two large holes cut, the one at the head and the other at the foot of the place where my dear husband had been sleeping. From that moment, I quite forgot the stolen goods, and thought only of the treasure that was spared. In imagination, I saw the assassins, with their horrid weapons, standing by our bedside, ready to do the worst, had we been permitted to wake. O how merciful was that watchful Providence, which prolonged the slumbers of that night, not allowing even the infant at my bosom to open its eyes at so critical a moment! If ever gratitude glowed in my bosom, if ever the world appeared to me worthless as vanity, and if ever I wished to dedicate myself, my husband, my babe, my *all*, to our great Redeemer, it was at that time.

"On the next morning, persons were employed in critically searching the village, in order to recover the goods, but to no purpose. To this day, not a trace has been found of them, leaving no doubt that they were taken immediately over the river to Martaban. Since our loss, we have received many kind presents from our friends; so that we now find ourselves comfortable, and we are contented and happy. Yes, my beloved friend, I think I can say, that, notwithstanding our alarms, never did five months of my life pass so pleasantly as the last five have done. The thought of being among this people, whom we have so long desired to see, and the hope that God would enable me to do some little good to the poor heathen, has rejoiced and encouraged my heart. I confess that, once or twice, my natural timidity has, *for a moment*, gained ascendancy over my better feelings. And at the hour of midnight, when the howlings of wild beasts have been silenced by the report of a musket near us, we would say to each other, 'Perhaps the next attack will be upon *us*, and the next charge may be aimed at *our* bosoms.' Then I have been almost ready to exclaim, 'O for one little, *little* room of such materials, that we could (as far as human means go) sleep in safety.' But these moments of fear have been transitory; and we have generally been enabled to place our confidence in the 'great Shepherd of Israel, who never slumbers or sleeps;' assured that he would protect us, and, if most for his glory, he would suffer no

arm of violence to be raised against us; and we have also felt a sweet composure in the recollection that God had marked out our way, and, if it best accorded with his designs that we should fall a prey to these blood-thirsty monsters, *all would be right*.

"Shortly after the robbery, sir Archibald kindly furnished us with two armed seapoys to guard our house; also with two guns. A short time since, one of the seapoys, while sitting in our verandah, was attacked by a tiger or some other wild beast; but the creature was frightened away before the man was much injured."

The trials and disappointments, which attended the early establishment of the brethren at Maulmein, were soon more than compensated by the success of their labors. It was about the middle of November, 1827, when Amherst was finally abandoned, and all the missionaries assembled themselves at Maulmein. Their earliest ministrations were encouraging. There were seen in their assemblies the attentive ear, the fixed eye, the motionless frame. And very soon souls were given to the missionaries, as the seals of their ministry. Mr. Wade says, in a letter dated Maulmein, May 20th, 1828:—

"We are happy and thankful to God in being able to inform those who are praying and longing for the salvation of the heathen, that a number of precious souls have, we trust, been born of the Spirit, and translated out of the kingdom of darkness into the kingdom of God's dear Son, since we came to this place; six of whom have been baptized, five men and one female. Among those baptized, we hope there are two, at least, whom God has chosen to testify the gospel of his grace to others, and to be fellow laborers with us in our missionary work: one of these is now at Tavoy with brother Boardman. Several who have not yet been baptized are hopefully pious."

In the close of July, it appears from Dr. Judson's journal, that five more persons were baptized, and added to the church. The following notices of one of them are too interesting to be omitted. "I would now say a word concerning Ko Myat-kyan, who was baptized last March; especially as we have considered him an assistant in the mission since that time.

"He is a brother of the first native chief in the place—nearly fifty years of age—of most respectable rank in society, more so than any other that has been baptized—possessed of a clear mind, considerable native eloquence, and an uncommon degree of mental and bodily activity. His literary attainments are scanty; but he has command of handsome language; particularly that which is current in the higher classes of society. He has been an inquirer after truth, many years, and has diligently investigated the sys-

tems of Boodh, of Brahma and of Mahomet. At length, he embraced the religion of Jesus Christ, with all his heart and soul; manifesting more zeal and ardor than commonly characterize his cool, considerate countrymen. He has suffered as much persecution as can be openly inflicted under British government. All his relations and friends joined in a most appalling cry against him: his wife commenced a suit for divorce; and his brother publicly declared, that if he had the power of life and death, he would instantly wipe out, with his blood, the disgrace brought upon the family.

"Our friend bore it all with the meekness of a lamb, and conducted himself with such forbearance and Christian love, that the tide has begun to turn in his favor. His wife has relinquished her suit, and begins to listen to the word; his brother has become silent; and some few of the relatives begin to speak in our favor.

"It ought to be added, that Ko Myat-kyan has given up all worldly business, and devoted himself to assisting us in our missionary work. For this he is particularly fitted by his undissembled humility. It gives us great pleasure to see him sometimes sitting on a level with some poor beggar woman, endeavoring, in language intelligible to her dark mind, to communicate some idea of the mysteries of redeeming love.

"But in commending Ko Myat-kyan, I would not forget our old, tried friends, Moung Ing and Moung Shwaba. The former says it is his meat and drink to preach the gospel; and when, for some time, he has no good opportunity, he feels like a person deprived of his necessary food. The latter has been lately growing in habitual self-denial and holiness of heart; his prayers savor of heavenly communion; and it was through a word from him, spoken in season to his daughter, Mah-ree, that the revival commenced in the female school."

The revival now mentioned was a source of unfeigned joy to all the friends of the mission. And to the missionaries, who had abandoned all the delights of home for the good of the Burmans, such an event must have been almost too glorious to be described.

"The revival of religion," says the report for 1829, "commenced in Mrs. Wade's boarding-school; and the first child taken was the only survivor of the school which the lamented Mrs. Judson began in Ava. The work spread, and in a few weeks eight, having furnished the most satisfactory evidence of their conversion to God, were admitted to baptism. Of the exact number of the school, since its removal to Maulmein, we are not informed; but have no reason to suppose, from those that were then withdrawn, that it amounts to twenty. How general and powerful

must that religious influence have been, which has so happily subjected to Christ nearly (perhaps more than) one half of the whole! Nor has the work been limited to the school, or identified itself with one class of means; but every instrumentality, however humble, which went to exhibit salvation by Christ, has been blessed. The preaching of the word by the brethren at the *zayats* having proved the power and wisdom of God to the saving of some of the heathen, they in turn have been useful to others. It is a fact worthy of consideration, and of the highest gratitude, that so many of the converts have instantly imbibed the spirit of primitive Christianity, and entered with zeal into the work of turning others from idols; and that they, moreover, seem so providentially fitted for extending their usefulness, being themselves of different nations, and able each to address his countrymen in his native language."

During the year 1828, thirty natives were added to the little church at Maulmein. Thus, at the close of one year from the settlement of the mission families there, a seed was sown, and had begun gloriously to take root.

The year 1829 opened under circumstances equally interesting. There are accounts of frequent applications for baptism, and instances of delightful interviews with those who were resolved to renounce their idols and turn to the living God. The following, from Dr. Judson's journal of June 7th, 1829, must not be omitted.

"Several applications for baptism have lately been refused, the applicants being relatives of professors of religion, and influenced, we fear, by the example and persuasion of others, rather than by the impulse of grace. To-day, however, a clear case occurred—an old lady, eighty years of age, mother-in-law of a petty chief, who is one of our bitterest opposers. She commenced her inquiries, several months ago, with a great deal of timidity. And though she has acquired a little courage, and is a person of considerable presence, she almost trembles under a sense of the great responsibility of changing her religion. Such being her character, the promptness with which she answered our questions before the church, affected us even to tears. 'How old are you, mother?' 'Eighty years.' 'Can you, at such an age, renounce the religion that you have followed all your life long?' 'I see that it is false, and I renounce it all.' 'Why do you wish to be baptized into the religion of Jesus Christ?' 'I have very, very many sins; and I love the Lord who saves from sin.' 'Perhaps your son-in-law, on hearing that you have been baptized, will abuse you and turn you out of doors.' 'I have another son-in-law, to whom I will flee.' 'But he

also is an opposer: suppose that you should meet with the same treatment there.' 'You will, I think, let me come and live near you.' We made no reply, willing that she should prove her sincerity by bearing the brunt alone. Her name is Mah Hlah. Behold this venerable woman, severing, at her time of life, all the ties which bind her to a large circle of connections and friends, hazarding the loss of a comfortable, respectable situation, the loss of character, the loss of a shelter for her gray head, throwing herself on the charity of certain foreigners; and all for the sake of 'the Lord who saves from sin!' O blessed efficacy of the love of Christ!"

The number of disciples, in September, 1829, had increased to forty-nine. And the revival, in its progress, subdued the hearts of young and old alike to the sceptre of Jesus.

"The methods of instruction, so signally blessed, were varied by the missionaries according to circumstances. For a time, the brethren confined themselves principally to their *zayats*, receiving and counselling all that called upon them; but afterwards conceived the plan of carrying the word to the dwellings of the people. In execution of this purpose, Mr. Wade visited numerous villages, accompanied by Mrs. Wade, and one or more native assistants, exciting a spirit of inquiry, communicating all important truth, and, through the blessing of God, leading some to the saving adoption of it. In this way, many were brought under the influence of the gospel, who otherwise would not have heard it, particularly females, whose duties and habits detain them at home, and who are accessible, in most cases, only by those of their own sex. To such Mrs. Wade found a ready admission; and, from the interest with which they listened to her words, she felt an ample remuneration for all her toils.

"The native assistants have been variously employed in the work of instruction, either as exhorters, school-teachers, readers of the Scriptures, copyists, &c., under the advice of the missionaries. Some of them have taken long journeys into the country, holding conversations with many on the way, diffusing extensively what they had learnt of the gospel, and distributing tracts. The fruit of these labors cannot at present be calculated. A new train of thought must have been given to thousands, who never before heard of an eternal God—of heaven or hell—and a spirit of investigation awakened on these momentous subjects.

"The genuine Christian character of the disciples, who have made an open profession of religion, has been variously tested, and, with very few exceptions, fully confirmed. On the first exhibitions of serious

purpose in any of them to renounce idol worship, their friends took the alarm, and urged, with impotency, every argument which they thought might avail, to dissuade them from it. When milder means, drawn from the considerations of interest, honor and friendship, failed, they adopted measures of severity and merciless persecution. Nothing appears to have been left unattempted, which the civil administration would permit, but all without success. They have exemplified such patience and constancy under sufferings, as to surprise and confound all their adversaries. Speaking of them, June 28th, Mr. Wade says:—'They seem to be unusually exercised in mind lately; and it gives us much delight to hear them, one after another, in the prayer-meetings, calling upon the eternal God, of whom, but a little while ago, they had no knowledge; and to perceive them from day to day growing in grace, and in a knowledge of the Scriptures.' To stability and progress in grace, they unite a spirit of active exertion, which might excite a blush in some older Christians."

In February, 1829, a church was formed in the British army among the soldiers. Preaching is furnished regularly by the missionaries, and the encouragements are very great. The revival at Maulmein among the natives was shared by the soldiers. Thus many, who had forsaken their own land and the privileges of England, have here been brought into the fold of God. In the close of 1830, a commodious house of worship was erected and generously paid for by the officers of the 45th regiment of the British army, stationed at Maulmein. The following extract from the report of 1833 gives the latest information:—

"Scarcely had Mr. Kincaid entered on his sphere of operations, before he found himself deeply interested in it. His hearers were drawn from the British cantonment in the neighborhood, and at first were few in number, but increased with each succeeding week. A spirit of inquiry was excited, and many were induced to ask, 'What shall we do?' Special meetings, and other means adapted to their circumstances, were employed. Tracts, which Mr. Kincaid took with him from America were circulated; and the good they have done, he remarks, 'will only be fully disclosed in the future world. One man dated his first serious impressions from reading the "*Swearer's Prayer*." "*The great Question answered*" has been most signally blessed. From about the middle of July to near the end of October, we have had a constant ingathering to the fold of Christ. Many, who came out to the chapel to scoff, went home agonizing under the awakening influence of the Holy Spirit.' As the fruit of this revival, ninety-six were added to the

church in seven months, since which the number has increased to about one hundred and ten. The church observes the monthly concert of prayer, and has formed a missionary society within its bounds. A letter, expressive of the most grateful feelings, has been forwarded by them to the board.

"On the removal of Mr. Kincaid to Rangoon, in February, 1832, Mr. Jones took his place, and discharged the duties of the pastoral office, up to the time when the latter left for Siam. It was his happiness to see a measure of the same gracious influence attending his labors which had characterized those of his predecessors. Though the church was greatly reduced by the transfer of the 45th regiment to Madras, yet the spirit of piety was not diminished. His last letter, dated September 17th, 1832, says, 'I continue preaching to the European church. The members have been gradually improving in vigor and stability of Christian character. They now present an aspect more interesting than at any previous period since I had the care of them. Several have recently felt an unusual concern about their eternal destiny; and on the ninth instant, I was allowed the privilege of baptizing six more, connected with the army.'"

Since the departure of Mr. Jones, the church has been supplied by Rev. Mr. Simons.

In respect to the native church, the report for May, 1831, says:—

"The main body of the church have maintained their Christian character with exemplary perseverance, and with as few instances of declension and discipline as occur in older and better-informed communities. The attention paid by them to the means of grace is well calculated to produce a spirit of ardent piety. All the female members of the church assemble once a week for devotional exercises by themselves, and successively engage in prayer. Of some of those seasons it has been said, 'God appeared to be in their midst.' The following is given as an account of one of their communion seasons. 'This afternoon, July 11th, 1830, the native church, according to course, celebrated the death and sufferings of the Lord Jesus Christ. There were present fifteen males and twenty females, and, including the missionaries, thirty-nine. More seriousness than I ever saw before prevailed. Here were Burmese, Talings, Chinese, a Karen, and Americans, together celebrating the love of the Saviour. How comforting the reflection, that the great multitude, which no man can number, will be composed of all nations, and kindreds, and tongues, and people, who will sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, and live, and love and adore him who redeemed them with his precious blood, forever and ever!'"

The latest accounts from Maulmein state that the Burman church is in a high state of prosperity. During the year 1832, seventy persons were baptized there, of whom more than fifty are natives.

The missionaries at Maulmein have performed several tours among the Karen tribes in their neighborhood, like their brethren at Tavoy. The following is an account, addressed to the corresponding secretary, of an interesting journey undertaken by Mr. Wade:—

"Maulmein, February 9, 1831.

"Reverend and dear sir,

"I have just now returned from a tour among the Karens, who live up the river Gyeing. Brother Bennett, having been closely confined to his printing-office for a year, and feeling the need of a little relaxation, accompanied me. We set off on the 25th of January, and proceeded up the river between twenty and thirty miles, when we stopped for the night at a village called Damathat. The village contains, I should judge, about forty houses. The inhabitants are mostly Talings. About a mile distant from the village is a mountain, rising out of the plain, and standing quite alone. The natives told us that mountain contained a cave, in which the inhabitants of the country have been depositing, from generation to generation, images of Boodh, and portions of their sacred books. It being about an hour before sunset, we took one of the native Christians for a guide, and went to visit the place. We lighted a candle as we entered the mouth of the cave, and were perfectly astonished at the immense number of images of Boodh, of different sizes, and different materials, which were set up in every part of the place. Some were made of brick and mortar, some of wood, some of white stone, some of lead, and some of silver and gold. They were of all sizes, from twenty feet down to two or three inches. Many of the stone images were in such a state of decay, that I should judge they had been there several hundred years. The cave extended quite through the mountain, and can be entered from either side. From the roof, which is from ten to twenty feet in height, are innumerable spars of different sizes, extending downward, some quite to the ground, like large pillars, and others only a part of the way down: the substance of the spars appeared somewhat similar to coral.

"As we entered retired parts of the cave, we started up immense numbers of bats; and the reverberation of the sound of their wings was most dismal. The passage of Scripture, 'They shall give their idols to the moles and the bats,' came into my mind; and it seemed as if, anticipating the inheritance allotted them, they had already taken possession. The

people were ready to give them up. We returned to the boat about sunset. Just by where our boat lay was another mountain—small, but high; and on the very pinnacle of it was a pagoda. Idolatry, in this country, as in ancient times, 'is gone up upon every high mountain, and under every green tree.'

"On the 26th, we passed several villages: some were inhabited by Talings, and others by a race of people called Toungthoos. These live like the Karens, but are generally more attached to the Buddhist religion. In the afternoon, we got into an uninhabited country; and at night, when the tide turned against us, we stopped in a perfect jungle. Our boatmen made up a fire on the shore to defend themselves from tigers, and slept beside it in the open air. Brother Bennett and myself slept in the boat.

"The fourth day, we reached one of the villages which we had in view when we left home: here we staid over night. The neighborhood came together to hear the gospel; but none of them appeared particularly hopeful. The next day we proceeded up the river about twelve miles, to another village, where we spent the night. In this village was one who had asked for baptism some time ago, but was put off for further trial. He had turned away from the gospel, and resumed his former practices of worshipping demons. Several in the village had heard the gospel from Ko Myat-kyan and other disciples, and had so far believed, that they gave up the worship of demons for a while, and prayed to the eternal God; but in the unhealthy part of the season, when sickness prevailed among them, they could not, as they said, overcome the disease by praying to the eternal God, and they tried the worship of demons again. The fact is, the poor creatures have no idea whatever of medicine; and when themselves or friends are ill, they of course want to do something for the sufferer, and they know of nothing to do, only to propitiate the evil spirits, according to the ancient custom of their forefathers. Let a teacher among them be provided with a few of the most important medicines, and have some skill to use them, and let him administer to the sick, as well as preach the gospel, and there is reason to believe their superstitious confidence in demons would be easily overcome.

"The next morning, we went over to a village on the other side of the river, and were glad to find that the villagers had been consulting with one another about building a temporary shed, and inviting us to take up our quarters in that place. We accepted their invitation, and they went immediately about the work: some also came from the village where we spent the night, and assisted them. But we went on to another village, about ten miles higher up the river, where

Ko Myat-kyan told us there was one person who believed, and was desirous of receiving baptism. Several in the village seemed favorably inclined towards the gospel; but the person above mentioned was gone from home. Just at night, however, he returned; and after conversing with him a little while, I got a comfortable evidence that he was a real believer. The people urged us to remain with them over night; but we thought best to return to the village, where they were building for us. When we arrived, we found the place for our reception finished. The believer above mentioned followed on after us in a little boat, and arrived shortly after we did. This we considered another proof of the sincerity of his love towards the gospel.

"The wild Karens, who live five or six days' journey beyond this, have heard of the gospel, and some hundreds of tracts have been carried among them; and, though there are but few that can read, they were all so earnest for the tracts, and there not being enough for all who desired them, that they cut the tracts up into bits, that they might have a few words or a few lines of the sacred writing to keep in their houses. They are very desirous a teacher should come among them.

"When sabbath arrived, four persons were examined, and, in the judgment of charity, were deemed worthy of baptism. These four received baptism, and were added to the church.

"After the baptism, we set out for home, and reached Maulmein after an absence of fifteen days. I intend to send Ko Myat-kyan back to the place as soon as possible, accompanied, perhaps, with two of the native Christians—one to travel about among the villages with him, and the other to set up a school in the neighborhood, where we resided. Several expressed a desire that their children should learn to read. If a school could be established among them, we might expect happy results; as the only book they would have any thought of reading, or even have the means of obtaining, would be tracts and portions of Scripture."

"A month only passed away, before Mr. Wade resolved to return to his Karen field, and take Mr. Kincaid with him, Mr. Jones, in the mean time, conducting the English services at home. The second tour was more interesting than the first. Ko Myat-kyan and two other native catechists accompanied the missionaries. They reached the upper villages, so called, probably not less than two hundred miles from Maulmein, and preached the gospel at many places on both sides of the river. At one place, the people offered gladly of their means for erecting a *zayat*, which, we presume, will become a permanent seat of evangelical operations."

"The result of the two visits, in conjunction with the previous labors of native brethren, has been the formation of a Karen church, consisting of fourteen members."

It appears from the annual report for 1833, that Dr. Judson has since made other journeys into the Karen country, and found the disposition of the people every where favorable. During the year embraced in the report, sixty-six were added to the church from these dwellers in the wilderness, making the whole number, with some variations caused by death and otherwise, seventy-seven.

The operations of the printing department at Maulmein are regarded by the board with a high degree of interest. Very early in the history of the mission, a press and types were presented by the Serampore brethren, and several tracts were printed and distributed. In May, 1829, Mr. Bennett sailed from this country, with all the requisite materials, to establish a printing-office at Maulmein. After having remained awhile, he found it absolutely necessary to obtain a new fount of Burman type. As these could be prepared only in Calcutta, and that under very great disadvantages, Mr. Bennett undertook to go and superintend the work in person; and after persevering exertions for several months, he succeeded in obtaining all he wished. He returned in March, 1832, carrying with him a sufficient quantity of types to keep three presses in operation, and the means of increasing them to any extent which the exigencies of the mission should require. While he was in Calcutta, Mr. Cutter, who left Boston on the 12th of October, 1831, arrived, with a steam press, and soon followed Mr. Bennett to Maulmein.

On the 29th of June, Mr. R. B. Hancock embarked at Boston, with two more printing-presses, a standing-press, a large fount of English types, and all the materials for a stereotype foundry; and reached his port of destination the first of January, 1833.

By a letter from Mr. Bennett, dated January 5, 1833, it appears that the New Testament was put to press in April of the preceding year, and the last sheet was completed December 19th. The first edition of the whole New Testament is 3000 copies. It covers six hundred and twenty-four octavo pages. For convenience of distribution, several copies are done up in parts. Preparations were making for another edition, four times as large, to be issued as soon as possible.

It was necessary to suspend the printing of the Testament, several times, in order to furnish tracts for immediate use. From March, 1832, to January, 1833, 21,000 tracts were printed, comprising 336,000 pages. Besides this, 6000 copies of a tract in Taling were printed, 3000 of the same in Karen, and 3000 of a Karen spelling-book. Several new types, not used in Burman combinations, were required to print the Taling tract; and a written language has been formed for the Karens by Mr. Wade, in which but a few types are required not found in the Burman. A compendium of the Old Testament history has already been put in circulation; and it is expected the translation of the whole Bible will be completed in May, 1834. By a letter received from Maulmein, dated June 1st, 1833, it appears that the whole number of pages, of tracts and Scripture, printed at Maulmein, or then in press, amounted to about 4,980,000.

CHAPTER VII.

TAVOY.

THE missionaries at this station are Rev. Francis Mason, Mrs. Mason, and Mrs. Boardman.

Tavoy is an ancient Burman city, situated on the eastern side of a river of the same name, about thirty-five miles from its mouth. It is south-east from Martaban about one hundred and fifty miles, and contains a population of more than nine thousand inhabitants. At this place Mr. and Mrs. Boardman arrived on the 9th of April, 1832. They took with them two native Christians, one of whom, though re-

ceived by the church, had not been baptized; and four of the lads who composed part of his male boarding-school at Maulmein; the remainder being detained by their parents. So soon as Mr. Boardman had procured a residence for his family, he began to receive visitors at his house, and make known to them the great salvation, as well as his limited acquaintance with the language would allow. Among the earliest of those who called upon him were a company of Karens, who reside in a village about three days' journey from

Tavoy. He describes them as being a singular people, devoid of any fixed principles of religion, yet restless on the subject, and obviously anxious to be taught. More fully to illustrate their character and condition, he introduces the following account, obtained from one of their company:—

"More than ten years ago, a man, in the habit of a religious ascetic, visited one of the Karen villages several times, and preached to the people that they must abstain from certain meats, practise certain ceremonies, and worship a book which he left with them. He also told them there was one true and living God. About half the villagers (who were perhaps thirty in all) believed the teacher, and espoused his religion. When he had gone, one of the company, more devoted than the rest, became teacher to his brethren; and, although he cannot read a word in the book which they so much venerate, and knows not even in what language it is written, he is their living oracle, and the defender of their faith."

They requested Mr. Boardman to go to their village, or allow one of the native Christians to go, and explain to them the nature and precepts of the Christian religion. He promised to go when the rainy season was past, and gave them a tract, which one of the company could read. A second deputation brought the following message:—

"The Karen teacher has sent us to say that he is very ill, and cannot visit the English teacher at present. After the close of the rains, he will come and bring his book to be examined. He desires that his relative, one of the messengers, may be allowed to remain with the English teacher two or three years, to learn the Western languages, that he may become a skilful expounder of the divine law. He has received the tract which the English teacher sent, and, on hearing it read, he believed it heartily, and wept over it. With his son, who understands Burman, he goes from house to house, and causes it to be read to the people. Several others, also, believe. It would afford great joy, if the English teacher, or one of the Christians with him, could come out, and explain the Christian Scriptures: many would believe."

On the 16th of May, Ko Thah-byoo, the Karen Christian who accompanied Mr. B. from Maulmein, was baptized. The journal says:—

"The three Karen visitors were present. They appear to be impressed with the truth of our doctrine, and say they are resolved to worship the eternal God. I begin to feel almost persuaded to believe there is a spark of sincerity in them, and that we shall yet see them walking in the ways of truth. They have urged Ko Thah-byoo to accompany them; so that I have left it for him to choose, whether he will go or stay.

He has concluded to go. Perhaps God has a work for him to do among his countrymen. He is very zealous in the cause of declaring what he knows."

A letter from Mr. Boardman, dated August 9th, 1828, says:—"The last fortnight has been among the happiest of my life. Besides having heard twice from my dear native land, that our friends are well, and that the Lord is still visiting the churches with plentiful showers of his grace, and exciting his people to labor and pray for the diffusion of gospel blessings throughout all lands, I have had the satisfaction of baptizing two persons—the first fruits of the mission to this place. One of them is a very intelligent and amiable Chinese youth; who, amidst opposition and scorn from his countrymen, who are numerous here, has ventured to renounce his vain idols, and put on the Lord Jesus Christ. The other person is a learned Burman, who, in respect to intellectual powers, eloquence, and acquaintance with the Burman scriptures, is excelled by few men in town. The opposition, which he has experienced from his countrymen, is most violent and abusive; but he says calmly, 'I regard not their opposition nor their hatred. I have examined for myself, and my mind is decided. If they revile me, let them revile; if they will kill, let them kill. I fear not death. I will love and pray for my enemies.'

"The ordinance was administered, last Lord's day, in a tank adjacent to a venerated pagoda, which points its spire of gilded blasphemy towards the heavens. You can imagine better than I can describe the joy occasioned by this event. I am happy to add that the attention to Christian instruction is evidently increasing."

The following letter from Mr. Boardman to Rev. Dr. Sharp gives a more full account of the Karens:—

"Tavoy, September 9, 1828.

"Reverend and dear brother,

"I have lately been visited by a company of Karens, in whose history I trust you will feel an interest. The Karens are a race of wild people, inhabiting the interior, dwelling on mountains and in valleys, at a distance from cities, and living in the most rural and simple style. They have no written language, no schools, no religion, no temples, no object of worship, no priests, none who even profess to know the way of truth. As were the fathers, so are the children—on the same paternal estate, in the same style, with the same dress and manners, the same darkness and ignorance, and consequently the same vices. I am not, however, aware that the Karens are more vicious than their former oppressors, the Burmans. Among my visitors were one or two,

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who appeared somewhat above the common level of their countrymen. One of them could read, as well as speak, Burman. One was a chief, and one a pretended sorcerer. The chief was an interesting young man of thirty. His countenance and air bespoke something noble. But, O, it is a sad thing to see powerful intellects bound in chains of perpetual ignorance. This chief aspired after knowledge; but the key of knowledge had been denied him. He had been taught that man's great good consisted in eating, drinking, sleeping, chewing betel, and conversation; but his soul was not satisfied. He panted for higher enjoyments. 'Give us books in our own language, and we will all learn to read. We want to know the true God. We have been living in total darkness. The Karen's mind is like his native jungle.' The fires of this man's intellect, which prejudice and a national degradation had buried up and smothered, but could not extinguish, demanded vent. It could no longer lie like the unpolished marble in the quarry. 'O (said I) what a mournful thing is this! This generous soul, if nurtured with useful knowledge, might have been allied to angels; but it has been taught to seek a happiness merely sensual, and but little higher than that of brutes.'

"The sorcerer was also a superior man. Some twelve years since, a Mussulman Joger had visited his village, and imprinted on him the mark of the false prophet. 'Take this book,' said the Joger, 'and worship it. It will secure you from evil, and, in the next state, you will be a man, and not a brute. Touch not, taste not, handle not,' the things forbidden in the Koran, and all will be well.' After a few words of admonition concerning what was to be eaten and what to be rejected, he exhibited a fow of his juggling tricks, and initiated the simple Karen into the nefarious rites of the order of *fakcers*, and left him in his native darkness, coupled with foreign wickedness. But this contact of wickedness with darkness elicited some scintillations of native, latent light. Ambition was fired. To know the contents of this book has been, for twelve years, the Karen's highest aim. The thought that he had been so much distinguished above his fellow countrymen as to receive a book,—a revelation, forsooth, from some 'unknown God,'—raised him, in his own estimation, to a superior order of beings, and he became a conjurer! Like Simon, he has given out that he is some great one, and to him many have given heed. Though ignorant of the contents of the venerated book, not knowing even in what language it was written, he has assumed the character of a teacher and expounder of the sacred volume. He has persuaded several of his countrymen to join him in the new

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religion, and to pay superior worship to the book. A pitched basket of reeds, in which that book, wrapped in successive folds of muslin, was deposited, has been to them what the ark of the covenant was to the Jews,—an object of profound veneration. 'A teacher will come, who will explain to us this book,' has been their grand article of belief; and as soon as they heard of our arrival, they sent a deputation to wait upon me and learn my doctrine. 'Let the sorcerer come and show me his book, and I will tell him whether it is good or not. Meanwhile, pay no religious veneration to it. Take these books, which contain a revelation from the true God, in a language which some of you understand, and learn from them the way to obtain eternal life. Worship not these books, but the God who gave them.' Such was my reply to the deputation.

"According to my advice, the sorcerer, with his train, after a journey of three days, reached my house two days since, bringing the pitched basket of reeds with its venerated contents. They hastened into my presence; and the sorcerer, a serious, well-looking man of fifty, stood up before me, while all his train seated themselves around us. 'What is your business, and what is your wish?' 'Your lordship's humble servant has come to lay a certain book before your lordship's feet, that your lordship may look at it, unfold its meaning, and inform your lordship's humble servants whether it is true or false, good or bad. Your lordship's servant has heard the Christian Scriptures read, and believes them. He is concerned to know whether this book contains the Christian doctrine.' I felt that it was a critical moment. Expectation was raised to the highest pitch. Several had previously engaged that they should consider my decision respecting the book as final. A most profound silence prevailed throughout the hall. 'Show me the book.' The old sorcerer stood forth with the basket at his feet. He uncovered the basket, and unwrapped the precious deposit, and, creeping forward, presented to me an old, tattered, worn-out volume. It was no other than the 'Book of Common Prayer,' with the Psalms, printed at Oxford. 'It is a good book,' said I; 'it teaches that there is a God in heaven, whom alone we should worship. You have been ignorantly worshipping this book. That is not good. I will teach you to worship the God whom the book reveals.' Every Karen countenance was alternately lighted up with smiles of joy, and cast down with inward conviction of having erred in worshipping a book instead of the God it reveals. I took the book of Psalms in Burman, and read such passages as seemed appropriate; and having given a brief and easy explanation, engaged in prayer. I then added, 'Your

venerated book teaches no such doctrine as you say the Joger taught you. Renounce his false instructions, and attend to the doctrine which your book contains.' The people listened attentively to our instructions till a late hour in the evening, when I left them to take some repose. They staid with me two days, and would have staid longer; but our Karen Christian, whom I generally use as interpreter when conversing with Karens, had gone out into the wilderness, with the intention of making known the gospel to his benighted countrymen. During their stay, they listened continually to our instructions, attended our worship, and seemed pleased with our doctrine and worship. Just before leaving us, after they had taken leave of me this morning, the old conjurer put on his Joger dress; and, in the midst of his former disciples, made some show of his former grandeur. There was surely something imposing in his appearance. But I could not regard it in a favorable light, and desired one of the native Christians to go and tell him again, that, if he would be a Christian, he must lay aside all his former practices and airs. 'I listened to hear the native Christian, who dealt with the old man in a very plain and faithful manner. 'If,' said the old man, 'this dress is not pleasing to God, I am ready to send it afloat on yonder river.' He then disrobed himself, and put on his common dress, and presented to his reprover a large cudgel, which had been a badge of his authority for many years.* On leaving, they said, 'We will no longer worship any but the true God, and his Son Jesus Christ.' During their stay, they expressed a strong desire to receive a written language and books. They said, all the Karens would then learn to read, and would come to the knowledge of God. I pitied them from my very heart. Having suffered cruel oppression from their Burman masters, they are averse to every thing Burman, and wish for a written language which the Burmans cannot understand. From an extensive acquaintance with the Karens of this province, I judge, that, as a people, they are pleased with their new rulers, the English, and have no prejudices against the Christian religion. They seem to be expecting and wishing for a religion of some kind; and it appears to me that the present is the time to introduce letters and the gospel among them. There are more than two thousand Karens in this province; and Karen villages are dispersed all over the wildernesses of Burmah, Pegu, Arracan and Siam. Is it not exceedingly desirable that at least one missionary should be sent to them immediately? Such a missionary should be acquainted with the mod-

* This man has since been converted, as it is hoped, and has requested baptism.

ern improvements for forming a written language, and should be prepared to endure much privation and hardship, from which some of his brethren may be exempted. He will find that, without a life of self-denial and toil, he can accomplish but little among these simple, uncultivated foresters. The Karen Christian will afford no inconsiderable aid, if he has one to direct his labors; but he is not competent to the work alone. The two Karen boys now in school, and others who propose soon to enter, will, if converted to the gospel, be in due time powerful assistants. Let us pray that God may prepare them for the great work."

On January 5th, 1829, Mr. Boardman set out on his visit to the Karen villages. The events of this excursion are so interesting, that we shall insert his journal entire.

"Having committed my beloved family, the little church, and the schools, to the care of an ever-kind and gracious Providence, I set out this morning on my long-expected visit to the Karens. Besides myself, the company consisted of Ko-thah-byoo, and another Karen, who professes to believe in Christ, two of the largest boys in the school, and a Malabar man, who served as cook. We left home at nine o'clock, A. M., and directed our course eastward, towards Tshiekkoo, the villago of Moung So. For the first two hours and a half, we passed along a winding foot-path, over hills and rice-fields, with here and there a little hamlet or a single hut, and almost as often a pagoda on the summit of a hill or cliff. In this region, almost every conspicuous point of land, prominent, cliff and peak, is tipped with a pagoda. At noon, we entered into the thick jungle of bamboos, and pursued our way, a little relieved by the shade from the scorching rays of the tropical sun. Soon after, we met a company of men sent by the governor of the city, to await the arrival of a large party of Talings and Karens, with elephants, from Bangkok, the capital of Siam; for narrow, unfrequented and untrodden as our pathway was, it was the high-road between Siam and Tavoy. At two o'clock, we were overtaken with a heavy shower, for which we were not at all prepared, this being the driest and hottest season of the year. A considerable part of our baggage was wet; but providentially my papers and books (consisting of a Bible, Brainerd's Memoirs, and a few portions of the Scriptures in Burman) were preserved.

"At five o'clock, we encamped for the night, having travelled about eighteen miles. As there was no house in the region, we were obliged to lodge in the open air, which cost us another drenching much more complete than that we received in the afternoon. While

we were eating our dinner, a heavy black cloud arose in the east, accompanied with lightning; and the increasing loud peals of thunder admonished us to provide ourselves a shelter. But before we could collect suitable materials, the rain began to pour down in torrents, and we exposed our persons to the peltings of the shower, rather than have our few books and remaining dry clothes injured. Having covered these things with leaves, we took patiently what fell upon us. Some lay down on wet, cold ground, without a covering, and sleep soon made them insensible of the peltings of the storm. Some of us kindled a fire and sat around it, waiting for the rain to cease. This afforded us some opportunity for spiritual conversation; after which one of the company engaged in prayer. I had been affected during the day with thoughts of my unworthiness to be employed in carrying the tidings of salvation even to the wild men of the wilderness; and had appropriated to myself the language of Moses, 'If thy presence go not with us, carry us not up hence.' With these sentiments, after imploring a divine blessing on my dear family, and the church, and our present undertaking, I prepared for rest. At midnight, the rain ceased, the stars shone forth, and I lay down and rested in quiet until the morning.

"6. I rose early, and felt truly grateful that we had been so much refreshed, and had been preserved from illness, and from the tigers and wild elephants, which infest this forest. After breakfast and worship, we proceeded on our journey. We soon began to meet detached parts of the company from Siam; and as they had never seen a white man before, some of them were a little startled at meeting me unexpectedly. In one case, an alarm was struck, to warn the people around to be on their guard. At noon, we began to pass the high range of mountains which separates the Karen settlements from the Daway villages. The ascent was extremely difficult and fatiguing, as our path was mostly over cliffs and precipices; often also across a large stream, which ran through the defile in the mountains, and formed the way-marks of our path. The banks on each side rose mountains high, and shut out from our view the whole surrounding world. What with frequently fording the stream, and what with perspiration, which our fatiguing ascent and the intense heat of the season forced through every pore, we were as wet as if exposed to yesterday's storm. And, besides, we were spent with hunger and fatigue. At four o'clock, we left the mountains; and having passed by several remains of old stockades erected by the Burmans, to prevent the incursions of the Siamese, we were so happy, at six o'clock, as to descry at a little distance

a miserable hut, the first abode of man we had seen since yesterday noon. It was occupied by two or three families of Karens; but as soon as we reached it, the hospitable people gave up their own rooms to us, spread a mat for my bed and a bamboo for my pillow, and I threw myself down and forgot that my bed was hard. Seldom, if ever, in my life, have I been so much fatigued. Our hosts soon set before us a good plate of rice, on which we fed with thankful greediness. After worship, in which our hosts united with us, we lay down and slept in quiet till the dawn of day.

"7. At eleven o'clock, we reached the village of Moung Pyee, the chief man of the largest district of Karens, in the province of Tavoy. But as he had been ill for several weeks, and had removed to another place, no preparation had been made to receive us; and we passed on, thinking that, on our return, we might find some of the people in readiness to assemble and hear the gospel. At noon, we met a younger brother of Moung So, and several others, who, hearing of our approach, had come out to welcome us, and assist in conveying our baggage. At this I 'thanked God, and took courage,' judging that the people felt interested in our visit. After refreshing ourselves and receiving much hospitality at a village called Kywai-thah-khoung, we proceeded; and through the kindness and preserving care of our heavenly Father, at three o'clock we arrived in safety at Tshickkao, the village of Moung So.

"This is the utmost eastern limit of our journey, and indeed of the settlements this side of Siam. Here we found a very convenient zayat, erected for our accommodation, and large enough for the whole village, consisting of sixty or seventy persons to meet in, and hear the word of God. The people soon began to collect together, and to show us all the kindness in their power; bringing us presents of fowls, ducks, eggs, yams, fish, plantains, various sorts of rice, and every thing which the village could furnish. The countenances of some of them beamed with joy at seeing us; and they said, 'Ah, you have come at last; we have been longing to see you.' Moung So, ill as he was, with a few, soon came, and continued day and night with us in the zayat. In the evening, about thirty persons assembled, and I addressed them from John iii. 16, 'God so loved the world,' &c. The people listened attentively, and many of them spent the whole night in the zayat with me. Moung So, Moung Kyah, and Moung Kyah's father-in-law, in particular, seemed perfectly delighted, and gave the profoundest attention to the words both of myself and of Ko-thah-byee, who interpreted, in Karen, as much of my discourse as he could recollect. By this means, the women and others, who did not fully

understand Burman, were enabled to learn in their own language the wonderful works of God.

"8. Lord's day. Early in the morning, people of both sexes, and all ages, about fifty in number, came with presents. After breakfast, I addressed them from Acts xvi. 31, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' &c. All were attentive. After I had done, Ko-thah-byoo interpreted the discourse in Karen. While he was doing this, I took up Brainerd's Memoirs, and felt condemned and humbled, from the consciousness that I had so little fervor of devotion, so little spiritual mindedness, so little, in fine, of all those qualifications required in a missionary to the heathen. Still, I felt that I had a little compassion for the poor Karens, and some ardent desire for their conversion. Lord, increase my faith, my love, my zeal, for thy glory and for the salvation of sinners.

"At noon, preached from Matt. xi. 28, 'Come unto me, all ye that labor,' &c. About fifty persons were present, and the attention was better than in the morning. The people seemed to understand and to have a relish for the word spoken. During the afternoon, the people dispersed, and I had some pleasure in retirement and prayer. The words of the apostle, 'Receive with meekness the engrafted word, which is able to save your souls,' were very comforting to me. In the evening, I preached again to the usual congregation, on love to God and our neighbor. The people listened very attentively, and seemed unwilling to leave the place. Fatigued now with the labors of the day, I prepared for rest; but, just as I was lying down, five persons declared their faith in Christ, and their desire to be baptized. Three of them were Moug So, Moug Kyah, and Moug Kyah's father-in-law. They had, several months previous, requested baptism; and, although I had gained some evidence of their piety, I had thought best to defer their baptism till I should visit them. Their appearance and conduct, since I came among them, have strengthened my hopes respecting them. Of the other two, one was A-pyah-thee, the old sorcerer, who had been the depository and expounder of the Psalm Book, mentioned in former journals. The fifth was a disciple of the old man. His name is Shang-oung. Of the two latter, I have many fears that they are not actuated by good motives in desiring to be baptized. But I thought best to suspend judgment respecting them all till the morning.

"9. The people assembled early, and I endeavored to decide on the proper way of acting in relation to the applicants for baptism. After much reflection and prayer, I thought best to defer the baptism. At nine o'clock, addressed the people from Paul's dis-

course on Mars' hill. I hope the consciences of not a few gave testimony in favor of divine truth. The attention was close and solemn. Before services were ended, messengers arrived to inform us that a zayat was ready, and the people waiting to receive us at the small village, where we refreshed ourselves on the day of our arrival here. As we had finished our business at Tshickkoo, I promised the messengers that I would come to their village early to-morrow morning, and spend the day with them. With this arrangement they seemed much pleased. May the Lord be with us there, as we trust he has been here. Before preaching this morning, I had a comfortable season in prayer for myself, my dear family, the church and schools, and for the cause of Christ in general. In the evening, discoursed to the people from the decalogue, together with the spiritual comment on it given by our Lord. Much interest was manifested by all; and at the close, many inquired to know how they could remember (recollect) the sabbath day. The interest they manifested greatly encouraged me to hope that they are truly desirous of being conformed in their lives and conduct to the requisitions of God's word. After much conversation, we composed ourselves to sleep, nearly half the congregation remaining in the zayat all night, that they might take leave of me in the morning.

"10. Rose early, and addressed the people from the 19th Psalm; after which I gave them a copy of the Psalms as far as they are translated into Burman. This fulfils my engagement with the old sorcerer, on his giving up his Prayer Book with the Psalms.

"On my leaving, Moug Kyah and his father-in-law accompanied me to the next village, to hear more of the word of life, and to assist in carrying our baggage. Moug So would doubtless have accompanied us, but his fever would not allow. He was so anxious to hear all that was said, that he scarcely left the zayat, from the evening of my arrival at his village, till I took my leave. We left Tshickkoo at seven, and at nine o'clock arrived at Kywai-thah-khoung, the village to which I was yesterday invited. The people soon began to collect together, small and great, with presents, all seeming desirous to please and make us comfortable. After breakfast, Ko-thah-byoo discoursed to them in Karen, an hour or two, on the being and perfections of God. They seemed not quite so attentive and serious as at Tshickkoo; but the two candidates for baptism, who had accompanied us, set them an example of listening with the most profound attention. In the afternoon, and again in the evening, I discoursed to them on the duty and subject of prayer. The congregation consisted of about forty; only a small number of whom understood Burman. The

attention, however, was serious, especially in the evening.

"During the intervals of worship, I had much pleasure in reading and meditating on Colossians iii.—the future glorification of the saints. In prayer, also, I had much enlargement and pleasure. The world and all its allurements lost their charms, and I desired to live entirely to God and his precious cause.

"February 12. Rose early, and enjoyed some comfort in prayer in the woods, also in reading the Scriptures and Brainerd's Memoirs. After a most fatiguing journey of twenty-two miles, over rocks and mountains,—in ascending one of which, one of our company threw himself on the ground as if to die,—we at last reached the place of our destination, and found the zayat prepared for our accommodation. Thah-shee was ill of a fever; but the people soon began to assemble; and one man, who had heard the gospel repeatedly from Ko-thah-byoo, presented a request for Christian baptism. Shortly after, another man made a similar request. I advised them to wait, as I had advised those at Tshickkoo. After delivering a short address to the people and praying, we retired to rest. But our rest was short. Before we had all fallen asleep, the rain began to pour down in torrents; and, as the zayat was covered only with bamboo mats, with nothing to screen us from the wind and rain at the sides, we and our baggage were all soon drenched in rain. It was in vain that we spread additional mats over us. All our wearing apparel was wet, and the rain beat through the mats in an incessant shower. At midnight, it was proposed that we should remove from the zayat to a small house not far distant, which the hospitable inhabitants had vacated for our use. Having removed and kindled a large fire, we dried a few clothes to sleep in, and lay down again, and slept undisturbed till the morning. This is the second night we have been without a shelter, since we left home. Each of these nights it has rained; but we have great reason to be thankful that we have not taken the slightest cold.

"14. After addressing a few people, who assembled early in the morning, I took my leave and proceeded homeward. The hope of being soon in the bosom of my dear family, gave strength to my limbs and agility to my feet. The golden pagodas of the city soon rose in view; and at four o'clock, after having travelled more than a hundred miles in the wilderness, and preached seventeen times, I had the pleasure of reaching home, and finding all healthful and happy. My heart swelled with love, gratitude and praise. Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

In March, an interesting event occurred, similar to another, which was mentioned in the earlier operations of the missionaries at Rangoon. Mr. Boardman thus announces it:—

"Ko-thah-byoo has concluded, with our approbation, to go out on a missionary tour of several weeks. It is surprising how magnanimous a naturally weak man becomes, when the spirit of Christ and the love of souls inspire him. This poor Karen, who, to say the least, does not excel in intellectual endowment or human learning, is continually devising new and judicious plans of doing good. 'There are,' says he, 'the districts of Pai and Palau, and several other places near the mouth of the river, where there are many Karen settlements, which I wish to visit. There are also many Karens in the province of Mergui; I wish to declare the gospel to them all. And before long, I want to go across, and visit the Karens in Siam; and afterwards to visit Bassein, my native place, near Rangoon. Many Karens live there.' Such are in general this old man's plans. An event has occurred this evening which seems a providential intimation of present duty. The old Karen chief, who was here this morning, has desired Ko-thah-byoo to accompany him to Mergui in his boat; promising, at the same time, to see that he shall be accompanied from one Karen settlement to another, till he shall reach this province again. Ko-thah-byoo is inclined to go, and expects to be absent five or six weeks."

Things now went on prosperously. In the months of March and June, 1829, five were buried with Christ in baptism, one of whom was a Karen chief; one, the wife of the native assistant, and three members of the boarding-school, making the number of native members nine. A boarding-school for boys, and another for girls, was established. The five eldest of the boys were pious, and every heart beat high with hope. The next accounts, however, which Mr. Boardman sent to the board, showed that the brightest sky may be overcast. The following letter from Mr. Boardman is to the corresponding secretary.

{ Hon. Company's Steam Vessel Diana,
Tavoy River, Aug. 20, 1829.

"Rev. and dear sir,

"The province of Tavoy has engaged in an open revolt against the British government. On Lord's day morning, the ninth instant, at four o'clock, we were aroused from our quiet slumbers, by the cry of 'Teacher, Master, Tavoy rebels,' and ringing at all our doors and windows. We were soon awake to our extreme danger, as we heard not only a continued report of musketry within the town, but the balls were frequently passing over our heads and through our house; and in a few moments a large company of

Tavoyers collected near our gate, and gave us reason to suspect they were consulting what to do with us. We lifted our hearts to God for protection; and Mrs. Boardman and little George, with a few attendants, were hastened away through a back door, to a retired building in the rear. I lay down in the house with a single Burman boy, to watch and communicate the first intelligence. After an hour of the greatest anxiety and uncertainty, I had the happiness of seeing the sepoy in possession of the city gate, just in front of our house. We soon ascertained that a party of about two hundred and fifty men had, in the first instance, attacked the powder-magazine and gun-shed, which were very near our house; but a guard of six sepoy, with a native officer, had repelled them. This was a great mercy; for had the insurgents obtained the arms and ammunition, our situation would be most deplorable. A second party of sixty had attacked the house of the principal native officer of the town; while a third party had fallen upon the guard at the prison, and let loose all the prisoners, one hundred in number, who, as soon as their irons were knocked off, became the most desperate of all the insurgents. We now received an urgent invitation from Mrs. Burney (the lady of major Burney, the deputy-commissioner for these provinces, who was at Maulmein) to remove into town, and occupy a part of the government house; which kindness we were at first disposed to decline; thinking that tranquillity would soon be restored, or perhaps that we should be respected on account of our religious character. But the leader of the party which attacked the magazine, being taken prisoner, deposed that the whole province was engaged in the rebellion, and that large reinforcements from every quarter might be hourly expected to join the rebel party. The highest degree of alarm now existed; and, although the sepoy had possession of the city gates, the insurgents (supposed to be twenty times as numerous) were surrounding the wall on every side. In a few moments, a force of several hundreds was seen advancing along the wall-road towards our house. Our danger was now imminent; for, should an engagement ensue, we were directly in the range of the rebels' firing. I called my family together, and advised the native brethren to assemble for prayer; after which, the rebel forces along the wall-road changed their position from the west to the north side of our house, where a slight skirmish speedily ensued. Our imminent danger, on account of being on what was likely to be the very battleground, induced us to accept Mrs. Burney's kindness, and remove into the government house. We caught up a few of the light articles, on which we could lay our hands, and, with the native Christians, fled, as if for

our lives. I visited the house once or twice after this, and saved a few clothes and papers; but the firing, being near, rendered it hazardous to remain; and the last time I went, I found the house had been plundered. A large part of our books, furniture, and clothes, which had remained behind, were either taken away or destroyed. We had been at the government house but a short time, when it was agreed to evacuate the town and retire to the wharf. In the hurry of our second removal, many things which we had brought from our house, were necessarily left, to fall into the hands of the plunderers. We soon found ourselves at the wharf; a large wooden building of six rooms, into which, besides the Europeans, were huddled all the sepoy, with their baggage and ours, and several hundreds of women and children belonging to Portuguese and others who looked to the English for protection. Our greatest danger, at this time, arose from having in one of the rooms, where many were to sleep, and all of us were continually passing, several hundred barrels of gunpowder; to which if fire should be communicated accidentally by ourselves, or mischievously by others, we should all perish at once. The next danger was from the rebels; who, if they could either rush upon us, or take us by surprise or stratagem, would doubtlessly massacre us all on the spot. We lifted up our hearts to God, and he heard us from his holy habitation. We were preserved in safety through the night; but sleep departed from our eyes. All our attempts to communicate intelligence of our situation to the people in Maulmein and Mergui, were defeated, and the heavy rains soon affected the health of the sepoy. We had but a small supply of rice, in the granary near the wharf; and that was continually in danger of being destroyed or burnt. But, through the kind care of our heavenly Father, we were preserved alive, and nothing of great importance occurred, till the morning of Thursday, the 13th, a little before day-break; when a party of five hundred advanced upon us from the town, and set fire to several houses and vessels near the wharf. But God interposed in our behalf, and sent a heavy shower of rain, which extinguished the fires, while the sepoy repelled the assailants. At breakfast time of the same morning, we had the happiness of seeing the Diana steam vessel coming up the river, with major Burney on board. Our hearts bounded with gratitude to God. It was soon agreed that the Diana should return immediately to Maulmein, for a reinforcement of troops; and major Burney had the kindness to offer a passage for Mrs. Boardman, and our family, together with his own. After looking to God for direction, I concluded to remain behind, partly in compliance with major Burney's advice and desire; but par-

ticularly in hopes of being useful as an interpreter and negotiator, and a preventer of bloodshed. With painful pleasure, I took a hasty leave of my dear family; and, in the evening, the Diana left us; not, however, without having several shots from cannon, or jinjals, fired at her from the people on the city wall. The English forces, small and weak, and sick as they were, wore now throwing up breastworks; and on Saturday, the 15th instant, it was agreed to make an attack on the town, in order, if possible, to take from the wall the large guns that bore upon us, and to try the strength of the rebel party. I stood at the post of observation, with a spy-glass, to watch and give the earliest notice of the event; and soon had the pleasure of announcing that the officer and sepoy had scaled the walls, and were pitching down outside the large guns that were mounted there; while friendly Chinese were employed in carrying them to the wharf. The success was complete, and nothing remained but to rescue the prisoners (about sixty in number), whom the rebels had caught and confined. After a short cessation, and a little refreshment, a second attack was made; during which the prisoners escaped, and the city was evacuated by the rebel party. A second battery of guns was also taken and brought to the wharf. In the morning, we walked at large in the town; but what desolation, what barbarous destruction, was every where exhibited! Every thing that could not be carried away, had been cut and destroyed in the most wanton manner. Our own house was cut to pieces; our books cut, scattered, torn, and destroyed; our furniture either carried off, or cut, or broken in pieces; and the house itself and zayat converted into cook-houses and barracks. During the last three days, we have been picking up the scattered fragments of our furniture, books, &c. and repairing our house. Nga-Dah, the ringleader of the rebellion, and eleven of his principal adherents, have been caught. The inhabitants are now coming in with white flags, and occupying their houses. The bazar is open, and the work of repairs is going on. Yesterday morning the Diana arrived with a reinforcement of European soldiers; and to-day I have come on board, expecting to proceed to Maulmein immediately. My present plan is, if my brethren approve, to return with my family, by the first opportunity, and resume missionary labors as before. Of the native members of the church, the four Karens are in the Karen jungles, with the two little Karen boys. They will probably come into town as soon as they hear of our return. Of the rest, one is with Mrs. Boardman, at Maulmein, one is with me, and one is left to guard the house. Of the boarding scholars, all are with us, except three Karens.

"My letter is already protracted to so great a length, that I can only add, that our preservation and deliverance from such imminent danger, should awaken in our hearts the warmest gratitude to our heavenly Father, and the most unwavering confidence in his kind care; and that the foregoing account should revive and deepen the impression made by previous events, in regard to this mission, that we stand in need of the continual and fervent prayers of Christians in America, not only for our preservation, but for divine guidance in all our affairs."

In the following October, Mr. and Mrs. Boardman returned to Tavoy. Mr. Boardman says:—

"The mission premises, which I had repaired before leaving the place, had been faithfully watched and kept in order by the young Indo-Christian, and others whom I had appointed. We are all, through divine mercy, in good health; our little church are all together; the school is larger than ever before, and our worshipping assemblies better attended. About forty Karens have visited us, loading us with presents, since our return. None were more delighted to see us than they."

From this time till the close of the year, a large number of attentive hearers frequented their assemblies. In many minds the good seed of the kingdom was taking root. By schools, by meetings for religious conference and prayer, by the circulation of tracts, and by village preaching, the missionaries exerted themselves to promote the cause of Christ.

The year 1830 opened amid circumstances equally interesting. In a letter dated April 18th, Mr. Boardman says:—

"How shall I describe to you the events of the last two days? Where shall I begin? Or, rather, where shall I end? But I will not detain you in suspense, nor say any thing further to raise your expectations. Our Karen friends from the east arrived on Friday evening. Moungh Kyah and Moungh Khway were the only two of the baptized, whose circumstances would allow them to come. Besides Moungh Kyah and Moungh Khway, there were seven Karens, who came out for the express purpose of receiving baptism. Several of them have been candidates for that ordinance several months; and all of them have been hopeful converts, and sober, reformed people, for more than a year. Several others, four at least from Moungh So's neighborhood, would have come, but were either absent from home, or detained by illness. When our friends first arrived, they sat in silence for some minutes. Neither they nor I felt inclined to speak. For an hour or more we had no free conversation. I saw that their hearts were full, and so was

mine. Moungh Khway at last broke silence, by saying, 'I hear that you are about to leave us, and I know not where we shall meet again; if not in this place, I hope we shall meet in the presence of God.' I nodded assent, and he proceeded:—'I don't know how it will be, whether we shall know each other in heaven; but I hope we shall; I want to know you there.'

"In the evening, after a discourse on Eph. iv. 17—32, the seven candidates made their application for baptism. We had time to examine only one of them, and deferred the rest till the next morning. In the morning, after the usual stated devotions, we all assembled in my little room in the zayat, and, after several prayers, resumed the pleasant work of hearing experiences. The whole day was occupied in this delightful employment. Each person gave us, satisfactorily, evidence of true grace. True, we had not that evidence which arises from a daily observation of their conduct; but Moungh Kyah and Moungh Khway were solemnly charged to give their testimony regarding this topic; and they uniformly gave a decided testimony in favor of the candidates' total abstinence from all heathenish practices for more than a year; also of their disposition and ability to converse on religion, and particularly to pray. As to the evidence derived from their conversation and relation of experience before the church, I can truly say it was as satisfactory as could be expected, and decidedly more so than Ko Thah-byoo's was, when he was approved by the church in Maulmein.

"When they had all done, and the church had unanimously agreed to receive them, I inquired if they all wished to be baptized now, or wait till some future occasion should occur, perhaps after the rains; one of them, who had appeared rather embarrassed, and, on this account, apparently, had given us somewhat less satisfaction than the rest, said he would wait till another time, to which we readily assented. The others all wished to be baptized immediately. After we had been assembled in the zayat an hour or two, Lat Kyike, our amiable Chinese boy, who had given us so much occasion to love him and hope well of him, came creeping in. He sat till all was over. I inquired what his object was in coming. 'To ask for baptism, sir. I have been very much distressed. While the Karens were here relating experience, I thought within myself, these Karens, who but seldom hear the word of God, and cannot read, are entering the kingdom of heaven before me, who daily hear the gospel, and can read the Scriptures. Besides, I am going to Maulmein; but I do not know that I shall live to reach there; I may die on the way, and I wish to be baptized before I go.' His application was so

urgent, and his account of his religious views and feelings so satisfactory, that, although we had proposed to delay his baptism for a season, we feared we might do wrong and offend God; and so we unanimously agreed to receive him, and appointed this morning, before breakfast, for the time of administering the ordinance to him and the six Karen candidates.

"After a short recess, which the native members of the church and the candidates spent in religious conversation, the Karens came up to me, and made several inquiries about practical religion. After these inquiries, they wanted to know the names of all the teachers, that they might pray for them distinctly; and also, by what name they should designate the American Indians, of whom they had heard me speak as a people somewhat resembling the Karens; 'for,' said they, 'we wish to pray for them also.' In the evening, I delivered a discourse preparatory to the baptismal service, from the closing paragraph of Matthew's Gospel. I spoke of the sovereignty of Christ, 'all power in heaven and on earth,' therefore he must be obeyed; the commission to go and make disciples of all nations—the command for the disciples and no others to be baptized—the subsequent duties of the baptized to observe whatsoever Christ has commanded, specifying some particulars—the encouragement derived from Christ's promised presence, &c. The season was solemn and affecting. In the morning, after the ordinary and extraordinary prayers and practical observations, we repaired to the wonted place; and six Karens and Lat Kyike were baptized. Lat Kyike could not wait for me to come out and conduct him into the water, but came hastening in to meet me.

"Towards evening, we met to celebrate the Lord's supper. It was altogether such a communion season as we never before had in Tavoy, either as to the number of communicants, or the feelings manifested by them. It was indeed the house of God, the gate of heaven. O that you had been present to partake of our unusual joy! After recess and tea, we assembled again for an experience meeting. Moungh Bwah came of his own accord; and we have had such an experience meeting as was never held in Tavoy before. But I must defer particulars for the present. I am quite exhausted with the duties and pleasures of the day."

While Mr. Boardman seemed thus entering into the harvest-labors of the station, which he had watched from its commencement, and watered with his tears, his health failed, and he was obliged to relinquish his work. He left Tavoy, and went to his American brethren at Maulmein, that his dying bed might be soothed by the attentions of his own countrymen. But God, who hears prayer, was pleased to continue his

useful life a little longer. The following letter to the corresponding secretary, dated Maulmein, August 25th, 1830, is his own account:—

"After writing you on the sixth ult., my symptoms gradually grew worse, and my strength daily failed till the 20th, when I called in a physician, who advised the immediate and total suspension of all the severer duties of my avocation, such as speaking or reading aloud, or intense study; put me on the regular diet of a consumptive patient, and gave me a little medicine; saying, that, though there were no hopes of an entire recovery, the medicine might help me; and if I could be kept from sinking under my complaints, till the close of the present rains, I might recover a little; and, by removing to some other climate to avoid the next rains, might perhaps survive another year, &c. All this I considered more hopeful than probable. Death seemed near; and I closed my worldly concerns as fast and as far as strength would permit. I gave up all labors for the present, and all plans for future labors. Two or three months, I supposed, would close my earthly career, and usher me into the holy and blessed presence of my gracious God and beloved Redeemer. Death had no alarms, nor terrors. My beloved family and the perishing heathen were all that made me, in the least degree, unwilling to die. And even then I could resign to the hands of a gracious and covenant-keeping God. Meanwhile, prayer was made by the native Christians here and at Rangoon, and by others, daily, without ceasing, for me. And God heard their prayers. I soon began to recover strength, and the violence of my complaints abated by degrees. In a fortnight, brother Wade came round from Rangoon, to assume my labors and responsibilities. Till his arrival, brother Bennett administered to the European congregation, and Ko Shway-bay to the Burman. Brother Bennett continues to assist brother Wade. I am now so far restored to health, that I sometimes sit up all day, and can read and write without much fatigue. But I cannot study, or put forth any mental effort. Neither dare I preach; lest I should induce a return of my complaints in all their violence. The physician recommends a sea voyage, and has mentioned a return to America; but I cannot consent to the latter, except as a last resort. If I continue convalescent, I hope to return to Tavoy in two or three months."

At the beginning of December, Mr. Boardman resumed his place at Tavoy; and Ko Thah-byoo proposed at once to set out on a journey to the Karens, to inform them of his arrival. Mr. Boardman's heart was soon cheered by the coming of Mr. and Mrs. Mason, to share with him the toils of the mission. The state of things was such, that this additional help

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was imperiously needed. Mrs. Boardman says, in a letter dated December 30th, 1830:—

"In our missionary work, we have much to call forth our gratitude. God is displaying his power and grace among the poor Karens, in a most wonderful manner. Since our return from Maulmein, we have had several companies to hear the gospel. At one time, upwards of forty came, and staid with us four days, listening every day to the doctrines of the cross, with an attention and solemnity that would have done credit to a Christian congregation. We have seen all who were baptized previous to our visit to Maulmein, and, as far as we can learn, they have conducted themselves in a manner worthy the followers of Jesus. Perhaps you recollect a chieftain, mentioned in a letter from Mr. Boardman, written more than two years ago. He came at first with the sorcerer, who was in possession of the defiled book, and, not long after, expressed a firm belief in the doctrine of the cross, and requested baptism. Having waited a suitable time, and giving us good evidence of piety, he was baptized; and not long after, another respectable man among them, named Moug Kyah, and his aged father-in-law, followed his example. Their manner of life since has been such as to remind us forcibly of what we read respecting the apostles and primitive Christians. The chieftain's name is Moug So. He and Moug Kyah take such parts of the Scripture as we have been able to give them, and go from house to house, and from village to village, expounding the word, exhorting the people, and uniting with their exertions frequent and fervent prayers. And God has blessed their labors. Three brothers of Moug Kyah have been baptized, and two of Moug So's brothers and one sister; besides several of their more distant relatives. Both of their wives have large families of young children; so that they have never been able to come to town, as it is three days' journey over mountains and through deserts. They unite with their husbands in family prayer, and go to the house of prayer on Lord's day; for they are regular in the observance of Christian worship on that day.

"Within the last year, twenty-six have been baptized, making in all thirty-one, not including Ko Thah-byoo. Last Lord's day week, nineteen were baptized, eighteen of them Karens, and one of them an interesting youth, who has been in the school about a year. He is the second son of Mohammed Safet, or, as the Burmans call him, Moug Thar-apee, the highest native officer in the province. The name of the youth is Moug Shwa-bwah. He is unusually amiable and modest; but religion has made him meek and lowly like our Saviour. It was indeed an interesting sight to behold the noble little boy going to be baptized,

with a company of ignorant Karens, who would be spurned from his father's door."

When Mr. Boardman left Tavoy, in April, he promised the Karens, that, if possible, he would make them another visit at their villages. "Soon after his return, in December," says Mr. Mason, "the baptized Karens came in to see him, with many others applying for baptism, requesting him to make them his promised visit, and stating that there were many females in the village who wished for baptism, but were unable to come to Tavoy.

"At my arrival, last month, I found that twenty-two Karens had been baptized, and that brother Boardman was preparing to go into the jungle to examine others for this ordinance. He told me the Karens were building him a *zayat* at the foot of the mountain, which he crossed two years ago, and were about coming in to carry him there. When he first met me on the wharf, I clearly saw the characters of death in his countenance. He was unable to walk to meet me; yet, unwilling to show me any thing but the kindest attention, he had himself brought in a chair to the jetty, to welcome me on my landing. Though I looked upon him as a dying man, yet as I saw his heart was set on visiting his Karens, and as the doctor not only approved but even encouraged the journey, I did not advise against his going. Indeed I felt unwilling to deprive him of the privilege of exhibiting so fine an illustration of the 'ruling passion strong in death.' Accordingly we proposed to start on the thirty-first of last month; the Karens having come in two days previous.

"It was not contemplated, at first, that Mrs. Boardman should accompany us; but on the morning of our departure, she felt unwilling to be absent from him, without any one to perform those kind offices that his situation required, and which no one can perform like a wife. We therefore all started together in the afternoon, leaving the mission premises under the guard of a couple of *sepoys*, with which the military commander here readily furnished us. Mr. Boardman was carried on a cot-bed all the way, excepting when the path round a precipitous hill was too narrow for two to walk abreast; and arrived at the place of our destination on the evening of the third day, without any particular exhaustion. During our stay, however, he so evidently lost strength, that Mrs. Boardman on one occasion advised him to return; he replied, with more than common animation, 'The cause of God is of more importance than my health; and if I return now, our whole object will be defeated. I want to see the work of the Lord go on. Ministers often wish to die in their pulpits; but to die in a pulpit would be nothing to dying here in the midst of the Lord's

work.' Last Wednesday morning, however, it became so apparent that he could not live long, that we deemed it expedient to return without delay; and, on condition that we complete the examination of the females and of the old men that day, and I baptize in the evening, he consented to return on the day following. Accordingly, a little before sunset, he was carried out in his bed to the water side; where, as he lifted his languid head to gaze on the gratifying scene, I had the pleasure to baptize in his presence thirty-four individuals, who gave satisfactory evidence to all, that they had passed from death unto life. After this, he seemed to feel that his work was done; he had said, in the course of the day, that, if he could live to see this ingathering, he could in a special manner say, 'Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.'

"On Thursday morning, we started on our return. When we arrived at the first house, its inmates refused us admittance. With some difficulty, we got him into a covered corner of the verandah, in a very exhausted state. Through the assiduous attention, however, of Mrs. Boardman, he appeared to revive; and he did not seem materially different on the succeeding morning from what he had been for several days. Still, it was very evident that the closing scene of his earthly existence was rapidly approaching; and we concluded, with his approbation, to take him in a boat down a stream which was near, and which passes within three or four miles of Tavoy. He was carried from the house by the Karens, who put him on board the boat; and Mrs. Boardman and myself followed. But, on turning to see if he wanted any thing, we found his countenance fixed in death; and it were difficult to determine whether he breathed or not. Thus did this indefatigable missionary die, as every missionary would wish to die, about his Master's business, and surrounded by those in whose conversion from heathenism he had been instrumental."

Mr. Mason returned with the bereaved family, and took upon himself the responsibility of the station, which, aided by the native preachers, he has fully sustained. He has been most successful among the Karens in the wilderness. Travelling from village to village, and scattering every where the word of life, he has sown seed which already brings forth abundantly. Witness the following, from the report of 1833:—

"Early in January, 1832, Mr. Mason set out again for the Karen country, and was absent about two months. Our limits will only allow us to report some of the closing events. After travelling over several very difficult passes in mountains, in pursuit of those

who had not heard the gospel, and distributing many tracts, he returned to the well-known village of Moug So, late in February; when he writes,—“I cry no longer, “the horrors of heathenism,”—but “the blessings of missions!” I date no longer from a heathen land. Heathenism has fled these banks. I look on fields cultivated by Christians, and see no dwellings but those inhabited by Christian families. When brother Boardman visited this people, three years ago, they were worshipping demons, and in the practice of all the vices connected with universal darkness; but he preached to them the gospel, “with the Holy Ghost sent down from heaven;” and behold, all things have become new! Here, the converts from the adjacent country gathered around Mr. Mason, and a course of examination for baptism began, which terminated the third day with the admission of twenty-seven. Many of these dated their

Christian experience ten or twelve months back, and some even more; affording to their pious acquaintances and others the best opportunity of determining the sincerity of their profession. From this interesting and delightful accession to the kingdom of Christ, Mr. Mason returned to prosecute his labors in Tavoy. From his latest journal, January 8th, 1833, we learn that, during the preceding year, sixty-seven had been baptized and added to the church, making the present number one hundred and seventy-seven. Between 4000 and 5000 tracts and portions of Scripture were distributed, during the year 1832, to the inhabitants of more than a hundred different villages, at every extremity of the province. In the performance of this duty, the work has been completed, that was commenced the year previous, of leaving, at every house in the province where they would be received, a tract and a portion of the Scripture.”

CHAPTER VIII.

RANGOON.

Ko THAH-A, native assistant, is pastor of the native church. Mr. Cephas Bennett, printer, we learn from the latest accounts (May 12th, 1833), has left Maulmein, and taken up his permanent residence here as a missionary. The printing department is now so well supplied, that in this station, he has a prospect of greater usefulness.

At the close of the war, in 1826, Ko Thah-a, a former disciple at Rangoon, returned thither, and, in the absence of the American teachers, did what he could to raise again the standard of the cross. He went from village to village, preaching Christ; which drew around him numbers who before had heard the gospel, but suppressed the convictions excited by it. Their exercises having terminated, at length, in a settled reliance upon Christ, they asked for baptism, and he consented. The work of conversion continued and increased, and others applied for the same privilege, when he declined. It occurred to him, that he might be acting without that sanction which he ought to receive from those who were in the ministry before him; and he repaired to Maulmein for instructions. The sentiments entertained by the brethren in relation to him, and the course they adopted, are best expressed by themselves. January 4th, 1829, Dr. Judson says, “We commence the

year with an auspicious event, the ordination of Ko Thah-a, as pastor of the church in Rangoon. He has been so evidently called of God to the ministry, that we have not felt at liberty to hesitate or deliberate about the matter. But if it had been left to us to select one of all the converts, to be the first Christian pastor among his countrymen, Ko Thah-a is the man we should have chosen. His age (fifty-seven), his steadiness and weight of character, his attainments in Burman literature, which, though perhaps not necessary, seem desirable in one taking up arms against the religion of his country, and his humble devotedness to the sacred work, all conspire to make us acquiesce with readiness and gratitude in the divine appointment.” Subsequently he adds, “We love him as a brother missionary, an humble, conscientious, faithful servant of the Lord Jesus.” We cannot but recognize in this event an auspicious presage of the rapid spread and final triumph of the gospel in Burmah. Soon after his ordination, he took leave of the brethren, and returned to the scene of his appointed labors. Successive communications have shown that he is a chosen instrument of God, to carry forward the purposes of his mercy.

As the church at Rangoon had enjoyed no instruction in Christian knowledge, but such as Ko Thah-a

could give, it was obviously the part of fraternal duty, in those who understood the way of the Lord more perfectly, to visit and strengthen them in that which was good, and set in order what might be wanting. With this object in view, Mr. and Mrs. Wade repaired thither in February, 1830. On arriving, they were in a short time made acquainted with all the native Christians, whom they had never before seen, and found them well established in the faith. Their love to the gospel and to each other was clearly evinced. Nor did it appear that the harvest was already gathered; the fields were still white. Many crowded around the new teachers, to inquire and be instructed. In course of a week after the arrival of Mr. and Mrs. Wade, "the great annual feast and worship day" occurred. Thousands of people assembled from all quarters. Five or six of the most active of the disciples took each a bundle of tracts, and went in different directions, to scatter the good seed; and gave away more than a hundred in a single day, besides telling the news of salvation through Christ to many. One of them said, they felt as though the Holy Spirit helped them in preaching. About the same time, another event, which Mr. Wade thus describes, threw in his way a multitude of people. "For two or three months past, there has been a great influx of people from every part of the country, consisting of troops lately raised, and who are called to this place to have their military equipage examined. Immense numbers of these have been here for books; and if we had had a sufficient number to supply their demands, tracts would at this time have been scattered through nearly every town and village in the province. As it is, tracts have been very widely circulated. And we frequently hear with what avidity they are read in the places they have reached. Numbers, who live several days' travel from this place, have called, and said, 'We have heard of the fame of this religion, and are come to hear and get books.'"

During the year 1830, seven natives were added to the church at Rangoon. Mr. and Mrs. Wade and Dr. Judson were able to spend a considerable time with them. Desirous of continuing the translation of the Old Testament, Dr. Judson secluded himself in the garret of a house occupied by native Christians. The latter conversed with most who called on the subject of religion, introducing to Dr. Judson only the most hopeful. But other missionary work was not neglected; nor have the efforts used proved abortive. In his journal for June, 1831, Dr. Judson says:—

"It has been my habit, for several months past, to perambulate the streets every morning, about sunrise, distributing tracts to those who ask. At first, I gave away fifteen or twenty a day. The average has

now risen to seventy. We think, from inquiry and observation, that very few are destroyed. They are in almost every house, and are read in private. The truth is unquestionably spreading. Were it not for the fear of government, I think the spread in this place would be rapid. There are a good many hopeful inquirers; but when they arrive at a certain point, their visits become few and far between. They see the Rubicon before them, and dare not pass. The number of such persons is continually increasing. This cannot last always. God will, I trust, make a bridge to facilitate their passage."

The station has since been supplied successively by Messrs. Jones, Wade and Kincaid. Something has been effected by preaching and conversation with the natives; but more by the distribution of tracts, which, from this centre, are scattered far and near, by the missionaries and native disciples. The influence of these tracts can be best learned from the journals of the mission. Mr. Kincaid says, June 28, 1832:—

"Within this immediate district, there are many inquirers; and for four weeks, I have had many visitors from the interior of the country. By these individuals, I learn that, in many places, there is considerable excitement about the new religion, and that this excitement has been produced by reading the tracts and portions of the Scripture, which have been carried away by persons visiting this city. One person from Thong-oo, about two hundred miles from this, has come for the purpose of knowing what he shall do to be saved. His eyes are open, and he is filled with admiration and love. He is one of the government-men in that city, and a person of superior understanding. He says, he knows many there, who are convinced that this is the true religion. Some time since, Moung En visited Pegu, and a number of the villages in the district, preaching and distributing tracts. He related, that many listened and some disputed. An inquirer called from Pantenau, three or four days' distance. He has read the 'View of the Christian Religion' and the 'Golden Balance,' and gives some evidence of a saving change."

"In Rangoon," says Mr. Jones, "the native teacher, who goes about the city from day to day, stated, that the number of those who believe in the eternal God, and secretly pray to him, is not small. Through fear of their rulers, they are not yet prepared openly to avow their attachment to the truth. They make no offerings to the priests, nor prostrate themselves at the pagodas; which, nevertheless, they occasionally visit, to avoid the reproach of their acquaintances."

The present number of disciples in the native church at Rangoon is thirty-four. There are cheering evidences in this place, that God intends the speedy

renovation of Burnah proper. The spirit of inquiry widens and deepens, and nothing seems wanting on the part of Christians but vigorous and persevering effort to make this wilderness a garden of the Lord.

Letters dated April 2d, 1833, give information that Mr. Kincaid was to leave Rangoon in two or three days, and endeavor to get foot-hold again at Ava, the capital of the empire.

CHAPTER IX:

MERGUI. CHUMMERAH.

In October, 1831, Mr. and Mrs. Wade, by the advice of the brethren, made a visit to Mergui, and tarried a little more than five months. On arriving, he found the inhabitants were numerous, and made up of Burmans, Chinese, Portuguese, Mussulmans, &c. He was received by Mr. Maingy, the civil commissioner, with kindness, and a place of residence was assigned him; but on commencing his labors, he found few at first who were disposed to hear his message, or receive his books. He took a zayat, which he occupied a part of each day, and received those who called for conversation. He had the satisfaction to perceive an increasing attention on the part of the people, from week to week, and a growing desire for books, till, on some occasions, he gave away from thirty to one hundred and fifty a day. A spirit of inquiry was also awakened, which resulted in the hopeful conversion of several individuals. Early in his visit, he was found by certain Karens from the neighboring jungle, and earnestly solicited to go to them; and having obtained the assistance of Ko Ing, a native preacher from Tavoy, and Ko Manpoke from Maulmein, he readily consented. He was received by them with all readiness, as other brethren have been in other villages of that interesting people. During his stay of two weeks, multitudes of them heard the gospel, and lasting impressions appeared to be produced on the minds of the principal chief, and of some of his adherents. Before leaving Mergui, in March, Mr. Wade deemed it his duty to regard the request of several applicants for baptism; and on mature examination, five were admitted. After the administration of the sacred ordinance, the new converts, and such other native disciples as determined to remain, were embodied as a church of Christ, and Ko Ing appointed to be their pastor.

The efforts of Mrs. Wade, during the time, in school teaching, will be reported most satisfactorily in her own language. She says, "When we went to Mergui, not expecting to remain in the place many months, it was not thought expedient to incur the expense of building a school-house; but I found twelve or

fourteen girls and women, who were willing to learn to read, with the assistance of a father or brother at home, and come to me for recitation and religious instruction nearly every day. Two of this number learned to read, and committed the catechism and short prayers; another had just begun to read; four others, who had before learned to read, made good proficiency in committing select portions of Scripture, prayers, &c. (three of this number were from sister Boardman's school at Tavoy); and three others had nearly finished the elementary lessons. These ten promise to continue their studies, though we are removed from them. This is all I was able to do, in the way of schools, during our stay at Mergui. We are encouraged, however, in reflecting that the last great day may show that even this feeble effort was not entirely in vain; for the first woman, soon after beginning to learn, began to appear serious, attended family worship and daily instructions, and was the first baptized. A young girl also (the daughter of Ko Ing's wife) began to appear serious, not long after she began her lessons, and asked for baptism before we left."

In February, 1832, a new station was formed at Chummerah. It stands at the junction of a rivulet of the same name with the Salwen. A zayat has been erected by the converts in the neighborhood, and one inquirer after another is coming over to the side of Christ. Dr. Judson spent two or three days at this place in March, 1832, taking it in his way on a tour among the Karen villages. While he was there, more than twenty disciples assembled, and five additional ones were examined and admitted to baptism. In the beginning of the year 1833, Dr. Judson visited the station again, and baptized eight more converts. He says, "a spirit of solid inquiry is spreading through the wilderness." Several have learned to read. Two excellent assistants, Tau-nah and Pal-lah, are stationed here to conduct worship, receive inquirers, instruct the school, and prepare books in the Karen language. Miss Cummings has selected this place for the field of her labor.

CHAPTER X.

No mission of modern times is fraught with scenes of such interest as the mission in Burmah. It commenced in a series of mysterious providences. It has progressed, amid strange difficulties and obstructions, with strange success. Overcome neither by a despotic government, nor a watchful police, nor a devastating war, it still lives, a spark in the great waters. Presses have been set in motion, which have already distributed tracts and portions of the Scriptures to the remotest corners of the land. Schools have done much to enlighten the population, and to sow among the rising generation a seed, which, in the future fathers and mothers of Burmah, will bear a rich and glorious harvest. Going beyond their fixed stations, the missionaries have travelled several hundred miles, in order to diffuse the gospel as widely as possible. Among the rocks and rivers, the kyongs and pagodas, the tents and zayats, of every province, the savor of Christianity is spreading. The converts, with a truly apostolic zeal, go from village to village, and from province to province, carrying the glad tidings of the kingdom of God. Or, amid crowds of heathen worshippers, on the days of their grand festivals, they give away hundreds of tracts, which are thus conveyed into the numerous huts that stud the whole country.

In a late letter, Dr. Judson says :—

"The most prominent feature in the mission, at present, is the surprising spirit of inquiry, that is spreading every where, through the whole length and breadth of the land. I sometimes feel alarmed, like a person who sees a mighty engine beginning to move, over which he knows he has no control. Our house is frequently crowded with company; but I am obliged to leave them to Moung En (one of the best of assistants), in order to get time for the translation.

"When we can obtain a sufficient supply of tracts from Maulmein, which is not half the time, we give away between two and three hundred per day, *giving to none but those who ask.*"

An extraordinary sensation has been produced in America by a letter from Dr. Judson to Rev. Mr. Grew, of Connecticut. As it relates to the subject of the preceding extract, it will here be in place. It is dated Rangoon, March 4, 1831.

"Reverend and dear brother,

"Your letter of the 19th July last, is before me, and your fifty dollars is in the hands of Mr. Jones, at

Maulmein, who writes me that he is ready to pay it to my order. The sentiments expressed in your letter are cheering and encouraging to my heart. I wish that all Baptist ministers felt so, and would all make such presents; though I should prefer their being made directly to the board. My gratitude, however, in both cases, is sincere.

"I can spare time to write a few lines only, having a constant press of missionary work on hand; add to which, that the weather is dreadfully oppressive at this season. Poor Boardman has just died under it, and Mrs. Wade is nearly dead. Brother Wade and myself are now the only men in the mission that can speak and write the language; and we have a population of above ten millions of perishing souls before us. I am persuaded that the only reason why all the dear friends of Jesus in America do not come forward in the support of missions, is mere want of information (such information as they would obtain by taking any of the periodical publications). If they could only see and know half what I do, they would give all their property, and their persons too.

"The great annual festival is just past, during which, multitudes came from the remotest parts of the country to worship at the great Shway Dagon pagoda, in this place, where it is believed that several real hairs of Gaudama are enshrined. During the festival, I have given away nearly 10,000 tracts, giving to none but those who ask. I presume there have been six thousand applications at the house. Some come two or three months' journey, from the borders of Siam and China,—'Sir, we hear that there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it.' Others come from the frontiers of Cassay, a hundred miles north of Ava,—'Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die.' Others come from the interior of the country, where the name of Jesus Christ is a little known,—'Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ.' Brother Bennett works day and night at press; but he is unable to supply us; for the call is great at Maulmein and Tavoy, as well as here, and his types are very poor, and he has no efficient help. The fact is, that we are very weak, and have to complain that hitherto we have not been well supported

from home. It is most distressing to find, when we are almost worn out, and are sinking, one after another, into the grave, that many of our brethren in Christ at home, are just as hard and immovable as rocks; just as cold and repulsive as the mountains of ice in the polar seas. But whatever they do, we cannot sit still, and see the dear Burmans, flesh and blood like ourselves, and like ourselves possessed of immortal souls, that will shine forever in heaven, or burn forever in hell,—we cannot see them go down to perdition, without doing our very utmost to save them. And thanks be to God, our labors are not in vain. We have three lovely churches, and about two hundred baptized converts, and some are in glory. A spirit of religious inquiry is extensively spreading throughout the country, and the signs of the times indicate that the great renovation of Burnah is drawing near. O, if we had about twenty more versed in the language, and means to spread schools, and tracts, and Bibles, to any extent, how happy I should be! But those rocks and those icy mountains have crushed us down for many years. However, I must not leave my work to write letters. It is seldom that I write a letter home, except my journal, and that I am obliged to do."

The journeys of the missionaries for the purpose of diffusing a knowledge of Christianity are always full of interest. The tours of Mr. Wade and others among the Karens have already been recounted. In June, 1830, Dr. Judson performed a journey to Prome, an important town on the Irrawaddy, and often mentioned in the history of the war. His letters and journal, giving an account of this excursion, will be read with pleasure.

"On the afternoon of the day we left Rangoon, we reached Tix-theet, twelve or fifteen miles distant, and the tide being against us, we remained there several hours. I went on shore, entered into conversation with several, and gave away a dozen of the old tracts; and it was amusing and gratifying to see the whole cluster of boats, about sunset, employed in reading and listening to the truth; and some would be constantly coming to our boat for a tract. I could have given away a hundred to advantage; for though the village contains but very few houses, it is a place of rendezvous for a multitude of small trading boats. At midnight we reached the cluster of villages about Pan-ling, containing, I should suppose, a population as large as that of Rangoon. In the morning, I went on shore at Kat-tee-yah, and spent a couple of hours in preaching to little assemblies, and distributed about thirty of the old catechism. I could have given away two hundred with perfect ease, and to the greatest

advantage, for they would have spread from this central place into every part of the country. It is my way to produce a few tracts or catechisms, and after reading and talking a little, and getting the company to feel kindly, I offer one to the most attentive auditor present; and on showing some reluctance to give to every person, and making them promise to read attentively, and consider, and pray, they get furious to obtain a tract; many hands are eagerly stretched out, and 'Give me one, give me one,' resounds from all sides.

"The night of the 6th of June we spent at Yay-gen, a pretty large village, just below Ka-noung, on the opposite side of the river. Here the native country of the tamarind tree commences—the banks of the river become high and pleasant; nature assumes a more interesting and commanding aspect, and at this distance even the character of the people always seems to me to be a little more elevated. Immediately on landing, I went through the place, but without any success, and was just coming off, when I descried Moug Ing, with half a dozen about him. I drew near, and very soon had a large and respectable assembly, to whom I held forth, and distributed about thirty tracts and catechisms. Several pursued us to the boat, and begged very hard; and we continued to give away to small parties who came in succession, and occupied an empty boat which lay between us and the shore, till late in the evening—when our captain pushed off into the river, to get rid of the annoyance. However, it would not answer; for they came to the shore, and called out, 'Teacher, are you asleep? We want a writing to get by heart.' And on being promised one, if they would come and get it, they contrived to push off a long canoe, which lay between us and the said empty boat, and got so near that they could reach a paper stuck in the end of a long pole. This continued till nine o'clock at night. Once, during the evening, our captain went on shore; and he said that in almost every house, there was some one at a lamp, reading aloud one of our papers. I felt some desire to pray, that it might not be all in vain. It cost us not less than sixty tracts and catechisms.

"We passed the large towns of Ka-noung, Myan-oung, and Kyan-gen, without being able to do any thing. But at Kyee-thai, a pretty large place, I went on shore, and got the start of the boat by about an hour, which time I improved under a shed, in the midst of an attentive crowd. I gave away several tracts. Some of the people followed me to the boat, begging the captain to stay all night. And after we had pushed off, a little boat pursued us, with a small offering of rice and beans, begging another tract."

In his journal he gives an account of the remainder

of this journey. It is dated Prome, August 23, 1830:—

"Tired of minuting down the events of each day, I have written nothing since my last date, July 16th. My time has been spent in the same way as stated in the first part of that month. At one period, the whole town seemed to be roused to listen to the news of an eternal God, the mission of his Son, the Lord Jesus Christ, and the way of salvation through his atonement. A considerable proportion of the hearers became favorably disposed. At length the enemy assumed a threatening aspect; the poor people became frightened; many sent back the tracts they had received; and there was a general falling off at the zayats. I was summoned to undergo a long examination at the court-house; not, however, on the subject of religion, but concerning all my past life, since I have been in Burmah. The result was forwarded to Ava. The magistrates still preserve a perfect neutrality, in consequence of the absence of the governor. At Ava, I have been regarded as a suspicious character, ever since I deserted them at the close of the war, and went over to the British. I know not what impressions the governor of this place will there receive, or how he will feel towards me, when he is informed of the noise I have made in Prome during his absence.

"Below Prome, September 18, 1830. Afloat on my own little boat, manned by none other than my three disciples, I take leave of Prome and her towering god, Shway Lan-dau, at whose base I have been laboring, with the kindest intentions, for the last three months and a half. Too firmly founded art thou, to be overthrown at present; but the children of those who now plaster thee with gold, will yet pull thee down, nor leave one brick upon another.

"The government visitor, Moug Ky-wet-nee, who recommenced visiting us a few days ago, has been hanging about us for two hours, lamenting our departure; and he is now sitting alone at the water's edge, looking after our boat as it floats down the stream. Mark me as your disciple. I pray to God every day. Do you also pray for me. As soon as I can get free from my present engagements, I intend to come down to Rangoon,—are some of his last expressions.

"The sun is just setting. We could not get our boat ready earlier in the day; and as it is Saturday evening, we intend to proceed as far as Men-dai, in order to spend the Lord's day there.

"There is no period of my missionary life that I review with more satisfaction, or rather with less dissatisfaction, than my sojourn in Prome. This city was founded several hundred years before the Christian era. Through how many ages have the succes-

sive generations of its dark inhabitants lived and died, without the slightest knowledge of the great Eternal, and the only way of salvation which he has provided! At length, in the year 1830, it was ordered that a missionary of the cross should sit down in the heart of the city; and from day to day, for above three months, should pour forth divine truth, in language which, if not eloquent and acceptable, was, at least, intelligible to all ranks. What a wonderful phenomenon must this have been to celestial beings, who gaze upon the works and dispensations of God in this lower world! It was necessary to the accomplishment of the divine purposes, that, after so many centuries of darkness, there should be just such an exhibition of light as has been made, and no more. Thousands have heard of God, who never, nor their ancestors, heard before. Frequently in passing through the streets, and in taking my seat in the zayats, I have felt such a solemnity and awe on my spirits, as almost prevented me from opening my lips to communicate the momentous message, with which I was charged. How the preacher has preached, and how the hearers have heard, the day of judgment will show. Blessed be God, there are some, whose faces I expect to see at the right hand of the great Judge. The young man just mentioned, the carpenter Moug Shway-lilah, a poor man, by name Moug Oo, in addition to some others, mentioned in former letters, give us reason to hope, that they have received the truth in good and honest hearts. Many also there are, who have become so far enlightened, that I am sure they never can bow the knee to Shway Lan-dau, without a distressing conviction, that they are in the wrong way. Farewell to thee, Prome! Willingly would I have spent my last breath in thee and for thee. But thy sons ask me not to stay; and I must preach the gospel to other cities also, for therefore am I sent. Read the five hundred tracts that I have left with thee. Pray to the God and Saviour that I have told thee of. And if hereafter thou call me, though in the lowest whisper, and it reach me in the very extremities of the empire, I will joyfully listen and come back to thee."

The hunger for the bread of life, in the various provinces of Burmah, is by no means satisfied. Every ship that brings us tidings from the mission, shows that the spirit of inquiry is increasing. Shortly before the sailing of Mr. Cutter, Mr. Bennett wrote as follows:—

"It may not be amiss to state that, one year since, it was difficult to give away tracts at all; and often the native assistants who went out on an excursion to preach, with forty or fifty tracts, would return with a very few less than they carried out. Now, thousands

have been called for, and more desired, by individuals who came in person for them, and begged earnestly, than could be supplied. The demand is now far greater than one press can possibly supply. Two more presses could be advantageously employed, were they here. We have no reason to fear that the present demand for tracts will grow less; and we ardently hope it will increase, for who can doubt 'it is the Lord's doing?' The Burman people are a reading people more than any other in India; and shall they not be supplied with the word of God and religious tracts? It would be easy to enlarge on this delightful subject, but I forbear. Let plain, simple facts speak; and may the Lord, whose work it is to convert the heathen, impress these truths on the hearts of his children, and induce them to use the means he has appointed for enlightening the dark corners of the earth."

And Mr. Jones, in one of his letters, says:—

"While I have been writing this, the teacher, who is a member of the Burman church here, has called on me. He has been among the Karens five or six weeks. Before his arrival, a *zayat* had been erected, which he expected to occupy. As he was passing up the river, for this purpose, with his wife and children, he says he was filled with anxious fears lest he should be obliged to labor with a very few. Instead of that, he is daily *thronged* with those who are *hungry*, literally *hungry* for the bread of life, and is obliged to spend much time in reading and expounding the religious books already published: many are petitioning for baptism, and he thinks several are worthy candidates for that rite."

Mr. Mason, it has been already stated, made an attempt to supply every family in and around Tavoy with tracts. In his journal, dated September 24th, 1831, he says:—

"I have completed the work, in which I have been lately employed, of supplying every Burman family of the city and suburbs with a couple of tracts. Though intending to visit every house in a place like this, which, at the present season, is literally a swamp, and where nearly all the houses are scattered amid trees and bushes, that some should be omitted, is to be expected. The number, however, I am persuaded, is extremely small; as I have repeatedly gone over the same ground to make sure of having done my work thoroughly. In this way, I have distributed three thousand tracts, comprising more than forty thousand pages. They have often been received with interest; often with evident marks of displeasure; and as often with indifference.

"In one case, I met a man from the country, who requested tracts with which to supply his neighbors.

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"There are many schools in town with which we have no connection; and in passing, a whole school has repeatedly run out *en masse*, and assailed me for tracts. An ability to read was all the qualification I usually required; and every one who could read me a sentence obtained a book. In several instances, women in the streets have asked for books; and when I appeared reluctant to supply them, knowing their usual inability to read, they have told me, as an inducement for me to give them tracts, that they did not worship. This, I suppose, is true of numbers among the lower classes, especially slaves and women."

The following letter from Rev. John Taylor Jones to Rev. Dr. Sharp, gives a comprehensive view of the state of the mission, up to the period of its date. It was written at Rangoon, January 9th, 1832:—

"One year of my residence in India being now completed, I shall send you three reflections on its operations, which naturally suggest themselves to one on the ground.

"*Much has been accomplished.* Three new missionaries have been acquiring the language of millions. While doing this, they have also made direct efforts to promote the interests of the mission, by preaching, distributing tracts, and superintending schools; and have been more or less directly instrumental in instructing one hundred and fifty children, distributing about 15,000 tracts, and adding a large number of persons to the church of our blessed Saviour. Our predecessors have been diligent. Brothers Judson and Wade have respectively made two tours among the Karens, and had the privilege of forming about forty of them into a Christian church. Brother Judson has been carrying on the work of translation, and has distributed in Rangoon, and sent into various parts of the country, about 40,000 tracts. Brother Wade, though struggling with feeble health most of the time, has preached at Maulmein, Kyouk-phyoo, Mergui; and among the Karens; and has also prepared a spirited tract (the Awakener), of twelve pages 8vo., which has been printed. Also a new tract, prepared by brother Boardman (the Ship of Grace), has been printed. Brother Bennett has, I suppose, printed about 150,000 tracts, and more than a million pages, and is now making arrangements speedily to print the whole New Testament. Many thousands have heard the tidings of salvation by Jesus Christ, through the instrumentality of our native preachers and assistants, and one hundred and ninety-two have been added to the respective churches. Of these, eighty-nine are connected more or less intimately with the English army; eighty-seven are Karens, and the remaining

sixteen are Burmans or Talings. Thus, in Burmah, since the establishment of the mission, three hundred and forty-eight have been baptized into the name of Jesus. In contemplating the effects of these operations, may we not with truth say, *much has been accomplished?*

"*Much remains to be accomplished.* Schools must be established and superintended. I have no doubt that if the work was undertaken with energy and resolution, we might, at the different stations, have several thousand pupils under our direction, to whom we might, unmolested, proclaim those truths which will have a regenerating influence on the land. God has greatly blessed schools at almost every mission; and especially the schools in Burmah. Scholars may, unquestionably, be obtained at almost any place. But *more aid* is indispensable to give this department that attention, which its intrinsic importance demands.

"*Translations* will, for a long period yet, require no small share of time and skill. Though brother Judson has accomplished a noble work in giving the Burmans the New Testament, and has made considerable progress in the Old, still *more than half* of the Old Testament is yet untranslated. It is a work of immense labor, which none except skillful critics can duly estimate. The tracts which we have are excellent; but in the progress of the mission, a multitude more, enforcing the practice of various Christian duties, will be indispensable. Also school books of every class.

"*Preaching* has hitherto been on a very small scale, compared with the need of it (not with the means). Zayat and itinerant preaching may be conducted to a great extent in the provinces. By this means, many will be found, who had not previously sufficient interest to visit a missionary's residence; their attention may be excited, and they may thus at least, perhaps, be won to the truth. In the empire, whatever is done, must be done very circumspectly; but still, I think something may be effected even here by preaching, if one's time is not wholly occupied by those who come to inquire in regard to Christianity at the house. These visitors must necessarily occupy a great portion of the time of all missionaries; and they must always be ready to receive them, *if they come for religious instruction.* For these various purposes, were our number at once doubled, we should have abundant employment for them.

"The operations of the *press* must also be increased. Though it has already been of incalculable service, it has yet given us but small portions of the Scriptures. Of all our tracts, probably not more than 100,000 are in the hands of a people estimated at more than ten millions. Alas! how inadequately

supplied! Nearly all the missionaries are *alone* at their respective stations. Thus isolated and single-handed in their operations, what can they effect? Multitudes of new stations are ready for occupation, as soon as we can have men for them. Behold the Karens also hungering, if not starving for the bread of life; and multitudes of the Talings getting only crumbs of it, through the medium of a language which many but very imperfectly understand. Glancing at this prospect, may we not be justified in asserting that *much is yet to be accomplished?*

"There is *abundant encouragement for future effort.* The country has been explored; some animating victories won; and important weapons prepared for future contests. The light is beginning to burst through the thick mists, which have long enveloped this people. The trophies already won, show that the Burmans are not invincible by truth. They have begun to acquire confidence in the missionaries, as men of integrity and upright intention—an impression exceedingly difficult to make upon a people of uncommon duplicity in themselves, augmented by intercourse with foreigners, who consider all fraud practised upon the Burmans as so much virtue.

"The churches already collected will form *nuclei*, around which others will gather; and we may rationally hope, that the families of those who have embraced Christianity, will grow up in the knowledge, and some of them in the practice, of its precepts. The agency of *books*, which immensely facilitate the diffusion of Christian knowledge, is a moral engine, whose energies must be felt. (The Burmans have no printing.) If to these things we add the promises, which *cannot fail*, and a humble reliance on the Spirit, to guide and give success to our efforts, we cannot but hope for the speedy dawning of a glorious day for Burmah!

"In view of these things, we trust, the patrons of this mission will be grateful to God, feel the importance of continued and increased effort, and be stimulated to greater importunity in their supplications for a divine blessing on Burmah—benighted, idolatrous, perishing Burmah!"

The following extract from a letter of Rev. Mr. Kincaid, dated at Rangoon, February 23, 1833, contains the latest information from the mission:—

"The grace of God is not withheld from Burmah. In Maulmein and Tavoy, the work of conversion is going on. No one who sees the native Christians, and converses with them, can doubt of its being the genuine work of the Holy Spirit. It is not merely a renunciation of idolatry, and an acknowledgment of the eternal God; it is *this and more*: it is a hungering and thirsting after holiness. I believe many of them

would choose the martyr's stake sooner than renounce Christ. Ko Shoon, a man full of faith and patience, often tells me, that, for more than a year, it has been fixed in his mind, that the religion of Christ will soon spread over all the provinces of Burmah. He sits in the verandah all day, and teaches the people. Often the verandah is full, thirty or forty sitting around him. He brings to my room only those who are most promising, and still, some days, I am not able to read at all, having from two or three to a dozen the whole day; and it is seldom that I can get two hours at a time for study. From one to two hundred tracts are given away every day, and many ask, who do not receive."

The whole number of natives baptized in the mission is three hundred and eighty-six; the whole number of foreigners is one hundred and thirty; total, since the commencement of the mission, five hundred and sixteen. There are in the mission six churches—

the English and the native church at Maulmein, the Karen church in the villages around Maulmein, the church at Tavoy, at Rangoon and Mergui. There have been connected with the mission, thirty-three laborers from this country—sixteen male and seventeen female. Of this number, thirteen have been removed by death or otherwise, and twenty still remain in the mission. Two of these, Mr. and Mrs. Wade, returned to their own country in May, 1833, on account of the illness of the former. A Burman and a Karen convert accompanied them to America, to draw the attention of Christians more extensively to the subject of missions. During their stay, a school was instituted at Hamilton, N. Y., for the instruction of several missionaries in the languages of the country. They are expecting, Providence permitting, to return to their station, with a large reinforcement, in the summer of 1834.

CHAPTER XI.

SIAM.

The proximity of this country to Burmah, and the prevalence in both, to a great extent, of the same languages, Burman and Taling, early rendered a mission to Siam an object of interest. Both the board and their missionaries were long desirous of commencing a station at some central point of influence. But the fewness of the brethren in Burmah, and the extent of the moral desolations around them, forbade any efforts. In the year 1832, however, their gradually augmenting numbers, and a rapid prospective increase, induced them to revive the subject. According to his own desire, and the advice of the brethren in Burmah and the board at home, Mr. J. T. Jones undertook to form a

new mission at Bangkok, the capital of Siam. He left the station at Maulmein, September 25, 1832, and sailed for Singapore. Here he was detained several months, with his family, waiting for a passage; but finally left Singapore, February 28, 1833, and arrived at Bangkok in March. He was kindly received by the rajah and the minister of foreign affairs. His latest date, May 30th, brings intelligence that he had settled himself in Bangkok, and was pursuing the Siamese language. Nearly a hundred Burman priests reside in the city, who freely receive Burman tracts, and converse on religion. Thus Mr. Jones's former acquisitions in the languages of India can still be turned to good.

CHAPTER XII.

INDIAN MISSIONS.

Rev. John M. Peck and Rev. James E. Welch were the first missionaries of the Baptist board to the North American Indians. "They had spent much time with the Rev. Dr. Staughton, of Philadelphia, in preparing for missionary service; and on the 25th of May, 1817, they were set apart as missionaries in

the Sansom street church. Dr. Furman preached an appropriate sermon from the words, 'Separate me Barnabas and Saul for the work whereunto I have called them.'"

In the course of the same year, "the Rev. Isaac McCoy, who had preached some time in the vicinity

of the Indian country, expressed his willingness to engage in the service of the board, and devote his life to the cause of missions. The Rev. James A. Ronaldson, and the Rev. John Young, made similar offers of service; and after receiving the most ample testimonials of their character and qualifications, they were cordially received by the board."

At this time, a general feeling of the importance and benevolence of missions to the aborigines of America agitated the Baptist denomination throughout the land. Such, however, was the condition of the people in the Western States, that the missionaries could not, at once, enter on their appropriate work of preaching Christ to the Indians. Much of their time was occupied in breaking the bread of life to the destitute white population. But they also performed journeys, and held conversations with the Indians, preparatory to the establishment of a mission and schools among them. In this work, they met with occurrences abundantly calculated to interest and encourage them. The Indians, in many cases, were solicitous to have preaching for themselves, and schools for their children.

Accordingly, as soon as circumstances rendered it possible, stations were established by the board, in the heart of the Indian territory. On account of the roving character of the natives, the amount of success has not been so great as was desirable; but many souls have, nevertheless, been born into the kingdom. We present briefly the details of the several stations.

VALLEY TOWNS.

This station is situated on the river Hiwassee, in the state of North Carolina, among the Cherokee Indians.

In the year 1818, "Rev. Humphrey Posey travelled through the Cherokee nation, and originated three or four schools for the Indian children; but, for want of funds, or some other cause, they were relinquished at the end of the first quarter. His journeys over that wild and mountainous country, were extremely fatiguing; but the willingness of the Indians to hear the gospel, and their importunity for a mission, and schools, cheered him in his wanderings. After the suspension of his first schools, he went to Missouri, preaching as opportunity offered.

"During this tour, he travelled nearly two thousand miles; and on his return, he formed a little establishment, erected suitable buildings for a mission family, a school, and a workshop. His school contained between forty and fifty children in 1821, at which time, the board sent out a large reinforcement; consisting

of the Rev. Thomas Roberts, Mr. Evan Jones, a teacher, and Mr. Cleaver, a blacksmith; all these carried wives. Mr. Farrier, a farmer and weaver, Miss Cleaver, Miss Jones and Miss Lewis, with several children, belonging to the three families. They were set apart to their work in the city of Philadelphia, and left that place in September, 1821, laden with clothing for their scholars, and other necessary things, in a large missionary establishment.

"In 1823, two or three of the natives became serious, and it was hoped they were real Christians. One of them was a full Indian, named Wa-sa-di, a member of the national council, who received the gospel through a very poor interpreter, being entirely ignorant of the English language. His concern for the salvation of his people was so intense, that he hastened to tell them all he knew of his great Deliverer, and prayed with them, giving them the most earnest exhortations to fly to Christ, without a moment's delay. It was, for a long time, difficult to convince him that ungodly white men had ever heard of the sufferings and love of the Saviour."

As the days of the millennium approach, it is by no means wonderful that the preaching of the gospel should be attended with success, and that all efforts to advance the cause of holiness should be owned of God. Accordingly we find the Indians one by one gathered into the church at this as well as at the other stations. Every year shows new triumphs of religion. This will appear evident from a letter to the corresponding secretary by Rev. Evan Jones, dated Valley Towns, October 12, 1827.

"I drop you a line previous to my starting to the Cherokee council, where a great number of people will be assembled; and where I hope to have an opportunity to proclaim the message of salvation. I also expect to visit several Indian settlements, bordering on the line, in which a number of persons understand English, but have no opportunity of hearing the gospel. I find I shall have full employment in visiting the various places, where the people express a desire, and even an anxiety to hear the word. I rejoice to say the gospel is gaining more and more attention; and that a few are deeply impressed with its sacred truths. The congregations are generally affected with the word preached; and not unfrequently dissolved in tears. The natives used to view all we said as mere legendary tales, in which Indians could have no sort of concern; and the apathy and profligacy of the whites, residing among them, confirmed this opinion: some have even taken the pains to endeavor to persuade them that there is no truth in the gospel doctrines. The Indians, however, are now fully persuaded that these are true, and Christians their friends.

"I hope the feeling which appears to be excited in several persons will, by the powerful agency of the Holy Spirit, be brought to a happy issue.

"At Notley, sixteen miles from the mission-house, the prospect is very pleasing: four or five appear to be under a work of grace, and two of them, I hope, have found the Saviour precious. At the last meeting, the people in general appeared solemn and much impressed. Some came, who had not been at meeting for two years. The earnestness of their neighbors seems to have aroused them. O when shall the happy day come, in which they shall crowd to the standard of Immanuel!"

In May, 1828, a school was commenced at Notley, under encouraging circumstances, with fifteen pupils. This place also became a regular preaching-station. It is the custom of missionaries in the Indian country, as elsewhere, to diffuse Christianity as widely as may be, by preaching in various places near their head-quarters. In a letter dated May, 1828, Mr. Jones says:—

"I have now five preaching places, at which a number of persons understand English, if the very simplest language be used. At each of these places, there are some favorable indications. Indeed, we are sometimes almost prompted to rejoice, as if we witnessed the first droppings of a gracious shower, coming on this thirsty land. This bears up our spirits amidst many difficulties and trials, with which our path is strown."

The following extract from the report of the board for 1830 possesses interest.

"There were indications, in the early part of 1829, of more than ordinary attention to religion among the Indians. June 14th, Mr. Jones writes: 'Two Cherokees, Kaneeda and his wife, neither of whom has any knowledge of the English language, gave us an account of a work of grace on their minds, and the happy change it had produced, which caused a thrill of wonder and joy to pass through the audience. A great number of people were present. Two white females also professed faith in the Redeemer. They were all baptized, and afterward sat down to commemorate the death of Christ. It was the most interesting day we have ever witnessed at this place.' In January of the present year, he adds: 'Every meeting, some new cases of anxious inquirers occur. Our brother Kaneeda, whom we now call John Wickliffe, was licensed last church meeting; and he intends to devote himself to the work of proclaiming Jesus to dying sinners, all the time he can spare from the labor necessary to support his family. He is a man of good understanding, ardent piety, and possesses, in a high degree, the confidence of the people. He has purchased an improvement two miles from the station,

and removed to it for the express purpose of getting more instruction in the doctrines of the gospel."

The revival just mentioned continued through the year. And while the temporal circumstances of the Cherokees were growing darker and darker, in consequence of the negotiations for their removal from the land of their fathers, the light of heaven was spreading rapidly on every side. During the year, forty-eight persons were baptized on a profession of their faith; and many of them became active in advancing the cause of Christ among their countrymen.

On the 6th of June, 1832, Rev. Mr. Jones writes:—
"I had the unspeakable pleasure last sabbath to bury in baptism thirty-six full Cherokees, twenty-four males and twelve females. Among them was a man apparently about seventy years old, accompanied by two sons, a daughter and her husband, and three grandsons. Another man, about sixty, publicly renounced rendering homage to fire and imaginary beings, and his practice of conjuring, and professed himself a follower of the supreme God, through the mediation of his Son Jesus Christ. Two females were quite aged, and nine men and their wives were in the prime of life. All these joyfully followed the steps of the Saviour. The congregation on the sabbath was large and serious; and, on invitation, about fifty came forward to express their desire to forsake sin and seek salvation." At subsequent periods, thirteen more were added to the church by baptism, and three by letter, making the entire number of members one hundred and sixty-five,—of whom one is black, fifteen (including the missionaries) are white, and one hundred and forty-nine are Cherokees.

By later information, as recent as July, 1833, we learn that the gospel is still advancing. Twenty more have been baptized, making the present number of the church one hundred and eighty-five.

There are two native preachers and five exhorters, who are very useful in their respective neighborhoods, and the former often travel to distant places. The pious character of the converts generally is fully sustained. Says Mr. Jones, "In all the settlements where the members reside [being remote from the station], they meet on sabbath days to sing and pray. They have also regular prayer-meetings in the week. All the heads of families have morning and evening worship in their houses, and many, who are not heads of families, use their influence for that purpose."

There has sprung up in the nation, about seventy-five miles west of the Valley Towns, a second church, the history of which is worthy of record. Three years ago, Mr. Jesse Bushyhead, a Cherokee, became convinced, by the study of the Bible alone, of the duty and propriety of believers' baptism; and though

at the time unacquainted with any Baptists, he took a journey of twenty miles to attend one of their meetings, and make an open profession of his faith. On this occasion, there was a minister, present from Tennessee, who soon after visited the neighborhood of Mr. Bushyhead, and commenced preaching once a month. His labors were blessed, and in a little time a church was gathered, which now consists of seventy-three members; thirty-five of whom were baptized in the nation, and the others from the vicinity, or were received by letter. To this church Mr. Bushyhead belongs, and by them he has been licensed to preach. He reads English with ease, and is capable of acquiring knowledge from any books published in the language, and consequently of preparing himself for much usefulness. It is proposed by the board to take him into their service so soon as negotiations for the purpose can be completed.

CAREY.

In 1820, Rev. Isaac McCoy commenced a missionary station at Fort Wayne, Indiana; which was a central point for Miamies, Ottawas, Puttawattomies, and Shawnees. He was aided by several assistants, till November, 1822; when the mission family, consisting of fifty persons, removed to a place on the river St. Josephs, one hundred miles north-west of Fort Wayne, which they called Carey. During his stay at Fort Wayne, Mr. McCoy baptized several Indians, had a flourishing school, and constituted a small church. Fort Wayne is no longer a missionary station.

Additions, from time to time, were made to the missionary family at Carey, and the gospel was, to a considerable extent, received with joy. In a letter dated March, 1825, Mr. McCoy says:—

“Notwithstanding there had, at different times, been baptized, at our establishment, four white persons, and three Indian women, yet we had all along supposed our labors were bestowed upon a sterile soil. The Lord allowed us to labor under numerous disappointments and discouragements, until we, and all who thought our labors worth their notice, had seen that facts, as here exhibited, truly said, that the work of saving sinners was his: then he spake, and the savage heard; he smiled, and the forest echoed with praise.

“About the 1st of October, our hopes were raised by appearances of a religious excitement, in the result of which, the expectations which were then inspired, have been more than realized. The first fruit

was among our hired white men, next our Indian pupils, and thence the work extended to adult Indians, unconnected with our school. Eight of the first, eleven of the second, and one of the last mentioned, have been buried with Christ in baptism since the 7th of November last, and there is now one candidate for baptism.”

The roving habits of the Indians are a powerful barrier, in the way of missionary success. No sooner have they become a little acquainted with the manners and forms of our missionaries, and gained a slight knowledge of the things of religion, than they are hurried away to the chase. They forget God and heaven; and all that they have heard bounds off from their minds like the deer which they pursue among the forests, leaving scarcely any more traces of its existence, than their own arrows in the open heaven. But Christians are to wait with patience for the precious fruits of their labors; knowing that he is faithful who hath promised.

“In September, 1828, the commissioners of government negotiated a treaty with the Puttawattomies, by which all the surrounding country, with the exception of ten miles square, was ceded to the United States. Within the reserve was the site of the mission, concerning which a provisional article was incorporated in the treaty, providing an indemnity, when the station should be given up. In the meantime, this tribe were to be principally shut up on their small reserve. If any advantage could be looked for from such a posture of their affairs, it must arise from their proximity to the missionaries, within whose influence they would be more directly placed.

“The number of children in the school was, at that time, about seventy. Four of the men on the farm had also been lately brought to the knowledge of the truth.”

“An interesting account,” says the report for June, 1829, “has also been received by the board, within the year, of the death of Anthony Rollo, at the station. He was a half-breed Puttawattomie, whose mind his father had deeply imbued with the Catholic superstitions; nor was he willing that his son should be placed within the religious influence of the missionaries. After the demise of his father, a train of incidents conspired to bring Anthony to the school, though imbittered in his prejudices, and fully fortified in his resolutions against Protestant Christianity. After residing here for a time, a revival commenced in the establishment, which terminated favorably for him. He early became a subject of conviction; but his former views greatly obstructed his coming to Christ, till at length he saw there was no other refuge. ‘The 6th of January, 1825,’ says Mr. McCoy, ‘was a day long to be remembered. It was on the evening of this

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day, that Anthony desired an interview with some of the missionaries, and gave them reason to believe that he exercised genuine faith in the Lord Jesus Christ. His views of himself as a poor, justly condemned sinner, were very clear, and his hopes of heaven were based alone on the merits of the Saviour. He became fully convinced of the absurdity of his old Catholic ceremonies, and often entreated Catholics whom he met in this country to read the Scriptures.' During a protracted illness, he gave the most unequivocal evidences of genuine faith, and died, 'leaving not the smallest doubt in those who had known him for the last three years, that he was carried by angels to Abraham's bosom.' How will this ransomed Indian through eternity bless God for the labors of your missionaries!"

In consequence of the removal of the Indians to the west, it seemed likely that the station at Carey would be no longer a fit residence for missionaries. Some of them, accordingly, removed to other stations; others resolved to accompany the aborigines to their new abodes, beyond the Mississippi. In 1832, the station was relinquished.

THOMAS.

This station is among the Ottawas, on Grand river, about forty miles from its junction with Lake Michigan. They are described as the most savage and suspicious of any of the natives in that region. In the year 1824, Mr. McCoy had sent one or two of the assistants from Carey, to establish themselves here. In September, 1825, he himself undertook a journey to the Ottawas at Thomas. The following is an extract of a letter, giving an account of his tour:—

"On the 5th instant, we sent a perigue, with five men in her, to the Thomas station on Grand river, laden with supplies for that establishment. The following day, I set out by land for that place, driving a few cattle. Travelling slowly, we came, on the ninth, to an Indian village about thirty miles from Thomas. These people had been apprized of my intention to visit Grand river, and had been instructed by other chiefs to listen to me as I passed their place, which would supersede the necessity of their meeting me at Grand river. We had scarcely pitched our tent in their neighborhood, before all the men, and some boys, assembled at our camp for conversation. No company ever appeared more easy, pleasant, and friendly, than this. They smoked, and listened, and talked, until late at night.

"The following day afforded me the satisfaction of

shaking hands with numerous Ottawa friends, who came to see me a few hours after I reached our establishment. I informed them that the next day would be prayer-day (sabbath), when I should wish to see all their people at our house, the women as well as the men, that I might talk to them on things that are good. It would not be a meeting for the purpose of smoking. On the next day, I would meet the men and smoke with them.

"About nine o'clock on sabbath morning, all the inhabitants of Noon-day's village, except a few who were absent from the neighborhood, assembled, and listened to preaching with remarkable decorum and attention.

"In the afternoon, I rode five miles down the river, with the view of preaching to Blackskin and his party. The chief, whom I had not seen before, met me in his yard, and very affectionately invited me into his house. We had but just seated ourselves when orders were given to prepare food for us, which I informed him was unnecessary, as I had made a very hasty visit. I acquainted him with my object in calling on him. It was not to smoke, but to talk to him and all his people about God and things that are good, and requested him to assemble his people. Their huts stood close to each other. He spared no pains to show himself friendly, but considered it too great an innovation of Indian custom to assemble his people to listen to conversation when the meeting was not to be considered a kind of council. He did not mention any objection to my proposal, but, according to Indian custom, when they do not approve of a proposal of this kind, and are unwilling to give a person pain by saying No, he gave me no answer, but followed the request with conversation on a different subject. As soon as I ascertained the old chief's feelings, I said no more about preaching, said something to the old man, and those immediately around him, on the subject of religion, visited a sick man in another hut, and returned, and met several others, who, on hearing of my arrival in the neighborhood, had come in to see me.

"Agreeably to our previous arrangements, I met, on the following day, in Noon-day's village, a pretty large assembly, from this and from Blackskin's village, and elsewhere. They expressed a high opinion of our missionary labors, and most earnestly entreated that they might soon be favored with a school in their place, and with all the instruction and assistance which the mission, in complete operation, was calculated to afford. Noon-day and Blackskin said they were both growing old, and they desired very much to see, before their deaths, their children enjoying the advantages of education, and of other improvements

which they hoped would be made through our means. They were sorry that some of their young men, when intoxicated, had insulted our people, and injured our property, but they had been instigated by a mischievous white man, whose name they gave me. This man, and some others, had endeavored to disaffect them to the mission in general, and had circulated among the Ottawas many slanders, the particulars of which they gave me. But they hoped I would feel no uneasiness on account of these things, as the reports were not credited. They told me these things merely because they thought I ought to know them.

"On the 13th, I called together the two principal chiefs mentioned above, and several subordinate ones, and many other persons, and distributed to them a lot of farming and other utensils, furnished by the government, and forwarded to our care some time since, consisting of ploughs, yokes, chains, axes, boes, augers, saws, &c.

"In our intercourse with the Indians, we endeavor, at all times, to avoid every thing that would be considered trifling in our deportment; at the same time, there is, perhaps, no people among whom it is more necessary to appear with an easy familiarity, than among these. Naturally suspicious of the whites, they notice many things which give them pain, of which they do not complain; and attentions which they consider their due, they seldom fail to reward with expressions of sensible satisfaction, and that delightful confidence which bursts from the bosom of the forlorn on his meeting a friend. These sentiments were strikingly corroborated on a visit I made to the chief Blackskin on the 14th. I spent the night in his bark hut, where I was loaded with hospitality and kindness, which, with similar means, could not have been exceeded in a Christian country; where I was desired to listen to many deeply-affecting remarks and narratives respecting the sad and almost friendless state of the Indians; and where I was listened to as a confidential and affectionate friend.

"On this occasion, as often on similar ones, I felt happy to be a messenger of peace and comfort from friends of humanity who could not visit in person these abodes of despair—I was happy to be the bearer of glad tidings to the poor. The sweet words of our Saviour, 'to the poor the gospel is preached,' can never be better relished than when, under a due sense of dependence on Almighty God, we talk of the condescending love, sufferings and righteousness of our blessed Saviour, to the wild, weather-beaten, heart-broken savage of the woods."

Agreeably to the wishes of the Ottawas, a school was established among them. Mr. and Mrs. M'Coy also removed from Carey to Thomas, that they might

impart to them permanent religious instruction. An extract from Mr. M'Coy's journal will show that his efforts were not in vain. It is dated May 5, 1827:—

"One of our neighbors, with a countenance expressive of deep concern, inquired if the righteous of whom we read in scripture, such as Noah, the two women who visited the sepulchre of our Lord, and Joseph, who had wrapped him in linen and buried him, had always been righteous from their infancy. In my reply, I stated the universal and entire depravity of man, &c. He said that many who had lately heard me preach, thought they were now too old in wickedness to find mercy; they never could become righteous. What did I think? Would God have mercy on such as had been a long time sinful? I need not record my answer. I soon discovered that his inquiries were chiefly on his own account. He had, he said, for some time, felt very bad in his mind; especially when he attended family and public worship at our place. Our conversation was now interrupted by other business. On resuming it, I asked him, 'When was it, did you say, that you felt so sorry? a long time since?' He answered, 'No; before I went with you on that long journey, I did not feel bad; but ever since our return, I have felt sorry—sorry all the time. I had said to my wife that I hoped when you came hither, and I should hear you preach and pray and sing frequently, I should feel better. This is not the case. I hear you preach every prayer-day, and talk a great deal at other times; I attend with you at almost all your evening prayers, and still I feel no better.' 'Do you feel sorry continually?' 'O yes, continually, continually, continually, I am distressed.' 'Do you pray?' 'I pray a little. I do not pray much. It is very hard for me to pray. Sometimes I do not know what to say.' 'Do you sometimes have bad thoughts?' 'Yes, my heart is all bad. I cannot keep it straight.'

"He requested that, should I make a journey to Green Bay, he might be permitted to accompany me; that he might enjoy the advantages of religious instruction. He feared that, should he be separated from me, he should be drawn off again into wicked practices with other Indians. He said some years ago, the French Catholics had sprinkled water on his face—did I think that was good? I replied, we always baptized people as Jesus was baptized, and as the Scriptures told us others had been baptized, by immersion.

"May 6. Lord's day. I again asked him what was the state of his mind. 'O,' said he, 'I am all the time—all the time sorry. I do not know what to do!' 'Do you pray?' 'Yes, a little. I prayed this morning. When you was preaching to-day, I tried to

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pray to myself, but I could only say, Shamnado shuwiminin, shamnado shuwiminin,' that is, Great Spirit, pity me, Great Spirit, pity me.'

"13. Lord's day. In the course of the past week, Noonday frequently told me that on the morning of the next prayer-day, he would bring to us a boy of which he is guardian. As the boy was frequently at our house, I could not conjecture why the old man should be so particular in selecting the sabbath to place him in the school. This morning very early he arrived. 'I have,' said he, 'brought hither my son to place him in the mission family. Jesus, the Son of God, after his death, arose only on the day of prayer. On that account, we meet every pray-day to sing, to pray, and to talk. It is not right to work on that day. As Jesus arose early on the day of prayer, I have brought my son on that day, and have brought him early in the morning. I do this in the hope that Jesus will pity him, and make him good. I now deliver him to you to be instructed in things that are good.'

"21. Brethren Lykins and Slater having both arrived, I left Thomas for Carey, Mrs. M'Coy having returned to that place two weeks since. I am happy in leaving this establishment in an uncommonly prosperous state. We have twenty-one scholars, and may increase them to any number desirable. The surrounding natives evince unusual confidence in the mission, and a very pleasing attention to the preaching of the gospel."

For two or three years, nothing noticeable occurred at Thomas. The chances, common to mortality, kept the school in a state of alternate bloom and decay. The preaching of the gospel, though respected, as among nominal Christians, produced no visible renovating effects.

The report for 1831 says, "Messrs. Slater and Meeker have both acquired the language, so as to converse in it intelligibly; and besides the usual instructions given by them on the sabbath, they have visited the villages, and taught from house to house. Some have listened with attention; and one, it is hoped, has believed on the Lord Jesus in the saving of her soul. A young man in the family, hired to labor on the mission premises, is also thought to have experienced the grace of God. These instances, while they show that past labors have not been in vain, encourage the hope of more abundant fruits in days to come. Indeed, we have the assurance, that the word shall not return void, but accomplish the pleasure of God, and prosper to the end to which he sends it."

A revival of religion commenced at Thomas on the 13th of January, 1832; a day appropriated by the brethren at that place, to humiliation, fasting, and prayer for the influences of the Spirit of God. Sev-

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eral expressed a hope in Christ. A letter recently received says: "Another son of the forest has shared in the good work of God. He is one of the most important chiefs on our river. His name is Noonday. He holds family worship daily, and invites all to attend. Those who unite with him, say, 'His words make us feel.' We have precious and encouraging seasons."

The revival continued till the close of April, when several converts were examined for baptism, and a church of twelve members was constituted. The present number is twenty-two. Twenty-five youths attend the school, and the religious influence is extending. Our information extends to May 20, 1833.

WITHINGTON.

This station was originally established by the Ocmulgee, Georgia, and Ebenezer associations, on the Chatahochee river in Georgia. Those associations appointed the Rev. Lee Compere their missionary, who, with his family, proceeded to that place in October, 1823.

The Creek Indians have not been the only persons to be benefited at this station. Many of them have slaves, who needed the instructions and the consolations of the missionary. But the Creeks, it is to be regretted, have partaken too much of the spirit of their white neighbors. The report of the board for 1827, states:—

"The number of the children at the station is twenty-seven. Out of these, twenty are reading the New Testament. The hopes and fears of Mr. Compere have alternately risen and sunk, within the last year. At one time, appearances would indicate a special blessing on his labors; at another, his most anxious instructions would be regarded with listlessness. He has not confined his exertions, but has visited various villages, and, as openings presented, taught the way of life to the slaves of the Creeks, no less than to them. In this service, however, he has been obstructed. A principal chief issued a threatening edict against the negroes who should attend the preaching of the gospel, which kept them back; but we believe that this has since been overruled, and the chief displaced. The parents of children at school are often guilty of indiscretion, withdrawing them just at the stage when they are most capable of improving, under some pretext of needing their services at home.

"White men of low character, residing in the vicinity of the Indians, are known to have an influence in

this respect, by telling the parents, the children have learning enough. 'But amidst all our discouragements,' says Mr. Compere, 'we have that which affords us satisfaction. Most of the children we have with us appear to be attached to the station, and desirous of improvement. They submit, with a degree of cheerfulness, to the regulations we have adopted, and as punctually discharge those duties they have to perform, as we can reasonably expect; while their progress in learning, I would hope, is not inferior to that of children, in similar circumstances, in other schools.'

"As to the fruits of the gospel, he says: 'In the course of the year, I have baptized two black persons, and expect to administer the holy rite to a third. Perhaps, too, I shall be permitted to bury in baptism one of our scholars. This youth has a great anxiety for the welfare of his people; and though I should never be able to preach the gospel to these poor heathen in their own language, I trust this boy will; and that God through him will make me see the triumphs of the cross.'

The opposition to the preaching of the gospel continued to increase. Whether this is to be laid to the charge of the Creek Indians or of their white advisers, we shall not pretend to determine. The report for 1829 says: "The mission has never appeared to be an object either of desire or favor, by the principal leaders of the tribe, who have counteracted the efforts of Rev. Mr. Compere, almost invariably. They have not attended preaching, or been willing that others should, though their hostility has not broken out into acts of open violence till within the last year. During that period, they have prohibited even their slaves from hearing the gospel, and prevented such of them as had become pious from attending even privately on the means of grace, without exposing themselves to severe punishment. On one occasion, several of the latter were insolently seized and scourged at the mission-house, in the presence of Mrs. Compere, and in the absence of her husband. Measures were adopted by Mr. Compere and the board, to procure toleration, but without success. It was with painful emotions that our missionaries turned away from those for whom they had so often prayed, and so long labored; and more especially, from the poor slaves, who had been converted to God, by their instrumentality. Yet to continue the mission would have been a misapplication of the funds; the slaves themselves not being able to attend worship, except it were without the knowledge of their masters. Mr. Compere, who has established himself in the neighborhood, still visits them occasionally, to refresh their fainting spirits with the word of life."

CREEKS.

Several of the Creek Indians have removed beyond the Mississippi. It will be interesting to trace, among them, John Davis, a convert at the Withington station. Thus, although, in the course of providence, Withington, as a missionary station, is done away, yet the fruits of it appear in one, who, it is hoped, will exert a powerful influence on his own countrymen.

The mission to the Creeks was commenced August 12th, 1829, by Mr. John Davis, whose untiring exertions in behalf of his countrymen are worthy of all commendation. For two years, he labored alone, teaching school three days in a week, and visiting from house to house, and preaching the rest of the time. His labors excited a lively interest, and sinners were converted to God; but not being ordained, no attempts were made by him to gather a church. In August, 1832, Rev. David Lewis and family arrived in the nation, and were received by Mr. Davis with great joy. After mutual consultation, they were happily agreed in the measures to be pursued, among which may be mentioned the formation of a church, the choice of a station, and the erection of necessary buildings.

In relation to the first, all the indications about them contributed to make their duty plain; and on the 9th of September, a church was organized, consisting of six members.

During the week, many came and conversed on the great concerns of the soul, and wished to be considered candidates for admission into the church; but, for reasons which were deemed sufficient, two only were received at that time. These were Creeks,—one a man of twenty-five, and the other a youth of about sixteen, both of whom were baptized the next sabbath; and immediately after, the communion of the Lord's supper was administered. In October, satisfactory evidence having been obtained of their piety, thirty-eight were admitted to the sacred rite of baptism at one time, and at subsequent occasions seventeen—making the additions from the formation of the church fifty-seven, and the entire number sixty-three. Of these, twelve are natives, four are whites, and forty-two Africans. The mother and daughter of the late Gen. M'Intosh, being among the converts, may be expected to exert an extensive influence in favor of religion, particularly on the female part of the community. We cannot contemplate the surprising change already effected without indulging the most cheering hopes for the future.

SAULT DE ST. MARIE.

This station was commenced in October, 1828, between lake Superior and lake Huron, with very encouraging prospects, under the superintendence of Rev. Abel Bingham. Soon after his arrival, he opened a school, which soon numbered fifty-seven scholars. The average attendance was upwards of forty. He also commenced preaching to the Indians, called Ojibways, and to the soldiers of the garrison. The report for 1831 says:—

"Two houses have been nearly completed for the mission family and boarding-school, and every thing arranged for effective service. The day-school, which commenced with about forty scholars, is still an object of favor with many, and the labors of Mr. Bingham are untiring. He visits the Indians in their lodges, the sick in the hospital, the soldiers in their rooms, and the citizens by their fire-sides; and says, 'In all these circles, I have labored to perform the work of a missionary, under the impression that I must shortly give an account.' On the sabbath, besides the usual labors of the pulpit, he attends a Lord's day school, assisted by Miss Macomber, which is in a prosperous state, and which has been supplied with an interesting library by the people in the vicinity.

"The word preached has been received with meekness and joy by a few; two have been baptized, and, on the 7th of November, a church of six members was constituted."

A late letter says,—“God is visiting the poor Indians in mercy. A considerable attention to the subject of religion is manifest. I do feel that the Holy Spirit is beginning to accompany the word with power. Our meetings are frequent and well attended, and a few have been converted.”

It is in a letter from one of the mission family, dated May, 1832, we find the following:—

"It has been a glorious time, and one never to be forgotten. God has displayed his power once and again in this place. At first, temperance, with healing rays, shone upon it, and effected much. Then followed the influences of the Holy Spirit; and the stoutest hearts submitted to his power. The garrison, which, two years ago, following the custom prevalent of spirit-drinking, exhibited the characteristics of intemperance, with its numerous train of vices, is now a sober and religious place, from which prayer and praise are constantly ascending from numerous hearts.

"Our little church, which numbered but six last summer, now recognizes thirty-four, eighteen of whom are soldiers, mostly young men of promising talents, and very zealous and devoted."

An extract from the report of 1833 shows the present condition of the mission:—

"The state of religion during the year has been of a most interesting character. At the commencement of 1832, a series of meetings was held, in which the Presbyterian missionaries participated, and which was followed by unusual seriousness, and a spirit of inquiry that soon extended through the place. Mr. Bingham and his associates were delightfully employed in the village among the Indians, and at the fort, in directing the anxious to the Lamb of God. In May, a series of meetings was held, with special reference to the natives, which contributed to give a fresh impulse to the work; and in December, a similar series was repeated. Besides these, and the ordinary services at the mission-house, worship has been conducted at Sugar island, and among the Indians in the vicinity of Mr. Meeker's residence. The converts who united with the Baptist church amount to nearly forty, of whom nine are natives, two children of the boarding-school, and eighteen soldiers. The church, including the missionaries, now consists of fifty members; showing an increase, since the last report, of thirty-eight. There is much in the character of certain individuals, the fruit of this revival, that is calculated to fill us with animating hope. They are persons, who, either from their intelligence, or the situation which they occupy, are capable of rendering important service to the mission. The New Testament has been translated into the Ojibway language, by Dr. Edwin James, and printed."

There is an academy at *Great Crossings*, Ky., supported by the United States, but under the direction of the American Baptist board. Some of the quarterly reports possess a high degree of interest. The report of the board for 1829 says:—

"The pupils are from various Indian tribes, and have increased to ninety-eight, all of whom are supported by annuities from government. The Lancasterian system of instruction has been introduced here, and is thought to be 'admirably adapted to promote order and excite emulation.'"

"A happy revival of religion has recently been experienced, and twenty-six youths have become hopeful subjects of grace; fourteen of whom have united with the Baptist church. This event must be hailed as highly auspicious in its aspect upon the future welfare of their respective tribes."

The American Baptists have also a school among the natives at *Tonnawanda*, N. Y., where preaching

is likewise maintained. The Cherokees formerly at Hickory Log, have removed to the regions west of the Mississippi. At their own solicitation, their missionary, Rev. Mr. O'Briant, accompanied them. They are settled under favorable circumstances, and the church has resumed its meetings. Mr. Charles E. Wilson has just commenced operations among the Choctaws west of the Mississippi; but his labors are of too recent a date to furnish matter of history.

The regions west of this river are, doubtless,

destined to be, for a considerable period, the home of the remaining Indian tribes. In view of this fact, the American Baptist board have felt the importance of laboring with vigor, and hope to give them, in their new settlements, the gospel of Christ. Among other measures recently adopted, the last meeting of the General Convention, in April, 1833, recommended the speedy establishment of a printing-press in their territory, devoted to the benefit of the Indian population.

CHAPTER XIII.

AFRICAN MISSION.

THE American Baptist churches have directed nearly all their energies to the mission in Burmah. Their efforts, in other parts of the world, have been few and feeble. This must be attributed chiefly to the want of men who will consent to exile themselves from home for the good of the heathen. For, that the churches are abundantly able to furnish the pecuniary means for double the amount of effort now expended, does not admit of a doubt.

The town of Monrovia, in Liberia, Africa, the American Baptist board regard as one of their stations, although it is at present unoccupied.

This mission was founded in March, 1821, by Messrs. Lott Carey and Collin Teague. These individuals were colored men, and members of the Baptist church in Richmond, Va. "They had long been in the habit of exhorting and preaching, to very general acceptance; and the mission, properly speaking, commenced with the proffered services of these men to go as messengers of the churches, for the Baptist Board of Foreign Missions.

"Mr. Carey had a wife and several young children; for many years he had been free; and being uncommonly active, prompt and faithful, he obtained a salary of seven hundred dollars for his services in a large warehouse. He had acquired a tolerably good education, and possessed uncommon talents. Mr. Teague was bred to the saddle and harness making business. He was a keen, penetrating man, and knew how to read, write and cipher a little. His wife, a son aged fourteen, and a daughter, eleven, composed his family. After he gained his freedom, he paid thirteen hundred dollars for their ransom, which left him almost penniless. The men were about forty years of age, at the

time they left the country; their wives were both pious, and cheerfully engaged in the perilous undertaking. Both families sailed in January, 1821, in the same ship with a considerable number of colonists. The voyage was long, but safe. The captain allowed prayers in the cabin, morning and evening, whenever the weather would permit. They landed in Africa in March."

Directly after their arrival, the agents of the American Colonization Society purchased cape Mesurado, and the colonists took possession. "Mr. Carey was repeatedly solicited to accept of civil offices; but always declined filling any post, except that of health officer and general inspector. The interests of the colony were dear to his heart; but during his abode at Free Town, he longed to go over the river, and labor to bring the Mandingo people to know and love the Lord Jesus. Many of them spoke English, and had adopted some of the customs of Europeans."

From the commencement of the settlement at cape Mesurado, the colonists enjoyed his labors and his prayers; and in January, 1823, he had received nine persons into the mission church. A meeting-house had been commenced, and was so nearly finished in the following April, that it was occupied for public worship.

Among the converts, who united themselves with the church, was an individual called *John*; whose humility, benevolence and general deportment were an honor to his Christian profession. "He came from Grand Cape Mount, a distance of eighty miles, to cape Mesurado, to be baptized; having heard that here was a people, who believed in Christ and practised baptism." He began at once to make himself useful

as an assistant in the mission; and, in a short time, one of his friends was, by his instrumentality, converted, and taught to read. From the period of the conversion of this man, a remarkable seriousness was apparent among the inhabitants of Grand Cape Mount, a village forty miles distant from Monrovia, containing about six hundred people.

In January, 1826, the board felt themselves authorized, by the prospects of the colony, to employ another missionary. Rev. Calvin Holton had lately offered himself to the American Colonization Society, to labor in their service in Liberia. He was at once taken under the patronage of the Baptist General Convention.

"The Rev. Mr. Sessions, agent for the Colonization Society, Mr. Holton, and Mr. Force, printer, sailed in January, 1826, with a large number of colonists. They reached Monrovia in thirty-four days. Firing of cannon announced their arrival; and the multitudes, who assembled upon the wharf, shouted for joy, all eager to welcome them. They were conducted to the dwellings of the colonists, and houses were offered for their accommodation, until they should be able to build for themselves. The emigrants immediately drew their house-lots and plantations according to established rules, and set about making a comfortable home, with the prospect of liberty, peace and plenty. A public dinner was provided by the agency, and all the new comers were invited to partake of it. The printing-press was received with enthusiastic joy; and two hundred dollars were instantly subscribed to establish a newspaper. Friends of Africa had made donations of books, tracts, Bibles, Testaments, boxes of clothing and furniture, which were received with the most heartfelt gratitude." Besides these things, there were many valuable articles for blacksmiths' shops, and other mechanical business, and farming-tools. Furniture was sent, of almost every kind; which was of the greatest consequence to the emigrants after their houses were erected. The newspaper was issued as speedily as possible, entitled, "The Liberia Herald." But the *third* number of it announced the death of Mr. Force, the printer.

"The Rev. Mr. Holton lived but a few months after his arrival. Soon after he landed, he had an attack of the country fever, and was in a most alarming situation several days; but unceasing prayer was offered by his brethren, and his life was prolonged until July; when he suddenly sunk under a second attack of the same fever, at the missionary station at Monrovia. His death was lamented by the whole settlement. He was an eminently pious man, and wholly devoted to the service of God in Africa."

In the autumn of 1827, "the way seemed prepared at Big Town, Grand Cape Mount, for the estab-

lishment of a missionary school; and Mr. Carey felt extremely anxious to occupy the ground, while things wore so favorable an aspect. The head man, called the *prince*, promised to build a school-house; but it was long delayed, and not completely finished till November, 1828. The king then sent thirty men, to carry up the books, furniture, and other baggage of the school-master; and, at his request, Mr. Carey went up to take a view of things. He found the school-house nearly one hundred and fifty feet by thirty."

A considerable congregation assembled in it the next Lord's day, when Mr. Carey preached and John interpreted. "After meeting, Mr. Carey told the assembly that their help would be necessary to arrange seats, &c. for the school, and invited all who felt disposed to come. Early in the morning of Monday, help in plenty was upon the spot; and by four o'clock in the afternoon, the hall was in complete order to commence the school upon the Lancasterian plan. A time was appointed for the parents, who wished their children should receive the benefits of the school, to meet; and on Tuesday, the prince, with all his head men, the parents, and nearly forty scholars, assembled at the school-room, where Mr. Carey delivered an address and read the regulations which he had prepared for the king and his officers to sign, which they readily did in the presence of the congregation. The king promised to protect and patronize the school and teacher, and to aid the cause of education to the extent of his power."

In the course of this year, "Mr. Carey wrote that three Sunday-schools and four day-schools had been established, and that the scholars were making rapid improvement in all branches of learning that their teachers thought proper for them to pursue. But in the midst of his usefulness, he was suddenly arrested by death; and the whole colony were called to mourn over his untimely grave. He was always ready to engage in every good work; his head, heart and hands seemed to be entirely consecrated to the work of the Lord. With equal cheerfulness, he labored upon the plantations, houses and shops of the colonists—preached the gospel—administered its sacred ordinances—instructed the rising generation—superintended sabbath-schools—assisted in maintaining government—and administered medicine. During the eight years he labored in Africa, his zeal and fidelity procured for him the respect and affection of a large portion of the colonists, and all the agents and officers of government. The last five years of his life, he discharged the duties of pastor of the church at Monrovia, and still lives in their affections. At the time of his death, the way was prepared for the reception

of schools and missionaries; and things were in such a train, that a missionary might have entered at once into his labors."

The church at Monrovia, however, were not left without the means of grace, and a good degree of prosperity. The report of the board for 1829 says:—

"The church at Monrovia has enjoyed a healthful state from its beginning. It embraces, at the present time, besides exhorters, two ordained preachers, Messrs. John Lewis and Colston M. Waring. It has received additions by baptism; and nearly every accession of colonists brings them fresh strength."

Various considerations made the board unwilling to relinquish so important a station, or to leave it without some educated and efficient superintendent. The position of the colony, as the key to the tribes of the interior; its character, a republic of free negroes, experimenting on the subject of self-rule; the circumstance that most of the colonists could converse freely in English, and that many of them were members of Baptist churches,—all concurred to induce them to seek for a reinforcement.

Mr. Benjamin R. Skinner, while a student at Hamilton, became acquainted with Mr. Wade, who has since joined the mission in Burmah. It was through his influence, that Mr. Skinner was led to devote himself to the cause of missions. He says in his journal:—

"Shortly after my arrival at Hamilton, I was present at the time when brother and sister Wade, now in Burmah, related their trials; and here, those combustibles, which had hitherto remained dormant in my breast, were kindled to a flame. The feeling which I then had, led me to say to brother Wade, I hoped to follow him some future day; and it continued till I resolved to devote my life to the cause of missions."

After he had finished his course of study at Hamilton, Mr. Skinner offered himself to the Baptist board, as a foreign missionary.

The board were at first undetermined to what station to send him; and Mr. Skinner was ordained as an evangelist, November 19, 1827.

"The board, at length, January 11, 1830, resolved to send him to Africa; but as several months must elapse before he could go, they requested him to spend his time in pleading for the African mission in his native state.

"The important question was now settled; his destination was determined; and his energies were put in requisition, to promote the object which was evidently nearest his heart.

"He deeply sympathized with the sable children of degraded and afflicted Africa. His eyes were suffused with tears, while speaking of their woes; and

he made the most impassioned and touching appeals to the Baptist churches of Connecticut in their behalf. He was willing to do or to suffer any thing, which duty required, if he could but be instrumental of their salvation. While hearing him, all were reminded of the strong desire of Paul for the salvation of the Hebrews. When reminded of the mortality of those who had preceded him at the colony of Liberia, he often said, if he knew that he should live but a few months, he desired to spend those few months on the shores of Africa, publishing the gospel of the grace of God to her benighted children."

On the 12th of October, 1830, he embarked, with his family, at Norfolk, Va., for Liberia, and arrived at Monrovia on the 4th of December following. They soon had the acclimating fever. "Mrs. Skinner and two small children were first hurried to the grave. Thus, in the space of five days, he ceased to be a father and a husband. Three coffins enclosed all from whom he had anticipated domestic comfort. He was, however, wonderfully sustained under these bereaving strokes of divine Providence, by the conviction that he was in the path of duty; and especially by the hope of immortality and eternal blessedness, which he cherished respecting his beloved companion and little ones. After the death of his wife and children, Mr. Skinner became convinced that, such was the declining state of his health, he also must soon cease from his labors, if he remained at his post; and he resolved to return to his native land. He accordingly embarked in the ship *Liberia*, for Philadelphia. For a season he seemed to be regaining his health, sat at the table, and ate with his fellow voyagers. Even on the day previous to his decease, he made no unusual complaints, but was walking and reclining about the cabin. But near midnight, captain Hassey, perceiving that he was restless in his berth, spoke to him, inquiring how he felt: he replied, 'Not very bad.' The captain, however, arose, and provided him a cup of tea. He seemed to converse as well as usual; and the captain returned to his berth, and went to sleep. About four o'clock in the morning of the first of March, he waked again, and perceived that Mr. Skinner was breathing with difficulty, accompanied with a rattling in his throat. Being much alarmed, he sprung from his bed, and, placing his finger upon his wrist, found that his pulse had ceased its motion; he was speechless, and soon breathed no more!

"His body was committed to the deep. While his companion and children sleep on the shores of Africa, he sleeps in the ocean. But when the *graves* shall give up their dead, and the *sea* shall give up the dead which are in it, they shall come forth to the resurrection of life."

"The total failure of this second expedition has induced a belief in the managers of the mission, that they must resort to other than white men for the improvement of Africa. The field is one of great promise. Already, there is a church of one hundred and fifty members, spread over the four principal places, Monrovia, Caldwell, Carey Town and Millsburg; but colored men must be their teachers. Doubtless, there are, in the numerous colored congregations of the south, young men of piety and promise, if sufficient pains were taken to search them out, who might with advantage be educated and prepared to do the service which other missionaries cannot. Nothing will be wanting on the part of the board, to do all that sound discretion shall recommend. No class of Christians can do so much for the colony as Baptists; for all the principal citizens are of that persuasion."

The following extract from the report of the board for 1832, gives an interesting view of the condition and prospects of the station:—

"A letter from Mr. C. N. Waring, one of the pastors of the Baptist church in Monrovia, furnishes the following particulars:—'Since captain S. was with us, there have been nearly one hundred added to our church. The work began in June, 1830, in

Monrovia, and lasted till the early part of 1831. It then extended to Caldwell and Carey Town, a settlement of recaptured Africans. Among the latter, it has continued ever since; so that they make up the largest number that has been added to the church, and they seem fully to adorn the Christian character. They have built themselves a small house of worship, at which they meet regularly on Lord's day, and twice in the week for prayer. We have appointed one of the most intelligent among them, to take the oversight of them, and to exhort them, when none of the preachers are there from Monrovia. Monrovia may be said to be a Christian community: there is scarcely a family in it, where some one or the whole do not possess religion. We are about to build us a new meeting-house, which has been delayed on account of the want of funds; but we have renewed our exertions, and the corner-stone is to be laid shortly. It is to be forty by thirty-four feet, and built of stone."

"The board have not, in consideration of what was doing without them, slackened their efforts, but have carried on a correspondence with individuals in various parts of our country, where a prospect offered of obtaining suitable missionaries."

CHAPTER XIV.

FRANCE.

THE General Convention, at their meeting in 1832, took into consideration the circumstances of France, and strongly recommended that country to the attention of the board. Its particular situation and wants were known to some extent, but not so minutely as to make it certain what measures might be adopted with the best promise of success. An agent was therefore employed to go out and explore parts, at least, of the country, on whose report future operations might depend. Professor Chase, of the Newton Theological Institution, whose health required a temporary absence from the seminary, was invited to engage in this service, and consented.

The board also appointed the Rev. J. C. Rostan to accompany him, a gentleman in some respects eminently qualified for immediate missionary work. He is a native of France; and, from a long residence in the metropolis, is intimately acquainted with the character and institutions of the nation. They embarked

at New York, the 20th of October, for Havre, where they arrived in safety after a boisterous voyage.

During his absence, professor Chase collected all the information that could be obtained, concerning the efforts of other societies for the good of France, and the number, location and condition of the Baptist churches in the kingdom; which might serve to guide the board in their future operations. Mr. Rostan has established at Paris a "course of evangelical demonstration," in the hope of staying, in some slight degree, the progress of infidelity. The mission is, at present, in its infancy; and brilliant results, or even a matured and efficient plan of proceeding, is not yet to be expected. Professor Chase, having fulfilled the object of his agency, returned to this country in June, 1833. The prospects of successful labor are still favorable; and the board have taken measures to strengthen the mission without delay.

HISTORY OF THE AMERICAN METHODIST EPISCOPAL MISSIONARY SOCIETY.

CHAPTER I.

ORIGIN OF THE SOCIETY, AND COMMENCEMENT OF ITS OPERATIONS.

NOTICE has already been taken of the missionary character of Methodism, and the first successful attempt of Mr. Wesley to diffuse evangelical knowledge in a distant land, by sending preachers to what are now called the United States of America. To trace the results of these operations, would be, to give a history of Methodism in this country. By their zealous, persevering and systematic exertions, a church has been organized, and kept together as a united body, consisting of 548,593 communicants. But as the number of their members increased, the preachers necessarily became more restricted in their labors; their stations and circuits requiring their pastoral care. Although still missionary in their operations, by pushing their exertions in every direction, and especially into the new settlements in all the states and territories, yet it was not until the year 1819, that the Methodist Episcopal church formed a regular missionary society, and commenced their operations, of which it will be proper to speak in this article. The circumstances of the origin and progress of this society have been published in the Methodist Magazine, and periodicals issued from their presses. From these, and other authentic sources, Dr. N. Bangs has compiled a regular history of their missions, and it is from his work this article will be chiefly drawn.

A view of the growing popularity and usefulness of missionary associations, the destitute condition of many places through the country, the favorable openings for evangelizing the aborigines of our vast wildernesses, with various other considerations, induced a few individuals to make an effort to establish a missionary society. Preparatory measures being taken, a meeting was held in the Forsyth street church, New

York, of all the members and friends of missions, on the evening of the 5th of April, 1819, at which a constitution was adopted, subject to revision by the next General Conference; and a missionary society was duly organized. At the first meeting of the board of managers, it was ordered that an address and circular should be printed and circulated, both in a pamphlet form, and in the Methodist Magazine. By these proceedings, a missionary spirit was awakened, and a powerful impetus given to the cause. Auxiliary societies and branches were formed, agreeable to the tenth article of the constitution, and the society proceeded to active operations in the field of missionary labor. The Rev. Ebenezer Brown was the first missionary employed under the direction of the authorities of the society. He had for some time been studying the French language, with a view to opening a mission at New Orleans. He was accordingly appointed by bishop George, and sent there; but could obtain very little access to the French population. He, however, preached, for a time, with great acceptance, to the English inhabitants, and to a small Methodist society, which has continued, though sometimes under great disadvantages and discouragements, to the present time. One of the grand objects the society had in view, was, the introduction of Christianity among the Indian tribes, which inhabit the exterior parts of our states and territories, and the uncultivated wilds of our vast forests; and while they were the subject of much thought and prayer, God opened an effectual door, in a way peculiarly fitted to encourage exertion, and to illustrate the glory of his providence and grace.

CHAPTER II.

ABORIGINAL MISSIONS IN THE UNITED STATES AND TERRITORIES.

I. WYANDOT MISSION.

The introduction of the gospel among the Wyandots, a tribe of Indians living at Upper Sandusky, in the state of Ohio, is illustrative of one of those singular providences which tends to "confound the wisdom of the wise," and to prove that "the excellency of the power" by which sinners are "converted from the error of their ways" is "of God, and not of man." It would seem as if God had been gradually preparing the way for the society to operate successfully among these people, by means of an instrument chosen by himself, and of course peculiarly fitted for this work.

This was JOHN STEWARD, a colored free man, who was born in Powhattan county, in the state of Virginia. Having been awakened to a sense of his lost condition, and "brought from darkness to light" by "the spirit of holiness," he became a member of the Methodist Episcopal church. Though his education was small, and his habits of life had been unfriendly to the attainment of theological knowledge, he felt deeply impressed with a conviction that it was his duty to call sinners to repentance; and, at the same time, his mind appeared to be directed somewhere in a north-west direction, he hardly knew where, among a people to whom he was a stranger. So strong were his convictions on this subject, that, unauthorized by any body of Christians, he arose, forsook all, and went as he seemed to be directed, alone and unprotected by any human arm, crossed the Muskingum river, urging his way sometimes through a wilderness without any road; nor did he suffer himself to be diverted from his course, though many with whom he fell in company on his way endeavored to dissuade him from it, until he arrived at Pipe Town, on Sandusky river, where a tribe of the Delaware Indians resided. He was conducted to one of the Indian cabins, and seated. Finding, however, that they understood but little of his language, he could attract but little attention by his conversation. They were, moreover, preparing for one of their dances, and did not like to be diverted from it by the arrival of a stranger, but commenced singing and dancing, according to their custom; and,

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from the violent manner in which they performed this barbarous exercise, Steward became somewhat alarmed, fearing they were about to kill him. Finding, however, that his fears were groundless, as they soon desisted from their exercise, he pulled his hymn-book from his pocket, and commenced singing a hymn. Profound silence reigned in the assembly while Steward sung. When he ceased, one said, in English, "Sing more." Having complied with his request, he asked if they could furnish him with an interpreter, when an old Delaware, named Lyons, was produced, and Steward delivered to them a discourse on the subject of religion. To this discourse the Indians listened attentively, and, at the close of it, they prepared for their guest an entertainment, after which he retired to rest.

Conceiving that he had now fully discharged his duty here, he intended the next day to return to Marietta, and thence to prosecute a journey to the state of Tennessee, whither several of his friends had removed. But when morning came, his former impression to pursue his journey north-westwardly came with increased weight upon his mind; and notwithstanding the urgent solicitations from some of these people to continue another day with them, and his strong inclination to follow his friends to Tennessee, he bid them an affectionate farewell in the morning, and took his departure, turning his face toward Upper Sandusky, and soon arrived at the house of Mr. William Walker, United States' sub-agent among the Wyandots. At first, suspecting Steward to be a runaway slave, Mr. Walker questioned him very closely. To remove his ungrounded suspicions, and to satisfy him that he was actuated by pure and philanthropic motives, Steward related to him his first experience of the grace of God, his subsequent impressions, and the manner in which he had performed his journey and come among them. The artless and unaffected manner in which he narrated the dealings of God with him, soon removed the scruples from Walker's mind, and he accordingly gave him encouragement, directed him to the house of Jonathan

Pointer, a colored man, who had been taken a prisoner in his youth by the Wyandots, and who had learned to speak their language with ease and fluency. When Jonathan learned the object of Steward's visit among them, he endeavored to dissuade him from his enterprise, telling him he need not attempt to do that which many great and learned men had failed in accomplishing before him. Steward, however, fully believing that God had sent him with a special message to these people, would not be diverted from his purpose without a thorough trial. Finding that Jonathan was preparing to attend a feast, which was appointed to be celebrated on that day, Steward asked liberty to accompany him, to which Jonathan quite reluctantly consented. A large number of Indians being collected together, the feast and dance were conducted, as usual on such occasions, with great mirth and hilarity. Permission being granted, at the close of the amusement, Steward, through the agency of Jonathan, delivered to the Wyandots a discourse on the subject of Christianity, dwelling principally on its experimental and practical effects upon the heart and life. They listened with profound attention to what he delivered, and then gave him their hands, in token of hospitality to a stranger.

He made an appointment for meeting the next day at the house of Jonathan, the interpreter; but how surprised and disappointed was he to find, instead of a large assembly, only one old woman! Not disheartened at this, Steward, imitating his Lord and Master, who preached to the woman of Samaria, preached the gospel to her as faithfully as if there had been hundreds present to hear him. The next day his congregation was increased by the addition of one old man. To these two he preached with such success, that they both became sincere and genuine converts to the Christian faith.

The next day being sabbath, eight or ten assembled in the council-house, who seemed much affected under his sermon, and a work of reformation commenced, which terminated in the conversion of many. This was in the month of November, 1816. Steward continued his labors, visiting the families from cabin to cabin, talking, singing, and praying with them, and preaching to them on Sabbaths in the council-house. Very soon large crowds flocked to the meetings; and such was the deep concern manifested for the salvation of their souls, that for a season they almost entirely neglected their secular affairs. This gave occasion for the mercenary traders residing among them to speak reproachfully of Steward, and to accuse him of being instrumental of starving the Indians, by preventing them from hunting, &c.; but it was very manifest that the true reason of their op-

position was that "their craft was in danger." But although they threatened him with imprisonment if he did not desist, he gave them practical evidence of his determination to persevere in his labors, regardless of all consequences.

One of his greatest difficulties arose from the hardened state of his interpreter, Jonathan Pointer. Being unaffected himself with the truth, though he interpreted faithfully whatever Steward delivered, he would often add, "So he says, but I do not know whether it is so or not; nor do I care. All I mind is, to interpret faithfully what he says. You must not think that I care whether you believe it or not." The word, however, took effect, and at length Jonathan himself, wicked and thoughtless as he had been, yielded to the power of truth, and became a visible convert to Christianity, and was thereafter apparently hearty in the work.

It may be proper to remark here, that the greater part of the Wyandots had been partially instructed into the doctrines of the gospel by some Roman Catholic missionaries. But though they had become members of the Catholic church, they had merely embraced its doctrines nominally, and had become attached to its superstitions and unscriptural ceremonies, without any visible reformation of manners, or any saving influence of divine grace upon their hearts. These things added to the difficulties with which Steward had to contend. While the heathen party were offended at having the religion of their fathers called in question as unsound, those who had become attached to the idle ceremonies of the church of Rome felt themselves abused by being told that the worship which they paid to the Virgin Mary, to saints and angels, was rank idolatry. Truth, however, in the name of Jesus, addressed to their understandings and consciences in the plain and artless manner in which Steward "preached Jesus and the resurrection unto them," triumphed over all opposition, and gained a saving tendency in the hearts of some of these savages.

The following circumstance contributed not a little, in its result, to confirm the wavering faith of such as doubted of Steward's sincerity, as well as to confound many of his open enemies. When he so boldly denounced the peculiarities of the church of Rome, and taught doctrines so different from what they had been taught by the Romish priests, they concluded that there must be a discrepancy between his Bible and that used by the priests. To decide this question, it was, by mutual agreement, submitted to Mr. Walker, the sub-agent. He accordingly appointed a day for the examination. Steward and the chiefs appeared before him. Many being present of both par-

ties, and all deeply interested in the issue, a profound silence reigned in the assembly. Mr. Walker carefully examined the Bible and hymn-book used by Steward, while all eyes were fixed on him; the Christian party gazing with intense interest, hoping for a result favorable to their desires, and the others no less anxious to be confirmed in their opposition to Steward and his party. At length the examination closed. Mr. Walker informed the assembly that the only difference between the Bible used by Steward and the one used by the Roman priests was, that the former was in the English language, and the latter in Latin; and as to the hymn-book, he informed them that the hymns it contained were all good, the subjects having been taken from the Bible, and that they breathed the spirit of religion. His decision therefore was, that the Bible was genuine, and the hymns good. On hearing this decision, the countenances of the Christian party instantly lighted up with joy, and their very souls exulted in God their Saviour, while their opposers stood abashed. During the whole transaction, Steward sat calm and tranquil, fixing his eye upon the assembly with an affectionate regard, as if fully conscious that truth and innocence would triumph.

Being foiled in this unrighteous attempt to interrupt the progress of the work of reformation, they next objected to Steward, that he had no authority from any body of Christians to preach. To this Mr. Walker replied by asking them whether he had ever performed the rite of matrimony or of baptism. Being answered in the negative, he told them that there was no law, either of God or man, violated, as any one had a right to talk about religion, and try to persuade others to embrace it. He then dismissed the assembly, who "had great reasoning among themselves" concerning these things. Steward, however, was permitted to prosecute his labors with but little opposition for about three months, when he proposed leaving them for a season. Accordingly he gave them a farewell discourse in the council-house. At this time there was a universal weeping, such was their ardent attachment to the man who had been instrumental in leading them to the *knowledge of the true God, and Jesus Christ whom he had sent*. Promising them to come back "when the corn should shoot," he made a journey to Marietta. During his absence they continued their meetings for singing, prayer, and exhortation, and religion prospered; so that on his return at the appointed time, he was hailed by the Christian party with great joy and cordiality.

With a view to obviate the objections against him, for want of proper authority to preach the gospel, after laboring among them for two years with consid-

erable success, assisted occasionally by a colored man from Mad river circuit, and by Moses Hinckle, junior, Steward obtained a license, as a local preacher, at a quarterly conference held at Urbana, in March, 1819, and was appointed a missionary to Upper Sandusky. His excessive labors, however, together with the numerous privations he was called to suffer, his fastings and watchings, had, in the year 1821, induced various afflictions of body, and no doubt laid the foundation of his premature death. In the mean time, with a view to afford him aid in his work until a regular missionary should be appointed, several local preachers volunteered their services, and were instrumental of much good.

At the Ohio conference held in Cincinnati, August 7, 1819, the Rev. James B. Finley was appointed to the Lebanon district, which included the Sandusky mission, of which he took the oversight. On the 13th and 14th of November, at a quarterly meeting held for Mad river circuit, forty-two miles from Upper Sandusky, about sixty of the natives, among whom were four of the chiefs, namely, Between-the-logs, Mononcue, Hicks, and Scuteash, attended with their families, together with two interpreters, Jonathan Pointer and Armstrong, both of whom were happy in the love of God. It seems, notwithstanding the former opposition of those chiefs to the gospel of Jesus Christ, that, through the patient and indefatigable labor of Steward and those who assisted him in his work, they had yielded to the power of truth and grace, and were now heartily engaged in building up the good cause.

Between-the-logs was one of the chief counsellors of the nation, a man of strong powers of mind, and of great eloquence, and of course possessed much influence among his people. Mononcue was grave, dignified in his deportment, deliberate in counsel, had a charming voice, a commanding eloquence, and yielded to none in eminence and respect except Between-the-logs. The others, though somewhat inferior to these, were much respected by their people and compeers. The conversion of such men to the Christian cause could not but have a most happy influence in favor of the mission.

At the love-feast on sabbath morning, after Mr. Finley had explained its nature and design, at which time many tears were shed and much good feeling manifested among the native converts, and after the bread and water were distributed among the people, Between-the-logs arose to speak. Lifting his eyes, streaming with tears of gratitude, to heaven, he said:—"My dear brethren, I am happy this morning that the Great Spirit has permitted us to assemble here for so good a purpose as to worship him, and to strength-

on the cords of love and friendship. This is the first meeting of the kind which has been held for us; and now, my dear brethren, I am happy that we, who have been so long time apart, and enemies to one another, are come together as brothers, at which our Great Father is well pleased. For my part, I have been a very wicked man, and have committed many great sins against the good Spirit, was addicted to drinking whiskey and many evils: but I thank my good God that I am yet alive, and that he has most perfectly opened my eyes by his ministers and the good book to see these evils, and has given me help to forsake them and turn away from them. Now I feel peace in my heart with God and all men; but I feel just like a little child beginning to walk; sometimes very weak, and almost ready to give up; then I pray, and my great Father hears me, and gives me the blessing; then I feel strong and happy; then I walk again; so sometimes up and sometimes down. I want you all to pray for me, that I may never sin any more, but always live happy and die happy. Then I shall meet you all in our great Father's house above, and be happy forever." This speech was attended with great power to the hearts of the people.

The next who arose was Hicks, who had become a most temperate and zealous advocate for the Christian religion. His speech was not interpreted entire; but after expressing his gratitude to God for what he then felt, and hoped to enjoy, he exhorted his Indian brethren to be much engaged for a blessing, and enforced his exhortation in the following manner:—"When I was a boy, my parents used to send me on errands; and sometimes I saw so many new things to attract my attention, I would say, by and by I will ask, until I would forget what I was sent for, and have to go home without it. So it may be with you. You have come here to get a blessing; but if you do not ask for it, you will have to go home without it, and the wicked Indians will laugh at you for coming so far for nothing. Now seek,—now ask, and if you get the blessing, you will be happy, and go home light, and then be strong to resist evil and to do good." He concluded by imploring a blessing upon his brethren.

Scuteash next arose, and with a smiling and serene countenance said, "I have been a great sinner, and such a drunkard as made me commit many great sins; and the Great Spirit was very mad with me, so that in here"—pointing to his breast—"always sick,—no sleep,—no eat,—walk—walk—drink whiskey. Then I pray to the Great Spirit to help me to quit getting drunk, and to forgive me all my sins; and God did do something for me—I do not know from whence it comes, nor where it goes, but it came all over me."

Here he cried out, "Waugh! Waugh!" as if shocked with electricity. "Now me no more sick. Me sleep, eat, and no more get drunk—no more drink whiskey—no more bad man. Me cry—me meet you all in our great Father's house, and be happy forever."

Mr. Finley commenced building a house forty-eight feet by thirty-eight, for the accommodation of the mission family, and for a native school. But to accomplish this, pecuniary means were requisite; and he made an affecting appeal to the public through the columns of the Methodist Magazine, which had its desired effect, in calling forth the charities of the benevolent. In addition to the amount appropriated from the funds of the missionary society, a considerable sum was collected by the Rev. S. G. Roszel, on the Baltimore district. To aid in this enterprise, the Juvenile Finleyan Missionary Society of Baltimore was formed, reserving to itself the right of appropriating its funds, through the parent society, for the support of heathen children among the Wyandots. Collections were also taken up in the city of New York, by the late Rev. John Summerfield, who preached to the children in the several churches for that purpose. These exertions in favor of the missionary cause gave a new impulse to the society, and greatly encouraged those who were more immediately engaged in the missionary field.

The following extract of a letter from Mr. Finley, dated July 3, 1822, will show the state of the mission at that time:—

"God is with us in this wilderness, and his work is reviving gloriously among the natives. About two weeks since, in company with some of my friends, I attended a camp-meeting on Delaware circuit. At this meeting eight of the natives joined the church, some of whom professed conversion. The succeeding sabbath was our quarterly meeting at the mission meeting-house. On Saturday, a large congregation attended; and at night the presence of God was sensibly felt by many. On sabbath morning, we held a love-feast, at which time the saints rejoiced and sinners trembled. Glory be to God! This was a good season to me. Through the interpreter, I listened to the experience of my red brethren, and was much gratified to hear them so distinctly relate the workings of grace upon their hearts. I could but call to remembrance former years, when I had been privileged with mingling my prayers and praises with the saints of the Most High; now the same language and the same sensations were realized among my Indian brethren, which made my heart rejoice in God my Saviour.

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"After preaching, I united Mononcue with his wife* in matrimony. One reason he assigned for this step was, as he said, to set an example to his tribe. I then administered the sacrament to white, red, and black people, who all sympathized together as members of the same spiritual family.

"Last sabbath we had our meeting at the Big Spring, where many people attended with much seriousness. I preached; and brothers Steward, Mononcue, Between-the-logs, and Hicks, and some others, spoke. At the request of brother Mononcue, I gave an opportunity for the reception of members, and ten presented me their hand. This was a most affecting season. Parents and children, folded in each other's arms, were weeping and rejoicing, while the mourners were exhorted to believe in Christ for salvation. It seemed, indeed, as if glory was opened on our souls. While we continue to increase in holy living, we shall do well."

The exact number of native members in the church this year I have not been able to ascertain; but it seems that while most of those who had begun well were "steadfast in the faith," some had become weary in well doing, and by their conduct had brought an evil report upon the good cause. Mr. Finley, however, succeeded in bringing the converts into regular order, and in establishing a school for the instruction of their children; and those chiefs who had embraced religion were much pleased with what had been done, and were powerful advocates of the truth. With a view to give a true representation of the state of the mission, and to solicit the continuance of Mr. Finley among them, three of the converted chiefs, Between-the-logs, Mononcue, and Hicks, attended the Ohio conference which sat at Marietta, September 5, 1822. The following are their addresses to the conference:—

"*Between-the-logs.*—Brothers; we have met here all in peaceful times, and feel happy to see you all well; and your business seems to go on in good order and peace. This being the day appointed to hear us speak on the subject of our school and mission, which you have established among us, we think it proper to let you know that when our father, the president, sent to us to buy our land, and we all met at fort Meigs, that it was proposed that we should have a school among us, to teach our children to read; and many of the chiefs of our nation agreed

* It seems to be customary among the Indian tribes for a man and woman to associate together as husband and wife, without the ceremony of marriage; and hence, for trifling offences, they separate. One of the blessed effects of introducing Christianity among them will be, to do away this practice, and induce them to pay more respect to the marriage state.

that it was right, and that it was a subject on which we ought to think: to this, after consulting, we all consented. But government has not yet sent us a teacher. Brothers, you have; and we are glad and thankful the mission and school are in a prosperous way, and we think will do us much good to come. Many ministers of the gospel have come to us in our land, who seemed to love us dearly, and offered to send us ministers and teachers to establish missions and schools among us; but we always refused, expecting government would send us some, which they promised to do, and which was most consistent with the wishes of our chiefs: but when you sent our first brother to preach, we were pleased, and listened with attention. Then, when you sent our good brother Finley, we rejoiced, for we all thought he was a good man, and loved our nation and children, and was always ready to do us good; and when he moved out, all our chiefs received him with joy, and our people were all very glad. Brothers; we are sorry to tell you that this is not so now. Since that time some of the chiefs have withdrawn their warm love, and this influences others to do so too. Brothers; they have not done as well as we expected, and we feel astonished at the conduct of our chiefs: they have backslidden. But there are some of us yet in favor of this mission, if the rest have gone backward; and we still wish to have the mission continued, and school also. Though the chiefs have mostly left us, yet there are four faithful ones among us (viz. Between-the-logs, Hicks, Mononcue, Peacock). Brothers; we know the cause why they have withdrawn; it was the words of the gospel. Brothers; it is too sharp for them; it cuts too close; it cuts all the limbs of sin from the body, and they don't like it; but we (meaning the other four) are willing to have all the limbs of sin cut from our bodies, and live holy. We want the mission and school to go on, and we believe that the great God will not suffer them to fall through; for, brothers, he is very strong; and this, brothers, is our great joy. The wicked, that do not like Jesus, raise up their hands, and do all they can to discourage and destroy the love of the little handful; and with their hands they cover over the roots of wickedness. But, brothers, they may do all they can to stop it; the work will go on and prosper, for the great God Almighty holds it up with his hand. When you placed my Finley among us in our own country, we rejoiced; and we have been much pleased with his living among us ever since. He is a plain man; he does not flatter our people; he preaches plain truth. He says to them, 'This is the way to life, and this is the way to damnation.' Brothers; we suppose this is the reason why some have turned enemies to our brother; but he pleases all those

who are willing to serve God, and love his ways; therefore we have nothing to fear concerning the mission and school. They are built on a solid rock, and look like prospering. For our parts, we have no learning, and we are now getting old, and it is hardly worth our while to trouble ourselves about learning now; but we want very much our children taught, and we hope our school and mission will do great good for them.'

"Here Between-the-logs stopped, and *John Hicks* arose, and said, 'Brothers; I feel great thanks to our heavenly Father for keeping us and bringing us here. Not long ago one of my brethren asked me my opinion on the school: I told him I would send all my children, for this reason: not a great while ago I stood in darkness and knew but little of God, and all I did know was dark; so that I could not see clear. But I heard our brethren preach out of the good book of God; this word waked up my mind, and cut my heart. Brothers; it brought me to pray, and seek, and love the great God of heaven, and his ways. This is the reason I want my children to learn to read the great book of God, and understand it, and get religion, that they may be happy in this world and the next. Brothers; I don't want to be long on the subject, but will let you know that I am of the same opinion with my brother that spoke before me, with respect to our brother *Finley*. I hope you will still continue him with us; he has done us much good; he has been the means of converting souls; so that many bad men have become good men; and very wicked sinners have turned to the Lord, and now keep his good words. May the Great Spirit keep him among us, and bless his labors.' He took his seat, and brother *Mononcue* spoke as follows:—

"'Brothers; I have not much to say. You see us all three here to-day in health and peace, for which we are very thankful to God. You will not expect much from me on the subject of the mission and school, as my brothers have spoken before me all that is necessary. I wish just to say, we want our brother *Finley* still to live among us. For my part, last year I expected he would come among us, and it turned out so, and I was very glad, and I am still much pleased with him. The conference made a good choice; it was our choice; and the Good Spirit was pleased to give it to us. He has a particular manner of teaching and preaching to us, different from other teachers who have been among us; and God owns and blesses his labors. May he still go on and prosper. We want him among us still. I know that the words he speaks are of God. When he preaches, I feel his truth in my heart, in my soul. O brothers! it makes my soul happy; all of us want him with us;

his life among us is very useful, because it is straight. He was very industrious all the time he was with us, and teaches our people to work; and since he has left us, we have been lost, though it has been but a few days. We have felt as if our oldest brother was taken from us, and the place where he lived all looked sorry. But what great joy did we feel in our hearts when we met our brother at this place, and took him by the hand! We thank the Almighty God who has spared our brother. The great objection that our chiefs have against our brother *Finley* is, a colored man that preached to us used to feed them on milk; this they liked very well; but our brother *Finley* fed them on meat; this was too strong for them, and so they will not eat. But those that want to love God and his ways, could eat both milk and meat; it does well with us, and we feel always hungry for more.' After requesting the conference to employ a steady interpreter for the use of the school and gospel, he sat down."

In compliance with this earnest request, Mr. *Finley* was continued their missionary another year, and his labors were much blessed.

This year the mission was visited by the venerable Bishop *M'Kendree*; and as his letter, giving an account of his visit, contains a minute description of the state of the mission, it is here inserted.

"On Saturday, the 21st of June, about ten o'clock in the morning, we arrived safe, and found the mission family and the school all in good health; but was much fatigued myself through affliction and warm weather, which was quite oppressive to me in crossing over the celebrated *Sandusky* plains, through which the road lies.

"In the afternoon we commenced visiting the schools, and repeated our visits frequently during the five days which we staid with them. These visits were highly gratifying to us, and they afforded us an opportunity of observing the behavior of the children, both in and out of school, their improvement in learning, and the whole order and management of the school; together with the proficiency of the boys in agriculture, and of the girls in the various domestic arts. They are sewing and spinning handsomely, and would be weaving if they had looms. The children are cleanly, chaste in their manners, kind to each other, peaceable and friendly to all. They promptly obey orders, and do their work cheerfully, without any objection or murmur. They are regular in their attendance on family devotion and the public worship of God, and sing delightfully. Their proficiency in learning was gratifying to us, and is well spoken of by visitors. If they do not sufficiently understand what

they read, it is for the want of suitable books, especially a translation of English words, lessons, hymns, &c., into their own tongue.

"But the change which has been wrought among the adult Indians is wonderful! This people, 'that walked in darkness, have seen a great light,—they that dwelt in the land of the shadow of death, upon them hath the light shined.'—And they have been 'called from darkness, into the marvellous light' of the gospel. To estimate correctly the conversion of these Indians from heathenish darkness, it should be remembered that the Friends (or Quakers) were the first to prepare them in some degree for the introduction of the gospel, by patiently continuing to counsel them, and to afford them pecuniary aid.

"The first successful missionary that appeared among them was Mr. Steward, a colored man, and a member of our church. The state of these Indians is thus described by him, in a letter to a friend, dated in June last.

"The situation of the Wyandot nation of Indians, when I first arrived among them, near six years ago, may be judged of from their manner of living. Some of their houses were made of small poles, and covered with bark; others of bark altogether. Their farms contained from about two acres to less than half an acre. The women did nearly all the work that was done. They had as many as two ploughs in the nation, but these were seldom used. In a word, they were really in a savage state.

"But now they are building hewed log houses, with brick chimneys, cultivating their lands, and successfully adopting the various agricultural arts. They now manifest a relish for, and begin to enjoy the benefits of, civilization; and it is probable that some of them will, this year, raise an ample support for their families, from the produce of their farms.

"There are more than *two hundred* of them who have renounced heathenism and embraced the Christian religion, giving unequivocal evidence of their sincerity, of the reality of a divine change. Our missionaries have taken them under their pastoral care as probationers for membership in our church; and are engaged in instructing them in the doctrine and duties of our holy religion; though the various duties of the missionaries prevent them from devoting sufficient time for the instruction of these inquirers after truth. But the Lord hath mercifully provided helpers, in the conversion of several of the interpreters and a majority of the chiefs of the nation. The interpreters, feeling themselves the force of divine truth, and entering more readily into the plan of the gospel, are much more efficient organs for communicating instruction to the Indians. Some of these chiefs are men

of sound judgment, and strong, penetrating minds; and, having been more particularly instructed, have made great proficiency in the knowledge of God and of divine truths; and being very zealous, they render important assistance in the good work. The regularity of conduct, the solemnity and devotion of this people, in time of divine service, of which I witnessed a pleasing example, is rarely exceeded in our own worshipping assemblies.

"To the labors and influence of these great men, the chiefs, may also in some degree be attributed the good conduct of the children in school. Three of the chiefs officiate in the school as a committee to preserve good order and obedience among the children. I am told that *Between-the-logs*, the principal speaker, has lectured the school children in a very able and impressive manner, on the design and benefit of the school, attention to their studies, and obedience to their teachers. This excellent man is also a very zealous and a useful preacher of righteousness. He has, in conjunction with others of the tribe, lately visited a neighboring nation, and met with encouragement.

"On the third day after our arrival, we dined with *Between-the-logs* and about twenty of their principal men, six of whom were chiefs, and three interpreters; and were very agreeably and comfortably entertained. After dinner, we were all comfortably seated, a few of us on benches, the rest on the grass, under a pleasant grove of shady oaks, and spent about two hours in council. I requested them to give us their views of the state of the school; to inform us without reserve of any objections they might have to the order and management thereof, and to suggest any alteration they might wish. I also desired to know how their nation liked our religion, and how those who had embraced it were prospering.

"Their reply was appropriate, impressive, and dignified, embracing distinctly every particular inquiry, and in the order they were proposed to them. The substance of their reply was, that they thought the school was in a good state and very prosperous; were perfectly satisfied with its order and management, pleased with the superintendent and teachers, and gratified with the improvement of the children. It was their anxious wish for its permanence and success. They gave a pleasing account of those who had embraced religion, as to their moral conduct and inoffensive behavior, and attention to their religious duties. They heartily approved of the religion they had embraced, and were highly pleased with the great and effectual reformation which had taken place among them.

"In the close, they expressed the high obligations they were under to all their kind friends and benefactors; and in a very respectful and feeling manner

thanked their visitors, and the superintendent and teachers, for their kind attention to themselves and to their children; and concluded with a devout wish for the prosperity and eternal happiness of them and all their kind friends. It was an affecting scene; and tears bespoke their sincerity.

"To this school there are Indian children sent from Canada. Others, which were lately sent, were detained and taken into another school, at the rapids of Maumee, under the direction of the Presbyterians. An apology was written by the superintendent thereof to ours, stating that the detention was made on the presumption that our school was full, &c.

"When we reflect upon the state of the Wyandots, compared with their former savage condition, we may surely exclaim, 'What hath God wrought!' 'The parched ground hath become a pool, and the thirsty land springs of water, the wilderness and the solitary place is made glad, and the desert blossoms as the rose.' The marks of a genuine work of grace among these sons of the forest accord so perfectly with the history of the great revivals of religion in all ages of the church, that no doubt remains of its being the work of God.

"That a great and effectual door is opened on our frontier, for the preaching of the gospel to the Indian nations which border thereon, and that we are providentially called to the work, I have no doubt. The only question is,—Are we prepared to obey the call? The success of our missionary labors does not depend on the interference of miraculous power, as in the case of the apostles, but on the ordinary operations and influences of the Holy Spirit, through the instrumentality of a gospel ministry, supported by the liberality of a generous people.

"We have lately received an invitation from a distinguished officer of the government to extend our missionary labors to a distant nation of Indians. A gentleman of this state who has visited New Orleans has taken a deep interest in its favor; and from the great increase of population from other states, and the great probability of doing good at least among them, he urges another attempt. And from his influence, his ability and disposition to minister to its support, we entertain a hope of success.

"From a general view of our missions, and of what the Lord is doing by us, we certainly have abundant cause to 'thank God and take courage,' and to persevere faithfully and diligently in the great work; looking to the great Head of the church, that he may bless our labors and crown them with success.

"Yours in the bonds of the gospel of peace,

WILLIAM M'KENDREE.

"Chillicothe, Ohio, August 13, 1823."

In the autumn of 1823, Steward, to whom this mission had been so much indebted for its present prosperity, appeared to be fast declining in health; and it soon became manifest to his friends that he would not long continue with them. Worn down by excessive labors, and enfeebled by disease, in the month of September, his sufferings were quite severe; but he endured them patiently, as "seeing him who is invisible." He continued to linger along the shore of mortality until December 17th, 1823, when, in the 37th year of his age, and the 7th of his labors in this missionary field, after exhorting his affectionate wife to faithfulness, he fell asleep in Jesus, and, no doubt, *rested from his labors.*

In the life and labors of this man, we have another striking illustration of that declaration of the apostle, that God chooses "the foolish things of the world to confound the wise"—and the weak things of the world to confound the things that are mighty. That this colored man, uneducated, almost alone and friendless, should be called to "come out from his kindred," to go to a people that he knew not, "of a strange language," in the manner before described; that he should succeed in awakening such attention to the things of Christianity among a people so strongly wedded to their heathenish customs or attached to the mummeries of a fallen church; and finally bring so many of them to the "knowledge of the truth as it is in Jesus,"—cannot, I think, be accounted for otherwise than by acknowledging the Divine Hand guiding him in all these things, and giving sanction to his labors. It would seem, therefore, as if God designed, by this method of procedure, to give such a stamp to the work that "no one should glory in man," but that the "excellency of the power might be of God."

At the Ohio conference held in Urbana in 1823, Mr. Finley was instructed to inquire into the practicability of establishing a mission among the Chippeways, on the Segenaw river. On the 10th day of December, in company with Mononcue, Grey Eyes, and J. Pointer, the interpreter, he set off on a tour of observation.

They continued their journey until they arrived at the Wyandot reservation on the Huron river, which they crossed with much difficulty, in consequence of the quantity of ice which had been made. Here they were very cordially received by a man known by the name of *Honnes*, supposed to be upward of one hundred years of age. He had been taken a prisoner by the Indians when a child, and can remember nothing more respecting his lineage than that he was called *Honnes*. He was a man of a large frame, a high forehead, a large aquiline nose, was almost blind, and so crippled that he could walk only by the aid of a crutch; yet he was quite intelligent. He sat upon a

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deer skin, and entertained the company for some time, through the interpreter. "My children," said he, "you are welcome to my cabin; and I now thank the Great Spirit that he has provided a way for us to meet together in this world. I thank him for all his mercies to me. He has fed me all my life. He has saved me in the field of blood, and has lifted up my head when I have been sick, and like a kind father he has protected and provided for me." After these affecting remarks from this old patriarch of the woods, which were listened to with profound silence, except now and then the expression of *tough*, which signifies *all true*, the pipe of peace was lighted, and passed around the company, and then returned to the aged sire. This friendly ceremony being concluded, Mr. Finley informed him that, having often heard of him, he had come some distance out of his way to see him, and proceeded to preach "Jesus and the resurrection" to him. While he listened with profound attention, his withered cheeks were wet with his tears. He then took Mr. Finley by the hand, and, pouring his paternal blessing upon him, said, "I have been praying for many years that God would send some light to this nation." When he was informed of what God was doing for his people, his heart melted with gratitude.

It appears that this mission has since been prosecuted with some success; and it is to be hoped that the way is opened, by the recent visits of John Sunday and his associates from Canada, for the establishment of a prosperous mission in these parts.

The annual report for 1826 states that the Wyandots are still marching forward in the road of religion and civilization. The number of church members is two hundred and fifty, and the school contains sixty-five scholars.

In consequence of the indisposition of Mr. Finley, brought on, no doubt, by his excessive labors and privations among these people, in the year 1827, he was succeeded by the Rev. James Gilruth.

This year Between-the-logs died. In the death of this influential chief, and eloquent defender of the rights of his people, and, after his conversion, of the truth of Christianity, the nation sustained a great loss. He was born, it is said, in the neighborhood of Lower Sandusky, about the year 1780. His father was of the Seneca, and his mother a Wyandot of the *Bear tribe*—from whom he derived his name, *Between-the-logs*, the name which they give to a bear, signifying to *crouch between the logs*, because this animal, under peculiar circumstances, *lies down between logs*; hence the name *Between-the-logs*, a literal translation of the *Bear tribe*, was a distinctive appellation of the tribe to which he belonged, and of which he became a chief.

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As he acted a conspicuous part in the nation, and finally became very eminently useful in the cause of Christianity, the following brief account of his life and death will doubtless be acceptable to the reader. When about nine years of age, his father and mother separated, and Between-the-logs remained with his father until the death of the latter, when he returned to his mother, among the Wyandots. Soon after this, he joined the Indian warriors, who were defeated by general Wayne. His prompt obedience to the chief, his enterprising disposition, and the faithful discharge of his duties, called him into public notice, and finally raised him to be a chief of the nation; and the soundness of his judgment, his good memory, and his great powers of eloquence, procured for him the office of chief speaker, and the confidential adviser of the head chief.

When about twenty-five years of age, he was sent to ascertain the doctrines and pretensions of a reputed Seneca prophet, whose imposture he soon detected; and, some years after, he went on a similar errand to a noted Shawnee prophet, a brother of the famous Tecumseh, with whom he staid nearly a year; and being fully convinced himself, he was enabled to convince others that their pretensions to the spirit of prophecy were all a deception.

In the year 1826, he and Mononcue accompanied Mr. Finley on a visit from Sandusky to New York, where they attended several meetings, and, among others, the anniversary of the Female Missionary Society of New York. Here Between-the-logs spoke with great fire and animation, relating his own experience of divine things, and gave a brief narrative of the work of God among his people. Though he addressed the audience through an interpreter who spoke the English language but imperfectly, yet his speech had a powerful effect upon those who heard him. His voice was musical, his gestures graceful, significant and dignified, and his whole demeanor bespoke a soul full of lofty ideas and full of God. In this journey, as they passed through the country, they visited Philadelphia, Baltimore, and several of the intervening villages, and held meetings, and took up collections for the benefit of the mission. This tended to excite a missionary spirit among the people, and every where Between-the-logs was hailed as a monument of divine mercy and grace, and as a powerful advocate for the cause of Christianity; and he, together with those who accompanied him, left a most favorable impression behind them of the good effects of the gospel on the savage mind and heart.

It was very evident to all who beheld him, that he could not long continue an inhabitant of this world. Already the consumption was making fearful inroads

upon his constitution, and his continual labors in the gospel contributed to hasten its progress to its fatal termination. Very soon after his return to his nation, he was confined to his bed. Being asked respecting the foundation of his hope, he replied, "It is in the mercy of God in Christ." "I asked him," says Mr. Gilruth, who was at this time the missionary, "of his evidence. He said, 'It is the comfort of the Spirit.' I asked him if he was afraid to die. He said, 'I am not.' 'Are you resigned to go?' He replied, 'I have felt some desires of the world, but they are all gone, and I now feel willing to die or live, as God sees best.'" The day before he died, he was visited by Mr. Finley, to whom he expressed his unshaken confidence in God, and a firm hope, through Jesus Christ, of eternal life. He finally died in peace, leaving his nation to mourn the loss of a chief and a minister of Jesus Christ, to whom they felt themselves much indebted for his many exertions, both for their temporal and spiritual prosperity.

Though the nation were deprived of the services of Between-the-logs, there were remaining four native preachers, namely, Mononcue, John Hicks, Squire Grey Eyes, and Herrehoot. Through their labors, directed and aided by the missionaries, the work of God exerted a salutary influence on the surrounding settlements, so that this year there were about three hundred members of the church, who were divided into fifteen classes, under native leaders, and seventy children in the school. Considerable progress had also been made in agriculture, and in the arts of civil and domestic life. As a safeguard against the temptations to intemperance, ardent spirits were banished from the nation, none being allowed either to sell or purchase them.

Nothing worthy of particular notice has since occurred in regard to this mission, except that it has gradually improved in religious and civil acquirements. It seems, however, that, in 1828 and 1829, there was, from some causes not explained, a decrease in the number of church members, there being returned, in 1828, only one hundred and ninety, and in 1829, two hundred and five members. In 1829, a branch of the mission was extended to a place called Big Spring, about twelve miles from Sandusky, where a house was erected for divine worship, and for the accommodation of a native school.

In 1830, fifty probationers were added to the church, making the whole number of native converts, after deducting for deaths and expulsions, two hundred and twenty-three. Several of the members had died triumphantly in the Lord, thus leaving a bright testimony of the power and efficacy of divine grace to soften the rigors of death.

In 1831, a branch of this mission was extended to the river Huron, in the Michigan territory, where an awakening has taken place among a few families of the Wyandots and Shawnees. They were visited monthly by native exhorters from Sandusky, and ten joined the church. A tract of country attached to the Sandusky circuit was connected with the mission this year, and an additional missionary appointed to assist in filling the appointments. In this part of the mission, there are twenty-one regular preaching places; seven classes have been formed, including one hundred and twenty-five white church members. These, added to the native converts, make the whole number of church members to be three hundred and sixty-three; and the school consists of forty children.

From information recently received from this mission by the Rev. Russel Bigelow, it appears that the Wyandots have become somewhat unsettled, in consequence of a proposition made to them to remove west of the Mississippi, so that the progress of improvement is nearly stopped. Six of their principal men, namely, William Walker, Charles Garrett, Silas Armstrong, John Gould, James Washington, and Andrew Battust, have been despatched on an exploring tour to the west, and a treaty has already been concluded with the nation, that if the report of the aforesaid deputation should be favorable, they are to abandon their present possessions, and remove beyond the Mississippi, and once more plunge into the wilderness. But if this should be their final decision, their spiritual teachers will go with them, and endeavor to preserve them in the faith of Christ in their new habitation.

According to the last report, this mission presents a more permanent character than at the one previous. The uneasiness occasioned by considering the proposition made to them by the general government, for a removal to the west, having been disposed of by a determination to remain at Sandusky, they are in a more settled state, and are assuming a character of greater stability and usefulness, attending to the ordinances of the gospel, and to the arts of civilized life. There are on the station one missionary, and three hundred and two church members, two hundred and fifty of whom are of the converted natives, and one teacher, having the charge of fifty children.

II. THE ASBURY MISSION, AMONG THE CREEK INDIANS.

This mission was undertaken by the South Carolina conference in 1822, and the Rev. William Capers

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was charged with its important interests. The Creek Indians, consisting of about 24,000, inhabited a tract of country lying within the chartered limits of the states of Georgia and Alabama, many of whom were opulent citizens and partially civilized, but greatly sunk into vicious habits. Among the leaders of this nation was the celebrated M'Intosh, a half-breed, an intrepid warrior, but who finally fell a victim to his nation's vengeance for attempting to alienate their lands to the state of Georgia, contrary to the wishes of a majority of the nation.

By the appointment of Bishop M'Kendree, the Rev. William Capers undertook a tour through the state of Georgia, to ascertain the feelings and views of the citizens, and especially those who were friendly to religion, toward the establishment of a mission among the Creek Indians. He met generally with a very favorable reception, preached in the most populous towns and villages, and made collections for the benefit of the intended mission.

In the month of August, 1822, Mr. Capers, in company with colonel Richard A. Blount, a pious member of the church, arrived at the Creek agency, on Flint river. Not finding the Indian agent at home, they hastened forward, and, on September 4, arrived at Coweta.

On arriving at Coweta, Mr. Capers says, he, for the first time, beheld nature in all her naughtiness; for, on crossing the ferry, he saw women, and boys, and girls, all swimming together, taking no care to avoid being seen. The men were preparing for a great ball-play, and therefore he could have no opportunity of an interview with the chiefs that day. "The next morning at seven o'clock, M'Intosh, with Lovett as his interpreter, waited on me. I suppose the use of interpreters in treaties with the Indians has been mistaken by them as essential to the etiquette of a treaty, or as giving consequence to the person who speaks; or was it from a sense of national pride that M'Intosh (who can speak English) would converse with me on the business of my visit only in the Indian language? Through Lovett, he introduced our conversation, by saying, he had come as he promised, and waited to hear what I might wish to communicate. I replied, that I came only on the errand of charity, as the agent of the church; and under the patronage of government. The government wished to better the condition of the Indians, by having their children instructed; and the churches felt it their sacred duty to go forward in this good work. We sought not their lands, nor desired their money; but we wished to do them good; that for eight months I had been employed in preaching, and making collections to defray the expense of a school, and was ready to

introduce one among them; that to assure him and all the chiefs of my good intentions, and the benevolence of the church for whom I act, I had letters from governor Clark, and from generals Meriweather, M'Intosh and Mitchell, of Georgia, all which colonel Blount would read to him; and that I also had a letter from the secretary of war, to their agent; and, finally, that I had committed to writing, under my own hand and seal, the substance of what I had to propose to the chiefs; and that those gentlemen were my reference in this instrument. He wished to hear the letters read, and the paper that contained my "talk" to the chiefs; but at the same time informed me that neither he, nor the chiefs then at Coweta, could conclude any thing on the business, but must wait a general council of all the chiefs of the nation, without which, and the consent of the agent, no white man could be permitted to live among them. Colonel Blount read the letters with great distinctness, and the chiefs appeared much interested. After he had expressed his entire approbation of the letters, the colonel read the following instrument:—

"Coweta, September 4, 1821.

"To Tustunnuggee Opoi, Tustunnuggee Thluccho, General M'Intosh, and all the Chiefs of the Creek Nation.

"The bishops and South Carolina conference of the Methodist Episcopal church have sent William Capers, their son, to talk with their red brothers of the Creek nation, and to say to them, that, if it shall please their red brothers, they will send one or two good white men, who shall sit down among their red brothers, and teach their children to read and write, and teach them other good things.

"And William Capers further says,—his fathers are all good men, who worship God, and serve him, and try to do good to all men, as the good book, the Bible, teaches them. Our great father, the president, knows them, and they talk to him; and all our great men in Georgia and South Carolina know them, and they talk to them. General John M'Intosh, and general Meriweather, and general Mitchell, know them, and know William Capers, and have written to their red brothers that he is a good man, and to take his talk. And the secretary of war at Washington has written to the agent to tell him that he knows William Capers and his fathers, the bishops; and that he, and our great father, the president, are well pleased that William Capers should come to do the red people good. But the agent has gone to Alabama, so that William Capers cannot now see him; but he will be well pleased with all that William Capers may do, because he has the letter from Washington;

and at the "Big Talk," the agent told his red brothers of these things.

"But that his red brothers may know and be satisfied that his fathers and himself only wish to do them good, William Capers, in the name of his fathers, and for himself, and his brethren, promises and agrees,—

"1st. That he will come back to his red brothers, and bring with him one or two of his brethren, whom he will leave among his red brothers to teach their children—only William Capers must choose the place for a school.

"2d. If the red people wish it, William Capers will have a shop or shops at the school; and his brethren shall teach some of the boys to make axes, and such other things as are useful, as well as teach them to read and write.

"3d. Neither William Capers, nor his fathers, nor brethren, nor any other person, shall have pay for any thing done by us. Only when an axe, or a hoe, or other things made of iron or steel, shall have been made, the price of the iron or steel shall be paid; but the labor of making them shall cost nothing.

"4th. Neither William Capers, nor his brethren, nor any other person for them, shall claim land, nor any other thing that now belongs to the red people. Only their red brothers shall allow them the use of so much ground as may be necessary to raise bread and vegetables for themselves, and the children with them; and shall also allow them to have and to keep such stock of any kind as may be sufficient for their use; and shall allow them to build and to occupy convenient houses.

"5th. Every red man, who has children, shall be left altogether free to send his children to school, or not to send them, as he may please; but when children are sent to school, they must be under the control of the teacher.

"Done at Coweta, on the date above, in the name and on behalf of the bishops and South Carolina conference of the Methodist Episcopal church.

"(WILLIAM CAPERS.)"

{L.S.}

M'Intosh now signified his approbation of our object, and appeared pleased with the conditions of its accomplishment.

Having thus prepared the way for the establishment of a Christian mission among these long-neglected people, the Rev. Isaac Hill was appointed to take charge of it, and Mr. Capers returned home. He was, however, designated as the superintendent of the Asbury mission.

Notwithstanding this favorable commencement, difficulties of a very formidable character soon arose in

the way of prosecuting this benevolent work. The Big Warrior manifested a determined opposition to having the gospel preached to the adult Indians; and, his influence being quite extensive, the majority of them evinced no little reluctance to be either instructed themselves or to have their children put to school. Under these discouraging circumstances, Mr. Capers thought it prudent to call the mission committee of the conference, to deliberate on the expediency of continuing the mission. The result of this deliberation was, to use all prudent means to accomplish their benevolent objects, leaving the event to God. The following extract of a letter from Mr. Smith will show that, notwithstanding the opposition they met with, they had succeeded in opening a school:—

"To-day I opened a school in the house in which I live, the school-house not being yet finished. I am not able to describe the feelings with which I commenced this school, consisting of twelve children. I trust that I feel grateful to that Being whose goodness has preserved me from childhood, and placed me, at so late a period of my life, as a teacher of Indian youth. In the years 1782 and 1783, I kept a small school in the state of Virginia. While in this employment, it pleased God to reveal his Son in me, and, as I humbly trust, to call me to preach his gospel. After having devoted my life from that time to this in his service, by the mysterious providence of God, I am now employed by the church to instruct Indian youth in the knowledge of letters, and, I hope, also, in the knowledge of the true God. I am now in the evening of life, and therefore cannot hope to do much more in this world for the souls of men; but what little strength I have, shall be cheerfully devoted to him who gives it." Bishop M'Kendree remarked that the appointment of Mr. Smith to this mission was preceded by much prayer; and surely nothing short of a single desire to promote the glory of God in the salvation of the heathen could have prompted him, in the decline of life, to embark in such a hazardous enterprise: the manner in which he conducted himself amidst so many conflicting interests as arose from the cautious jealousy of the Indians on the one hand, and the intrigues and cupidity of mercenary white men on the other, shows the wisdom of the choice in selecting Mr. Smith for this station.

Through the prudent management and persevering industry of Mr. Smith and his pious consort, the school prospered, the children manifesting a disposition and a capacity to learn. Mr. Capers, in a letter dated September 27, 1823, says, "I am now but just returned from Asbury. I would have liked you to witness my arrival there. As soon as I was seen, the hills resounded with, 'Mr. Capers is come, Mr. Capers

is come; and presently I was surrounded with a crowd of eager, affectionate, rejoicing children. They sing sweetly with us in our family devotions, and behave, on all religious occasions, with a decorum I never saw equalled among children at home. Indeed, both for their easy subordination and careful attention to our instructions, the quietness of their temper, their respectful and affectionate behavior toward us, and the progress of many of them in learning, they would excel on comparison with any school I ever knew. One of our boys, within three months, from his letters, has learned to read in the Testament. It will not surprise you to hear that the hearts of these children gently open to the truths of religion. On sabbath, I baptized Mr. Martin (hired to manage our little farm), and administered the Lord's supper. While, in that moral desert, we were thus solitarily employed, our children, bathed in tears, bowed at their seats, and, sobbing out their prayers, gave a heart-cheering earnest of what shall be."

Notwithstanding these favorable beginnings, this mission was destined to undergo a sad reversion. At the time the articles of agreement were executed, it was understood by the missionaries that they were to have the privilege of preaching the gospel freely to the people. It soon appeared, however, that there was a determined opposition in the minds of the chiefs of the nation to having the gospel preached to the adult Indians; and the Big Warrior, encouraged, as was fully believed, by the United States' agent, utterly forbade the missionaries to preach to the Indians. After many fruitless efforts to have this prohibition removed out of the way, it was finally concluded to memorialize the government of the United States on the subject, which was accordingly done.

The conduct of colonel Crowell, the United States' agent, being implicated, a correspondence took place between the honorable J. Calhoun, colonel Crowell, and Mr. Capers; but, for the present, impediments were thrown in the way of preaching the gospel to the adult Indians, and very much circumscribed the usefulness of the missionary efforts among the Creeks, and were sources of grievous disappointment to the zealous and devoted friends of the cause: the missionary persevered in his efforts to instruct the children in letters and religion, and he had the happiness to witness the good effects of his labors.

There were two places selected as missionary stations, one in the neighborhood of Coweta, called Asbury, and the other in the neighborhood of Tuca-batchee, called M'Kendree, after two of the venerable bishops of our church. The former was situated on a high and beautiful hill, one mile west from the Chatahoochie river, and equidistant north of Fort

Mitchell, a convenient and healthful place. Though it is somewhat out of the chronological order of our history, I cannot but introduce here the manner in which the missionaries took possession of this place, in the name of the Lord. "We had been encamped," says Mr. Capers, "by the road at Fort Mitchell; and from that place we moved slowly with our baggage to this. Scarcely a word passed by the way; we mutually preferred our meditations. Upon halting on the summit of the hill, we kneeled down and prayed. I prayed aloud. The prayer over, we still continued on our knees. It was a time of solemn joy; and we blessed God for the consolation." It was here that buildings were erected for the accommodation of the mission family and school, which were, however, from causes beyond human control, finally abandoned to be trodden under foot by savage men, after having been thus solemnly consecrated to God.

In consequence of the troubles arising from the causes before referred to, the mission at M'Kendree was abandoned, and the missionary, the Rev. Whiteman Hill, was directed to open a mission in Florida. Other troubles awaited this nation. With a view to extinguish the Indian title to the Indian lands lying within the chartered limits of the state of Georgia, some of the chiefs of the Creek nation, with general M'Intosh at their head, were induced to execute a treaty with the United States, for the consideration of the sum of \$400,000, to cede these lands to the United States, for the benefit of Georgia. This gave great offence to the major part of the Creek nation, who were averse to the treaty, and who had determined neither to alienate their lands, nor to remove to the west. So determined were they not to part with their lands, that a law, it is said, was promulgated, that whosoever should attempt to do so without the consent of the nation, should be put to death. It is true that the party implicated in this transaction affirmed that no such law existed; but the other party as confidently affirmed that it was proclaimed publicly in the great square, or council ground. Be this as it may, the adverse party to this treaty resolved to be avenged upon M'Intosh and his party. He was accordingly put to death, together with some others, accompanied with many acts of barbarity toward their families and property. Great confusion was the consequence of these unhappy transactions. The United States, the state of Georgia, as well as the Indians themselves, were involved in this controversy. I shall not, however, any further notice it in this place, than as it has a bearing upon the mission. It could not be expected otherwise than that such a state of confusion as was introduced into the nation by the above measures would be unfriendly to the progress of the gospel;

and more especially in the present instance, when the principal chiefs and head men were utterly opposed to its being preached to the adults.

The Asbury mission was continued, though under very discouraging circumstances, the missionaries not being allowed to preach the gospel to the adult Indians; but notwithstanding the confusion which reigned in the nation generally, the school was patronized, and seemed to promise ultimate success; and this year, 1825, seven of the Indians were reported as members of the church.

In consequence of the patient perseverance and irreproachable conduct of the missionaries, the prejudices of some of the Indian chiefs were gradually removed, confidence increased, and the prospects of usefulness became more and more promising. This year, 1826, the restraints hitherto laid upon the missionaries respecting preaching were taken off, and Mr. Smith preached in the council-house to the great satisfaction of those who heard him; and he was requested to continue his labors. He reports that there were thirty-two members of the society, sixteen of whom were natives, three colored, and the rest were whites, six of whom were United States' soldiers. And in addition to the progress which the children made in learning, several of them gave satisfactory evidence of their sound conversion. The state and character of the school and mission, as well as the estimation in which the missionaries were held by many of the head men of the nation, may be seen by the following certificates:—

"The undersigned, at the request of the Rev. Isaac Smith and W. C. Hill, attended, on the 22d of December, 1825, a public examination of the native Indian children under their immediate direction. This school, cherished by Methodist patronage, is, in our opinion, in a very flourishing condition. Many of the pupils have made considerable progress in spelling, reading, writing and arithmetic; and some of them acquitted themselves with deserved credit in the elementary parts of English grammar. The mode of instruction pursued by the above-mentioned missionaries, is clear, simple, and comprehensive; and the rapid advancement of the children in those branches of education to which they have given their attention, exhibits not only the best testimony of the excellence of their natural minds, but also of the skill and indefatigable attention of their teachers in eliciting so successfully their dormant faculties.

"We would heartily recommend this school to the respectful attention of the public; and our sincere wish for its continuation and expansion is exclusively founded on the moral and mental improvement which

have been evinced to us in its promising pupils. We consider the institution one of a very interesting nature; and while we wish it success, we indulge an earnest hope that the friends of civilization will unite with us in its commendation. It is due to the amiableness and intelligence of Mrs. Smith and Mrs. Hill to say that much of the improvement and decent demeanor of the young females attached to the school is attributable to their maternal vigilance over their minds and persons.

"S. DONOHO,

"ALFRED W. ELWES,

"THOMAS CROWELL."

"I was present at an examination of the Asbury mission-school, held on the 22d of December, 1825, and, at the request of the instructors, took part in the exercise. The readiness of reply to the questions put to each of the scholars in the several branches in which they were instructed, convinces me that considerable care must have been taken in inculcating upon their minds the principles of useful knowledge.

"The class examined by myself in English grammar acquitted itself with much approbation. In the faculty of memory, I am decidedly of opinion they are not inferior to those who have the advantages of civilization. Their judgment, too, as evinced by their improvement in arithmetic, is equally strong; and their minds, so far as I am capable of judging, are entirely susceptible of being improved by a continued advancement in literature.

"That this institution is calculated to do good to this people I cannot doubt. That it may meet with encouragement I sincerely wish.

"I. H. SMITH."

"We, the undersigned, head chiefs of the Creek nation, have much pleasure in stating that we have noticed the conduct of Messrs. Smith and Hill, who have charge of the Methodist missionary establishment in our country; and we feel it due to them to say, that their conduct has been perfectly satisfactory; and, as far as we have been able to learn, our people are satisfied both with the institution and those who have charge of it, and hope they may be continued, particularly our old friend, Mr. Smith.

"LITTLE X PRINCE,

"POETH X YOHOLLO,

"TUSKEHENCHA, X

"HOPOI X HADGO,

"YOHOLLO X MICCO,

"MAD X WOLF,

"JOHN X STEDHAM.

"Witness—JOHN CROWELL, agent for Indian affairs.

"September 30, 1825."

It seems proper to remark here, that, through all the difficulties with which this mission had to contend, and the various contradictory reports which seemed necessarily to grow out of the distracted state of its affairs, the missionaries departed themselves in such a manner as to secure the confidence of those who watched their conduct the most narrowly, overcame the prejudices of many of the chiefs, and were favored by the good countenance of the officers of the general government. The unsettled state of the nation, however, continued to operate unfavorably on both the temporal and spiritual interests of these people, and the school was much impeded in its progress by the unsteady manner in which the children were allowed to attend, the number varying from fifty to twenty-five, some constantly departing, and new ones coming in. In 1827, the number of church members at Asbury was twenty-six, only eight of whom, however, were natives.

In 1829, the mission still presented encouraging prospects. There were seventy-one church members reported, consisting of two whites, twenty-four Indians, and forty-five persons of color; and the school had increased to fifty scholars. These things gave the immediate patrons, and those actively engaged in promoting the interests of the mission, reason to hope that a permanent establishment would yet be made, and that these depressed people would yet witness a flourishing Christian church among themselves. Speaking of the anxiety manifested in their behalf, the report of the mission states:—

“We sincerely hope that this anxiety will continue and increase, and that the day is not far distant when the gospel and literature shall produce as great and as happy a revolution, both in the moral and temporal condition of the blind and profligate Creeks, as they have effected among other savage tribes, who were once as ignorant, superstitious, and corrupt, as *they* are at present.

“The mode of teaching adopted and pursued by the missionaries at Asbury, and the success of their efforts to instruct and cultivate the minds of the children committed to their care, are spoken of in terms of high and unqualified approbation, by two of the officers of the United States’ army, and Mr. Thomas Crowell, brother to the agent, who were present at the last examination. It may not be amiss to give you their views and sentiments in their own words:— ‘As attendants,’ say they, ‘on an examination of the scholars of the Asbury missionary school, located in the Creek nation, we should deem it an act of injustice to refrain from expressing our unanimous praise of the merits of the performance. Far be it from our intention,’ continue they, ‘to offer any panegyric

on those presiding over the establishment, the sincerity of whose motives the world will test. Yet, as visitors, we could not but remark the order and regularity attendant on all the proceedings of the same.’”

But, alas! how often are all human expectations blasted! Notwithstanding all that had been done for these people, the privations endured by the missionaries themselves, the money expended, and labors performed, and all, it is believed, with the purest and sincerest desire for their present and future happiness, in 1830, circumstances compelled its friends to abandon the mission. Among the more immediate causes, in addition to those before enumerated, for the failure of these benevolent efforts, were their long-confirmed habits of intemperance, their predilection for savage life, and the continued opposition of most of the chiefs of the nation to the gospel, together with their proximity to the dissipated white inhabitants, who found their interest promoted by furnishing the Indians with the means of intoxication. It is confidently believed, however, that the labor so disinterestedly bestowed upon these people will not be ultimately lost, as many of them had acquired confidence in the sincerity of the missionaries, had been convinced of the truth and excellence of Christianity, and a few, it is hoped, still retain their serious impressions. Those of them who may have gone to their new habitation west of the Mississippi, will be followed by the zealous missionary of the cross, and may yet believe and be saved.

A new Creek mission has also been established within the bounds of the same territory. Here are one hundred and ninety-five church members, under the care of one missionary; and attached to the mission are five schools, four of which are supplied with teachers, but the number of pupils has not been ascertained. It is hoped that some remnants of the Old Creek mission will be gathered here as the fruit of the labors of that indefatigable missionary, the Rev. Isaac Smith. The Spirit of the Lord has been poured out, and many have been brought to the knowledge of the truth.

III. CHEROKEE MISSION.

The Cherokees inhabit a tract of country lying within the chartered limits of Georgia, extending into North Carolina on the east, into Alabama west, and into that part of Tennessee which lies south of Hiwassee and Tennessee rivers, comprising not less than 10,000,000 acres. The soil is generally good and healthful, and the Indians had become partially

civilized, some of them being wealthy citizens, having horses, cattle, sheep, and hogs, saw and grist mills; and in the nation, there were upward of five hundred negro slaves. In consequence of their proximity to the white population, many whites were settled among them; intermarriages had taken place; so that there were many half-breeds of respectable character and standing in society: these could speak English as well as Indian: indeed, many of the children had been well educated at schools in the white settlements.

In 1817, the American Board of Missions established a mission among the Cherokees, which has been prospered, and has been largely patronized by the general government.

The Methodist mission among the Cherokees was undertaken by the Tennessee conference.

The following account of the commencement and progress of this mission is taken from the report made to the Tennessee conference in 1823:—

“From the best information we can obtain, we understand that, in the spring of 1822, Mr. Richard Riley, a native of the Cherokee nation, living twelve miles south of Fort Deposit, requested the Rev. Richard Neely, the assistant preacher, on Paint-Rock circuit, to preach at his house, to which he consented; and in the course of the summer, with the assistance of the Rev. Robert Boyd, who travelled with him on that circuit, raised a society of thirty-three members, of which Mr. Riley was appointed leader. The Rev. William M'Mahon, presiding elder of Huntsville district, held a quarterly meeting at this place a few months previous to conference, at which time the power of God was manifested in a very extraordinary manner among the natives, several of whom professed to find peace with God through Jesus Christ, became members of his church, and have continued since that time to evince the sincerity of their profession by an upright walk and conversation. At our last conference, the Rev. Andrew J. Crawford was appointed to this place as a missionary. He arrived at Mr. Riley's the 7th of December, and made known the object of his mission, and was cordially received. As soon as convenient, a council was called, consisting of the principal natives in that part of the nation, who gave their approbation for the establishment of a school, which commenced the 30th of December, under favorable circumstances. He began with twelve children, and the number soon increased to twenty-five, several of whom commenced in their letters, and in a few weeks were able to spell in three and four syllables. In the course of the summer, some on account of their crops, and others through a want of inclination, declined attending, especially the children of parents not under religious impressions. Most of those

who sent their children are highly pleased with the establishment, and have proffered to aid in building a boarding-house, provided they could be supplied with teachers sufficient to carry on the institution. The good effects which have resulted from this small attempt are so visible, that your committee are of opinion that much of what might be considered opposition at first is now removed; and that a school would be much more prosperous another year. At this time there are fifteen regular scholars.

“Our missionary has been more successful in his attempts to preach the gospel, than in teaching the children. At first he met with some opposition in preaching; but, through the influence of Mr. Riley, this was removed, and the natives soon built a comfortable house to preach in, where they had regular service on sabbath, beside being visited once in two weeks by the preachers who travelled Paint-Rock circuit. At Mr. Riley's request, they took the mission into their tour round the circuit, and he was so kind as to make provisions to pay their ferriage over Tennessee river, which they had to cross in making their visit. On Saturday, the 18th of January, several preachers met the Rev. Thomas Stringfield, who attended the quarterly meeting for the Rev. William M'Mahon, the presiding elder. The Lord favored them with a peaceful and happy time, and many felt that their faith stood not in the wisdom of man, but in the power of God. The natives attended love-feast on sabbath morning, early and punctually. The Lord was in the midst, and it was truly a feast of love to the souls of his children. The ministers present were much delighted to hear their Indian brethren speak of Jesus in their own language; for, although they could not understand their words, yet there is among these converted, happy children of the desert such a divine simplicity of manners, and fervency of devotion, that no person who sees them can doubt the sincerity of their profession: indeed, *sincerity* has a language of its own, and it requires more art and refinement to ape and counterfeit it with success, than these honest, simple-hearted people possess. After love-feast was concluded, brothers Stringfield and Crawford preached. The Lord attended his word with power, and crowned the congregation with his presence and grace. Three precious souls found peace with God, and have continued since that time to give the most convincing evidence of their real and solid conversion to God.”

This promising beginning of a work of God among the Cherokees was very encouraging to all the friends of missions, and tended to give a new impulse to the exertions of the society. The next year, 1824, three missionaries were appointed to labor in the nation,

namely, Nicholas D. Scales, at the upper Cherokee station, Richard Neely, at the lower station, and Isaac W. Sullivan, at the middle station. As, however, the missionaries failed to make any regular report of the state and prospects of the mission this year, I can only say in general, that it appears they were well received, and were successful in their labors. The following account of this mission for 1826 will show what had been done for these people. The report made to the Tennessee conference states, that,

"At the conference held in Huntsville, November, 1823, the Rev. Nicholas D. Scales was sent as missionary to the upper mission, and the Rev. Richard Neely to the lower mission: each of them taught a school of from fifteen to twenty scholars, who made considerable progress in acquiring a knowledge of the English language, reading, writing, and the English grammar. These missionaries, beside attending to their schools, preached every sabbath, and frequently from two to four and five times in the week, visiting different settlements in the nation, and forming those who professed into classes. At the last Tennessee conference, there were one hundred and thirty-one members of society returned belonging to the upper mission, and one hundred and fifty-two members belonging to the lower mission; and, as some obstructions were thrown in the way of enlarging their school establishments, the conference directed an enlargement of the plan of what may be properly termed missionary work—that of preaching the gospel to the natives; and, in view of this, sent three missionaries, Messrs. Scales, Neely, and Sullivan, to what is denominated upper, middle, and lower Cherokee missions. These men are at present engaged in their work, in which they are much assisted by some of the natives who are converted, and who have taken the circuit in company with the missionaries; and beside interpreting when it is necessary, they sing, pray and exhort in the Cherokee language, with much life and power, and are very useful in the conversion of the inhabitants of their nation. By the last accounts obtained, we are informed that the blessed work of Christianizing these children of the forest is still going on; and should it continue to prosper, we shall see the principle fully tested, whether it is best to Christianize a people, in order to civilize them, or to attempt to civilize them first, in order to make them Christians."

Through the indefatigable labors of the missionaries, this mission extended its influence the succeeding year, so that there were reported in 1827 about four hundred church members, and the schools which had been established were in a flourishing state. At the last Tennessee conference, there were four missionaries appointed to labor here, who, together with

a young native preacher by the name of Turtle Fields, formed regular circuits, divided the converts into classes, and administered to them the ordinances of the gospel. These things had a most salutary influence on the general habits and manners of the people. Instead of pursuing that roving life to which they had been accustomed, and depending upon the chase for a livelihood, those who had embraced Christianity cultivated their lands, and attended to their domestic duties. Civil law was established throughout the nation; meetings for divine worship were numerous attended; the children were taught to read the Bible, as well as to attend to the duties of domestic life.

"The traveller," says the report of the committee this year, "through their settlements, observing cottages erected, regular towns building, farms cultivated, the sabbath regularly observed, and almost an entire change in the character and pursuits of the people, is ready to ask with surprise, Whence this mighty change? The answer is, The Lord Jesus, in answer to the prayers of thousands of his people, is receiving the accomplishment of the promise, *I will give thee the heathen for thine inheritance*. Here is a nation at our door, our neighbors, remarkable for their ferocity and ignorance, now giving the most striking evidence of the utility of missionary exertions." Two houses for divine worship had also been erected, one of which, this year, having been consumed by fire, was rebuilt by the natives themselves, without any expense to the mission.

The following extract of a letter from the Rev. William M'Mahon, the superintendent of the mission, will show the progress which the gospel was making among the people. It is dated Huntsville, December 7, 1827:—

"It will doubtless be gratifying to the friends of true religion to hear of the rapid progress which the Cherokee Indians are making in the knowledge and love of God. I have held five quarterly meetings in the nation during the past year, which have been greatly owned and blessed of the Lord. The schools under our care have generally prospered, and several scholars have become disciples of the Lord Jesus. There has been an addition of two hundred and seventy-five members to the societies this year. The former members generally stand fast in the faith, and many of them are bright ornaments of their Christian profession. We have, in the whole, six hundred and seventy-five members in the nation, three circuits, and four schools, which are stations; and some three or four societies attached to them. We have regular societies, leaders, and church officers, through the circuit, and several of the converted natives are licensed exhorters and preachers, who zealously declare the

truth as it is in Christ to their red brethren, in their own native tongue. Our worthy brother Fields has been exceedingly useful in his itinerant labors: he has formed a circuit, and returned one hundred and forty members, most of whom have professed religion, and has a fine prospect of being extensively useful to his nation in the work of the ministry. He is truly an evangelical man, deeply devoted to God, and earnestly, zealously and laboriously engaged for the salvation of his people. He was received into the travelling connection at the last Tennessee annual conference, and is reappointed to the circuit which he formed and travelled last year."

"Extract of a letter from a young man in Huntsville to his father in Philadelphia:—'There was an interesting meeting held last month at a missionary station about thirty miles west of Huntsville, among the Cherokees. The station is under the superintendence of a Mr. Patten, and his work is abundantly blessed. On the last sabbath, the sacrament of the Lord's supper was administered. The first table presented a scene so novel, I must give you a description of it. One side of the table was occupied by about thirty Indians, who, seven years ago, were as wild as the game they pursued; and the other side of the table by new converts, each one giving comfortable evidence of a change of heart. The scene was truly solemn. The table was addressed by Mr. Allen in a most feeling manner. Even the ungodly, and those that feel no interest in the Redeemer's kingdom, were constrained to say, Surely this is the doing of the Lord, and marvellous in our eyes.

"A great seriousness prevails at the Creek Path at present. Many are under deep concern respecting their eternal welfare. In answer to fervent prayers, the Holy Spirit has been poured out, sinners are converted, the work of the Lord has revived, Christians are encouraged, and doubtless there is joy in heaven over returning prodigals."

In 1828, there were no less than eight hundred church members, and seven circuits, under the care of seven missionaries, including the native preacher, Turtle Fields, who was eminently distinguished for his deep piety and devotion to the interests of the mission. There was also another young converted Cherokee, of whom Mr. M'Mahon spoke in his letter as having been for some time at school, now employed successfully, both as an interpreter and a circuit preacher. And the Doreas Societies of New York and Philadelphia appropriated one hundred dollars for the education of a son of Turtle Fields, who was a youth of much piety and promise. He was accordingly put to a seminary among the whites. Great openings were also presented for the establishment of

schools for the education of native children. Indeed, every thing appeared in the most promising condition. But even these flattering prospects, so inspiring to the friends of missions among the heathen of our country, were soon after blasted by the blighting influence of worldly policy. The missionaries, however, continued their labors; and, in 1830, there were no less than seventeen missionaries, including the interpreters, who were employed on five circuits, having the charge also of five schools, and of eight hundred and fifty church members. And had the nation been left in the undisturbed possession of their inheritance, it seems but reasonable to suppose that continued prosperity might have attended the efforts which were making to do them good.

Some had resolved on moving west of the Mississippi. This may account for the small increase of the number of church members.

In 1831, in consequence of the political measures of Georgia, in extending her laws over that portion of the nation within her chartered limits, and the resistance on the part of those averse to a removal, their troubles were much increased, and the missionaries themselves were greatly embarrassed. The Rev. D. C. M'Leod, in a letter dated February 14, 1832, writes thus:—

"Out of the limits of Georgia the work is going on very well on the three different circuits. But it is lamentable to see how the cause has suffered, and is impeded within the Georgia dominions, from the disorders, strife, and contention which the late policy of that state has introduced among the Indians. Those places which are vacated by Arkansas emigrants are speedily filled by white men; and unfortunately for the poor Indians, a considerable number of them are 'lewd fellows of the baser sort;' and the scenery of villany, stealing, and intemperance, which is now exhibited in that part of the nation, is alike indescribable and shocking to humanity. Tears of grief are wrung from the very heart of a missionary while beholding this exceedingly unpleasant state of things. But it is a matter of joy and thankfulness that, in the midst of numerous and strong temptations, and trials of a very afflicting nature, the most of our established members still remain steadfast, and are seeking a 'better country.' They say that they have no intention to give up their religion, nor relinquish their title to the promised heavenly country. The converted Indians are strong believers in the efficacy of fervent prayer. If their fiercest oppressors could but once witness, as I often have, the heavy sighs, flowing tears, and mournful complaints, which their distressed condition and threatening calamities draw from their inmost souls, they would

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doubtless tremble through fear of incurring the displeasure of that God into whose ears the ardent prayers and mournful cries of these ill-fated people are poured, and who will most assuredly punish the adversaries of his people, either in time or in eternity.

"When I left the nation, the principal chief was about to proclaim a *national fast*, with a special design to humble themselves before almighty God, and call upon him for help in this their time of need. They seem perfectly resigned to the merciful disposal of the all-wise Being, firmly believing that, if they trust in him, he will glorify his great name in their deliverance from political and spiritual thralldom. But it is quite certain that unless the present disagreeable condition of the Cherokees is speedily remedied, in some way, their much longer stay where they are is next to impossible. But let their destiny be fixed where it may, the blessings of the gospel should not be withheld from them; for God has, among these people, made his salvation known in a most glorious manner, and many of them 'are a peculiar people, zealous of good works.'"

There are now on this mission three circuits, eight hundred and fifty-five members, and five schools, containing about one hundred scholars.

The Cherokee mission, notwithstanding the troubles consequent upon their unsettled state, on account of their emigration to the west of the Mississippi, continues to prosper. There are employed on the several circuits included in this mission, nine missionaries, one of whom is styled the superintendent, and two interpreters. These have the charge of nine hundred and thirty native church members. Of the present state of the schools attached to this mission, we have received no particular account. There were reported last year six schools, containing about one hundred and twenty children.

A second Cherokee mission has been opened in the bounds of the Missouri conference in the Arkansas territory, in which there is one missionary, having the charge of one hundred and thirteen church members, and also four schools, two of which are supplied with teachers. The prospects of good within the bounds of this mission are very encouraging. The number of children attached to the schools has not been reported.

IV. THE POTAWATAMY MISSION.

This mission was undertaken for the benefit of a small tribe of the Potawatamies, in the neighborhood of Fort Clark, on the Fox river, in the state of Illinois. The Rev. Jesse Walker was appointed, in the

year 1823, to attempt to introduce the gospel among these people; but little was done until in the autumn of 1824, when a small school was established, consisting of six children, at Fort Clark. In the spring of 1825, the station was removed to the mouth of Fox river, and, subsequently, about twenty miles farther up the river, where a school-house was erected, and some ineffectual attempts made to convert the adults to the truths of Christianity. The next year, 1826, the prospects of success were somewhat promising; some of the Indians appeared friendly, and the school was enlarged to twenty children. Buildings were erected, and forty acres of land were put in a state of improvement. The mission consisted of the missionary, the Rev. Jesse Walker, and his wife, a teacher for the school, and two laboring men and a woman.

Notwithstanding the persevering efforts of the missionary in his work among these Indians, the difficulties to be encountered, arising from their savage customs, their strong attachment to their barbarous rites and ceremonies, as well as from their habits of dissipation, presented almost insuperable objections in their way; and though the children which they had taken under tuition, learned very well, the number which could be persuaded to attend was small. The manner also in which they had been heretofore treated by the whites rendered these Indians suspicious of the good intentions of those who now came among them. How lamentable is it that the inconsistent conduct of professing Christians should prove such a barrier to the success of those who sincerely aim at their present and future salvation! These suspicions, however, are common among the Indians of our country, and they have originated from the numerous attempts made by the whites to defraud them in traffic, and to dispossess them of their lands by improper means.

The embarrassments arising from these causes rendered the prospects of success among the Potawatamies extremely doubtful, though the missionary prosecuted his labors, "hoping against hope," until, in 1830, it was abandoned, the Indians having sold their lands, with a determination to remove to the west. May they there find an asylum from their oppressors, and be yet visited by the consolations of the gospel.

V. THE CHOCTAW MISSION.

The Choctaws are a tribe of Indians inhabiting a tract of country lying between the Tombigbee and Mississippi rivers, principally in the state of Mississippi, but partly in Alabama. Their number was

estimated at about 20,000. Before the commencement of the mission, they had made considerable advances in civilization, raising corn, cotton, and cattle, so that they often appeared clad in clothing of their own manufacturing. The American Board of Foreign Missions established a mission among the Choctaws in 1818, which has been very prosperous. They have a large establishment for all the purposes of agriculture and the various mechanical arts; and the \$6,000 which the Indians receive annually from the United States for a portion of their land, they have appropriated for the support of schools under the direction of the American Board of Missions.

In 1825, the Mississippi conference commenced a mission among the Choctaws, under the superintendence of the Rev. William Winans, the Rev. Wiley Ledbetter being appointed the missionary. The beginning, however, was unpropitious, and the mission languished, being considered almost desperate, until 1828, when a very gracious work commenced at a camp-meeting, which was held chiefly for their benefit, in the month of August of this year. Previously, however, to this meeting, the way had been prepared for a favorable reception of divine truth, by the indefatigable labors of the Rev. Alexander Talley.

At the camp-meeting before mentioned, a powerful work of grace commenced among the natives, which eventuated in the conversion of four captains, who, with a number of private persons, put themselves under the care of the missionary. The good effects of this meeting induced Mr. Talley to appoint another in the month of October following. At this meeting, still brighter manifestations of the saving power of God were witnessed, and many of the natives were cut to the heart, and struggled hard in the strength of prayer and faith for new hearts. Nor did they pray in vain, for many were brought into gospel liberty. In the course of this year, no less than six hundred had made a profession of religion, among whom was the principal chief of the nation, colonel Lafore, who became a zealous and successful preacher of righteousness, and six captains, together with several of the most respectable and influential families. At this time, two missionaries and two school teachers were employed.

Such a rapid progress had this good work made in the nation, that, in 1830, there were reported upward of four thousand church members. Three missionaries, three interpreters, and four school teachers, were employed on the mission, and there was a loud call from the natives for the establishment of more schools. All the principal men of the nation, the chiefs and captains, with the exception of three or four, had embraced Christianity; and so deep and thorough was

the reformation, that they had not only abjured their heathenish customs, but that chief corrupter of Indian manners, and barrier to their improvement, alcohol, was banished from the nation by a solemn decree. Thus the good effects of the gospel on the hearts and lives of these people proclaimed the divinity of its origin, and put to silence the gainsayings of evil-minded men.

But this mission also, so prosperous in its beginning, and so rapid in its progress, was destined to undergo a change for the worse. The same causes which operated so injuriously upon the Cherokees were working their way among the Choctaws. Though the laws of the state of Mississippi were less severe toward the Indians than those of Georgia, they were calculated, and doubtless intended, to produce the same effect, namely, to induce them to remove beyond the limits of the state, and mingle with other tribes west of the Mississippi river. A greater majority of the nation, however, were in favor of such removal than were found among the Cherokees.

The manner in which they were affected, when called upon to deliberate upon the proposition made to them by the general government respecting their removal to the west, may be seen in the following account of it, in a letter from Mr. Talley. "At the close of a camp-meeting, at which not less than two thousand were present, he says the district council was held. Here the agent communicated a talk from the president of the United States on the subject of their emigration to the west. After receiving the talk of the president, and giving a talk for him, the chief made some remarks to the people as children of sorrow, and quoted to them the words of the Saviour, John xiv. 1, *Let not your hearts be troubled; ye believe in God, believe also in me.* And after singing a hymn in the native language, the whole congregation bowed before the Lord, and the chief offered an awfully interesting prayer. This was to me, and I believe to most present, one of the most affecting scenes I ever witnessed."

At a great council held in the month of March of this year, 1830, it was voted to sell their land to the United States. This gave great offence to a part of the nation, and served as a pretext to the pagan party to plot the destruction of the missionaries and the Christian Indians, the particulars of which are detailed in the following letter from a gentleman in Mississippi, dated July 21st, 1830:—

"In consequence of the determination of the Choctaws to emigrate to the west, according to the wishes of the general government, the Rev. Mr. Talley made a journey into the country destined for their future residence, with a view to ascertain for himself

the feasibility of the plan, and the probable advantages they might have in their new residence. In a letter dated December 20, 1830, he says, 'I have spent a week in the country, and have conversed with men in whom every confidence may be placed, who have traversed the country in every direction for two hundred miles in the vicinity of the Rocky mountains; and I feel assured that the Choctaws will not only be satisfied, but they will feel themselves greatly benefited by the removal. A great part of the country is extremely rich in soil, prairie, timbered and crane bottoms, water of the best quality, and freestone and blue limestone; many good springs and wells easily obtained; streams for mills,' &c. Some, who were opposed to the removal of the Indians, had represented the country as a barren waste, and therefore totally unfit to be inhabited. To judge for himself in respect to these things, and to satisfy the curiosity of the Indians, Mr. Talley made this tour of observation, in which he seems to have formed a favorable opinion of the state of the country, which was highly gratifying to the advocates for their removal."

In a subsequent communication, dated Choctaw Nation, West, March 18, 1831, Mr. Talley says:—"Ninety-two Choctaws were numbered by the commissary department, preparatory to their being furnished with one year's provisions. This early attention of the government to the wants of this people is very sensibly felt by them. The second sabbath after the arrival of the emigrants, they had a general meeting for divine service. The season was truly refreshing. About fifty of them are members of the church, and they gave good evidence that they had sustained but little loss in their spiritual enjoyment."

Those of the Christian converts who still remain on their lands are generally faithful to their professions, and the missionaries attend to their duties; but it cannot be expected that, in their present unsettled state, much progress will be made in their religious improvement.

This is now called the Choctaw mission east, and it has seven hundred and ten church members, and is supplied with the word and ordinances of the gospel by the Mississippi conference.

In a more recent communication from Mr. Talley, dated Choctaw Nation, West, September 5, 1831, he states that nearly five hundred emigrants had arrived at their new home, most of whom were members of the church. Soon after, these were joined by twenty-five additional emigrants. The following is Mr. Talley's account of the state and prospects of things in this new settlement:—

"The members continue to attend regularly upon the public ordinances of the church. Our meetings

are much of the character of a warm camp-meeting among the whites. I have never known a dry and barren meeting, since the people were in sufficient numbers to assemble for public worship. Until the close of July, my interpreter was with me; this enabled me to preach to the congregation every sabbath: since that time the public exercises have been conducted by native exhorters; but in this we are greatly blessed, the Lord having raised up several public speakers, whose words are attended with power to the hearts of the people. These exhorters are full-blood natives, and strangers to the English language; but the nature of their instructions is fully understood by brother Myers, our Choctaw teacher. Brother Myers has taught these exhorters to read their native language, both in print and manuscript, and is now teaching them to write; and one of them is so far advanced, that he begins to copy certain manuscript translations of Scripture, with notes and comments, prepared by brother Myers and myself. These men we look to, as the persons raised up to be the future preachers and missionaries of the Choctaws. We hope to recommend one of them to the next annual conference as such. These exhorters were put in charge of the several companies to which they were attached, as the leaders of the people in their public religious exercises, and required to see that a strict discipline was kept up among the members; and to the manner in which these duties were discharged, we must attribute much of the spirit and power of religion that appeared among the people on their arrival here."

After speaking of the arrival of the above-mentioned twenty-five emigrants, Mr. Talley remarks as follows:—

"There accompanied them ten men, who had left the old nation several years ago. The leader of this party left the old nation in November last, bringing with him thirty or forty head of cattle. The high waters detained him near the Mississippi, where he found these, and many others of his countrymen. As he states, 'Feeling anxious that all Choctaws should hear the good talk,' he visited them at their camps, sung and prayed with them, and exhorted them to go with him to the good world. Soon he discovered a division among them. Some appeared willing to hear, while others violently opposed the good way. The contest soon assumed the most alarming aspect. While he was commencing his devotional exercises, one of the opposers came up behind him, and stabbed him with a butcher knife, to the ribs, a rib fortunately arresting the weapon. The circumstance was immediately known through the whole company; but such was the Christian spirit evinced, that not an angry word dropped from his lips; and such was the zeal of

his brethren, that the devotional exercises were not at all interrupted. He continued to labor with them until a number received his talk. The ten who came with him came forward last sabbath and joined as probationers; one of them is an old prophet. There also came with him a fine-looking Quawpaw, or half-blood Quawpaw; he understands the Quawpaw and Choctaw languages, and will remain until the Choctaw chief comes on, when the Quawpaw chief will visit the Choctaws, and enter into friendly relations with them, and, if possible, come and be blended with the Choctaws. This man has come on as the interpreter: he appears captivated with the 'good talk.' The Choctaws tell me that it is his subject of conversation from morning until night, and from night until almost morning again."

Choctaw west is still superintended by brother Talley, who is assisted by two native preachers, and four exhorters, and has three hundred and twelve church members. The difficulties attendant on this new settlement in the western wilderness are very great, and must present less or more obstacles in the way of the spread of the gospel among that people. These, however, are met in the spirit of persevering faith and prayer; and encouraging success has attended the labors of those engaged in this work thus far. This new settlement of converted natives promises to exert a salutary influence on those who may emigrate to that country, and will probably become the rallying point of more extended missionary operations in that vast wilderness. The board have adopted some incipient measures toward furnishing the mission with portions of the sacred Scriptures and some of our hymns in the language of the natives, which, it is hoped, will prove a great blessing to them.

VI. THE ONEIDA MISSION.

The Oneida Indians are located on the Oneida reservation, near the Oneida lake, in the interior of the state of New York. They have been partially civilized for some time, and the Protestant Episcopal church has had a mission among them for several years. They were, however, generally in a deplorable state as to morals and religion. Through the influence of intoxicating liquor, to which they were much addicted, and those other vices which usually accompany the free use of ardent spirits, these people, instead of being healthful and flourishing, were fast melting away, diminishing in their numbers, and deteriorating in their morals.

In this sad state they were when they were visited

by a young convert of the Mohawk tribe from Upper Canada, in the year 1829. Being able to speak to them in their own language, and from his own happy experience of divine things, their attention was arrested, their hearts affected, and a glorious reformation commenced, which terminated in the conversions of upward of one hundred of these depraved Indians. A school was also established, consisting of about eighty children. Some of these native converts going among the Onondagas, a neighboring tribe, and relating to them what God had done for them, a society of young converts was raised here, consisting of twenty-four members, three of whom were chiefs.

Through the liberality of the friends of missions, a house of worship was erected, which, unhappily, was soon after consumed by fire. An appeal to the public, however, soon enabled them to rebuild it, and through the constant exertions of the missionary, the Rev. Dan Barnes, the work of God prospered among the Oneidas, as well as the Onondagas. In the year 1831, there were reported one hundred and thirty church members among the former, and sixty among the latter, and one hundred and fifteen children in the school. The children are said to make surprising progress in learning, are docile and obedient, much attached to their books, and are forming habits of industry.

The spirit of emigration has seized these people, and many of them have removed to Green Bay, and it is highly probable that most of them will go. Those who have gone have expressed a desire to have a missionary reside among them. Could their wishes be complied with, it seems reasonable to suppose that this will be a providential opening for the introduction of the gospel among other tribes in that region, who are yet in the "land and shadow of death."

Though some of the Onondagas relapsed into their heathenish state, and thereby brought a reproach upon the cause they had espoused, they have been again visited with an outpouring of the Holy Spirit, by which some who had backslidden have been reclaimed, and the work of reformation has extended among others of the tribe. This good work has been promoted by the instrumentality of Daniel Adams, a convert from the Mohawks of Upper Canada, by whose labors the mission has been much blessed during the past year. This young native has consecrated himself to the service of his red brethren with much zeal, and, as he can speak to them in their own language concerning the things of the kingdom, he promises extensive usefulness in forwarding the Indian missions, particularly among those who speak the Mohawk language.

A recent communication from Mr. Barnes states that the mission is in a prosperous condition, and that

about thirty have been added to the community of the church. The schools are doing well; the progress of the scholars in learning is encouraging, and promises to reward their friends who have aided in their support with an ample recompense, so far as moral and literary improvement is concerned.

This mission is progressing in usefulness. It employs one missionary and one school teacher, and has one hundred and seventy church members, and about sixty children in school. Several of the native converts of this mission have emigrated to Green Bay, and have been gathered into church fellowship there.

VII. SHAWNEE AND KANZAS MISSIONS.

In 1830, the Missouri conference determined on making an attempt to introduce the gospel among these tribes of Indians. The Rev. Thomas Johnson was appointed to the former, and the Rev. William Johnson to the latter.

Mr. Johnson reports that the Shawnees are in general of a docile and tractable disposition, have nearly abandoned the practice of living by hunting, and are very desirous of cultivating the soil; and many are solicitous for the introduction of the arts and of literature among them. They are settled in a healthy and fertile country, and a school consisting of seventeen children is established. A house is in progress for their accommodation; and, when finished, it is expected the school will be enlarged.

Owing to the difficulty of procuring a suitable interpreter, not much has been done in the way of religious instruction, though several of the adult Indians are becoming seriously inclined, and it is believed that the mission will succeed.

In consequence of the ill health of Mr. Johnson, he did not reach the field of his labor among the Kansas until about the first of December, 1830. He first directed his attention to preparing a house for the accommodation of a school and for religious instruction. Though not favored with an interpreter, and few only of the Indians could understand English, some good impressions have been made. Three white persons have been brought to the knowledge of the truth, and those who have attended the school—nine Indians and seven whites—have made a good beginning in learning to spell and read. The missionary is endeavoring to acquire a knowledge of their language; and should he succeed, he will have the happiness of preaching the gospel to not less than nine thousand of these heathen of our wilderness. Should, how-

ever, the Lord of the harvest take this work into his own hands, and raise up native teachers, as he has done in other places, and among other tribes, the slow and tedious process of learning their language, or of preaching only through interpreters, will be superseded, and then a more rapid progress of the gospel will be witnessed also among these natives of our forests.

Thus, says Dr. Bangs, I have endeavored to give a brief but faithful narrative of the commencement and progress of the work of God among the aborigines in the United States and territories. And who that has traced it with candor and attention but must acknowledge the good hand of God? Nothing indeed can more powerfully demonstrate the power of the gospel than the effects it has produced on the hearts and lives of those savages. Whether the work shall be permanent or not, and continue to spread and prevail, until all these heathen shall be given to Christ for his inheritance, we must leave for time and future events to decide. Our duty is plain. We must persevere, and leave the event to God.

This mission employs one missionary, and has forty church members, nine whites, and thirty-one Indians.

The following aboriginal missions have been opened since the last general conference:—

The Green Bay mission, in the neighborhood of lake Michigan. Some of the converted Indians from the Oneida mission having removed to this place, they were very desirous of having a missionary stationed among them. Accordingly, early last spring, measures were adopted to comply with their request, and the Rev. John Clark, of the New York conference, was sent. He was cordially received; and, from his letter to the managers, it appears that, on the 15th of September, he had succeeded in erecting a school-house on Fox river, in the vicinity of Green Bay, and of forming a class of twenty-five Indian converts. He was assisted by a native exhorter of the Mohawk tribe, by the name of Daniel Adams. Other native speakers from the Canada missions were to have assisted in this mission; but they were prevented by the cholera, which raged terribly through all that country. This mission is designed to be the centre of operations among the native tribes in that part of the country. A school-house has been erected, and the school is in successful operation.

The Shawnee, Delaware, Ioway, Sac, and Peori missions and schools, all within the bounds of the Missouri conference. On these several missions there are four missionaries employed, but with what success we have not learned, except the Shawnee mission, concerning which the missionary writes that there has been a gracious work of religion, that nineteen of the

natives had joined the church, and that more were apparently under deep conviction for sin.

The Saganaw mission was established chiefly for the benefit of the Indians in the neighborhood of Saganaw; but, though the missionary has been faithful in his endeavors to introduce the gospel among them, he has met with but little success, owing chiefly to the wandering state of the savages. A hope is entertained, however, that hereafter these people may be induced to receive the word of life. A class has been formed consisting of eight members.

These are all the aboriginal missions of which we have received any account; but we hope soon to be informed more particularly of the prosperity of these newly-established missions. These employ thirty missionaries and fourteen teachers of schools. As nearly as can be ascertained, there are about three thousand members of the church, and about four hundred and seventy scholars. It will be perceived from this estimate that there is considerable diminution in the number of church members among the Indian missions; and this has occurred chiefly among the Choctaws, which has arisen, we apprehend, from their unsettled and migratory state. Heretofore about four thousand have been reported as belonging to the church among that nation; whereas now there are only one thousand three hundred and twelve. From some of the stations, however, we have no reports of the number. The late intelligence from the mission west of the Mississippi gives us reason to hope that many more of the scattered converts will be yet gathered into the fold of Christ there, as the work of grace seems to be progressing under the faithful labors of the missionaries who are devoting themselves to that service.

VIII. ABORIGINAL MISSIONS IN UPPER CANADA.

These missions are of a very interesting character. Among the various tribes which inhabit this part of British America, there are said to be not less than thirty thousand who speak the Chippeway language, beside, perhaps, eight thousand who speak the Mohawk language. These are scattered abroad in different places through the province, on the borders of the lakes and margins of the principal rivers.

The Mohawks are settled on the Grand river, on a rich reservation of land, twelve miles wide and sixty miles in length, and which is guaranteed to them by the English government. At the head of this tribe was the celebrated chief colonel Brandt, whose feats

in the revolutionary war are well known. Though civilized, and well educated at Dartmouth college, where also two of his sons have been educated, it seems that he never heartily embraced Christianity, so as to come fully under its experimental and practical influence. Much pains had been taken to introduce among the Mohawks the arts of civilized life; and they had made considerable progress in agriculture, raising sheep and cattle, &c. At an early period of the settlement of that country, the society for promoting Christian knowledge exerted itself to Christianize these people. A missionary was sent to preach to them, and the Gospel of St. Mark and the Prayer Book were translated into the Mohawk language for their benefit, the former by colonel Brandt. It may be doubted, however, whether their moral state was at all improved by what had been done for them. Like all other tribes who have mingled with the white population, they were addicted to intemperance, and had learned to gamble, to swear profanely, to race horses, &c. Some exceptions ought perhaps to be made in favor of individuals. Miss Brandt, now Mrs. Kerr, a daughter of colonel Brandt, is a lady of rare accomplishments, and has taken an interest in the welfare of her nation, is a firm believer in Christianity, and endeavors to live according to its precepts.

From the time the Methodist preachers commenced their itinerant labors in that part of the country, they had been in the habit of riding constantly through their settlement, and occasionally preaching to them, but without any visible effects, except in one or two instances. In the year 1801, a young Indian was baptized at a quarterly meeting by the Rev. Joseph Sawyer, who was called after the preacher who baptized him, Joseph Sawyer; and the wife of a Mr. Jones, father of Peter Jones, was likewise baptized about the same time, and received into the church. These were all the conversions known to the writer until the recent revivals of religion among them.

In the year 1822, the Genesee conference, which then included Upper Canada, turned its attention toward the Mohawk Indians, and appointed the Rev. Alvin Torry to make an attempt to introduce the gospel among them. He commenced his labors at the mouth of the Grand river, among some white inhabitants, and pursued his route up the river about twenty-five miles, passing through several Indian settlements; and thence branching out, he formed a circuit of about one hundred and forty miles in circumference, embracing ten appointments in two weeks. In every neighborhood which he visited, he found the people willing to hear the gospel. Near the mouth of the river a branch of the Delaware Indians resided, many

of whom understood the English language. To these Mr. Torry frequently preached in the course of the year, with considerable success. About fifty miles up the river is the Mohawk village, where, as before remarked, divine service was regularly performed in the Mohawk language, by reading prayers, occasionally, by a minister of the establishment, and, in his absence, by one of the natives.

Above these are the Cayugas and Onondagas, who, though they were unfriendly to the gospel, had the best regulated community of any of the Indians on the river. They had taken great pains to banish from among them polygamy and the use of intoxicating liquors, and had succeeded to a considerable extent. If any of their members transgressed their laws in these things, he was labored with as an offending brother, until he either yielded to their persuasions and reformed, or was banished from among them. The latter, however, seldom happened, as they were assiduous in their endeavors to reclaim him, and generally succeeded. They assigned as a reason for their opposition to the gospel, that the Mohawks, who had it, *drank rum and committed wickedness!* In addition to these vicious habits, which had been contracted in consequence of their proximity to the demoralized white inhabitants, the natives had their religious superstitions, to which they were strongly wedded. Most of these, but more especially the Chippeways, believe in one supreme good Spirit, whom they call KE-SHA-MUNETO. As he is possessed of entire goodness, they think he can do no evil; hence they neither fear him nor offer to him any sacrifice.

They likewise believe in the existence of an evil spirit, whom they denominate MANCHE-MUNETO. Him they fear, and to appease his wrath, and to avert the evil he might inflict upon them, to him they offer sacrifice.

In addition to these two great and powerful beings, they believe in the existence of a multitude of subordinate deities, whom they distinguish by the name of MUNETO.

They are addicted to abundance of superstitious practices, which their pow-was, or priests, keep up among them. Their conjurers pretend to the healing art, and practise distressing ceremonies, which greatly increase the sufferings of the sick. Instances are also given of their destroying the lives of the aged and infirm. To deliver a people from customs so barbarous and cruel, certainly must be considered a great mercy. This the gospel of Jesus Christ does, and therefore is most worthy of acceptance.

Notwithstanding these and other obstacles, very considerable success attended the labors of Mr. Torry, particularly in the towns of Rainham and Walpole,

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where several were awakened to a sense of their lost state, and some gave evidence of a sound conversion. Some Bibles and Testaments being furnished them by the American Bible Society and the Niagara Bible Society: they were distributed among those who could read; and they were rendered a great blessing to them, and several were reformed by reading religious tracts, such as, "The Wrath to come," "A Word to the Sabbath Breaker," "The Swearer's Prayer."

It seems that when God has a work to be done, he prepares instruments suitable to its performance. To aid in this work, which had commenced among these people, a young man by the name of Seth Crawford, pious and prudent, was moved to devote himself to the service of the Indians, and entered upon the study of the Mohawk language.

For the benefit of the children, a sabbath-school, and likewise a common day-school, were commenced, and a converted chief offered a room for the accommodation of the schools. The school was opened on the 17th of November, attended by from twenty to twenty-five children; and it was greatly blessed.

Thus commenced that great and glorious work among the Indians in Upper Canada, which has since spread so rapidly and extensively among the several tribes in that country. Among others who were made partakers of the grace of life, was Peter Jones, a youth of about twenty-one years of age, who could speak both the English and Chippeway languages. He was a half-breed, his mother being a Mississaugah, and his father an Englishman. Mr. Jones, his father, was the king's surveyor; and his occupation leading him much among the Indians, he finally married an Indian woman. About the year 1801, Mr. Jones was awakened under the Methodist ministry, and brought to the knowledge of the truth. His wife also embraced religion, and was a very amiable and interesting woman. Peter was brought up principally among the Indians, until he was about twelve years of age, when he was put to school, and acquired a knowledge of the English language. After his conversion, he soon became eminently useful, both as an interpreter, and as an instructor of his own people. Pious and intelligent, he devoted himself immediately to the work of God.

Through the liberality of the Christian community, they had succeeded in building a house for the benefit of the school and for preaching, which was generally filled on the sabbath with attentive hearers, and the sabbath-school prospered. It must not be thought, however, that this work went on without opposition. It had attacked one of the strongest holds of Satan. Drunkenness and debauchery had prevailed to an alarming extent among these people; and those whites who were

interested in the sale of ardent spirits were not a little alarmed for their craft. Hence they resorted to very reprehensible arts to draw off the young converts by enticing them to drink. One instance may be related, to show the cunning craftiness of their enemies, and at the same time to evince the power of divine grace upon the hearts and lives of the young converts. At a certain store, some of the converted Indians were solicited to drink; and, having taken one glass,* they were urged to take a second, which was declined. They were very much pressed by being assured that they were "welcome to drink freely what they pleased; a little more," it was urged, "will surely do you no harm." The sagacious and wary Indians, perceiving the design of their adversaries, inquired, "Have you Bible?" "Yes, we have Bibles," and handed them down. The Indian opened one, and exclaimed, "O! much gospel, very good; much whiskey, no good." Thus were they delivered out of the snares of their enemies.

The auspicious commencement of this good work being reported to the public, it tended very much to stir up a spirit of liberality among the people for the support of aboriginal missions, both in Canada and in the United States.

The most degraded and wretched of all the tribes in this part of the country were the Mississaugahs. Given to intoxication at every opportunity, lazy, idle, and filthy to a disgusting degree, they seemed to be almost abandoned by God and man. This year, 1825, the work of reformation began among these degraded people. One of their chiefs, a relative of Peter Jones, attended the meetings at the Grand river, and was soon induced to embrace the gospel of the Lord Jesus, together with his family. This induced others of the tribe to attend; and, through the pious and zealous exertions of this converted chief and Peter Jones, who told their people what the Lord had done for them, a reformation, which astonished all who beheld it, was effected among these Mississaugahs. They abandoned the use of ardent spirits altogether, united themselves to the Christian church, and evinced all that ardor of devotion, and steadiness and uprightness of deportment, which characterize the more mature Christian. A white man in the neighborhood who had made his house a resort for drunken whites and Indians, seeing the astonishing change wrought on the hearts and lives of these people, was struck with conviction, acknowledged the mighty power of God, and became a sincere convert, cleared his house of his drunken companions, and devoted it to the service of God in prayer and praise. He soon became an

* They have subsequently renounced the use of ardent spirits altogether.

industrious farmer, and a pious, useful class leader. The number converted and members of society this year was forty-four, seven of whom were whites.

A remnant of the Delaware and Chippeway tribes were settled at a place called the Muncey towns, on the river Thames. This year an effort was made to bring them under the gospel of Jesus Christ. Some of them listened to the tidings of salvation with believing hearts; and a school was commenced for the benefit of the native children. The whole number of church members among the several tribes above mentioned, at this time, was estimated at one hundred and fifty.

In a letter dated at Muncey town, Thames, May 2d, 1825, we have an account, from brother Carey, of the commencement of this work:—

"Dear brother,—As you desire me to give you in writing the particulars of my undertaking among these Indians, I send you the following:—While employed in my school in Westminster, I had seen these people pass, and they had encamped near my school. They were given to intoxication. Their poverty and ignorance excited pity, and I felt my spirit stir within me to endeavor to improve their state by instruction. Accordingly, in December last, in company with a friend, we travelled through the wood about seven miles, and found the dwelling of George Turkey, the principal chief. He was not at home, but his family was hospitable, and appeared capable of improvement, which encouraged me to make them another visit, which I did on the third of April; but now I found none at home. The night was cold, and I spent it in a poor wigwam, without fire and without food. On the 15th, I made another visit, and again their wigwams were empty:—but on the fourth visit to their town, 25th of April, I found the Indians at home. I now endeavored to learn their wishes about having their children learn to read, and offered to become their teacher. Some appeared friendly to the design, others were indifferent. A council of all the chiefs was called, and I was permitted to be present. When assembled, they stretched themselves on the green grass, and commenced their deliberations in their native tongue. After about two hours' debate, chief Westbrook arose, and gave me in English the opinion of the chiefs, the substance of which was that some were in favor of the school; others were opposed to any innovations in their established manners. He and others of his brethren wished their children taught to read. I concluded to make the trial, and appointed a time to commence the school.

"The system of morality and religion entertained by this people is very dark and sensual. It comprises

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a mixture of Catholicism, paganism, and some correct notions, remains of the labors of the venerable Brainerd. Heaven they think to be a place for the good, where there are plenty of clothes, food, and other good things. I have endeavored to show them the difference between their sensual notions and the pure and spiritual blessings of Christianity. They heard attentively, and have appeared more thoughtful.

"In my critical situation, I need the help of grace. Pray that my endeavors to do this people good may be accepted and blessed. I hope to see you soon, accompanied by Peter Jones. Till then, farewell."

Peter Jones had now become very useful in these missions, being able to speak with ease and fluency both in the Indian and English languages. Others also of the native converts were hearty and useful in the good work. On a second visit of Mr. Torry to Muncey town, Peter Jones and some more of the young converts accompanied him. Five of the young men were sent to a tribe of the Chippeways on the river Sauble, about twenty miles from Muncey town, while Peter and the other young man remained at the river Thames. Though good impressions were made on some hearts, Peter found the principal men unreconciled to the gospel. "The whites," they objected, "are Christians; but it makes them no better. They have done us much injury. By various pretences they have cheated us out of our lands. We will first retire to the western Indians. We will have nothing to do with the whites or their religion." "To this," says Peter Jones, "we hardly knew what to reply; but we remarked that they would be more likely to find the government friendly and kind if they became sober and industrious. There were plenty of lands if they would improve them; and they would find that, by renouncing spirits, and leading a sober, civilized life, they would become much more comfortable and happy; and as a proof, I wished them to make a visit to their brethren on the Grand river."

The following is a copy of a letter from Peter Jones, without variation (except the omission of a few words), retaining the spelling and punctuation, as in the original:—

"River Credit, November 10, 1825.

"Dear brother,—The good Lord is still carrying on his work among us, in that he is bringing poor Indians out of heathenish darkness to the most marvellous light of the gospel of Jesus Christ. Yes, dear brother, you may rejoice over ten more converted Indians, since you saw us last at the Credit. I have indeed, for my part, experienced the greatest blessings since I have been laboring here among my nation:

frequently in our meetings the Lord pours out his Holy Spirit upon us, like as in the ancient days, so that the noise of praise to God is heard afar off. O! blessed be the name of God for what he has done for us, poor wandering Indians: it makes me rejoice while writing. We have not forgotten the request and the promise you made when you took your leave of us at the Credit—that we should pray for you and for the Indians in your quarter, and that you would pray for us. I have often heard them pray for you, that you might be successful in persuading both white people and Indians to become Christians: and I hope we have an interest in your prayers to God, that we may be faithful unto the end, and receive the crown of eternal life. We intend to return shortly to the Grand river, and to spend the winter there. A word of advice will be thankfully received.

"I remain your unworthy friend,

"KAGAWAKANABY, *alias* PETER JONES."

Being encouraged by the government of Upper Canada, the Mississaugahs removed to the river Credit, about twenty miles west from York, the capital of the province, where twenty comfortable houses were built for their accommodation by the provincial government. With the exception of two families, the whole of the tribe had embraced Christianity, including two chiefs, to the number of one hundred and eighty, one hundred and ten of whom were members of the church, and between thirty and forty of their children were taken into the school. Here they were brought into a regular mode of living, began to cultivate the land, and to conform to the habits of civilized life, so that "industry, civilization, growing intelligence, grace and peace," were seen pervading the settlement.

Another branch of the Mississaugah tribe resided in the vicinity of Bellville, near the head of the bay of Quinty, about sixty miles from Kingston. Here also a work of reformation commenced, no less remarkable and thorough than that at the river Credit. "Ten months ago," says Mr. Case, in a letter dated January 10th, 1826, "they were the same unhappy drunkards. They are now, without an exception in the whole tribe, a reformed and religious community. They number one hundred and thirty souls; and the society embraces every adult, consisting of about ninety persons." Two of the native converts, William Beaver and Peter Jones, aided the missionaries as interpreters. With a view to make them acquainted with their duty, they were taught to memorize the ten commandments, the Lord's prayer, and other portions of sacred Scripture, which had been translated into the Chippeway language. The interpreter pronounces a sentence in Indian, and the whole assembly repeat it

after him. During these solemn exercises, they were often very much affected, and especially while the missionary explained the words to them, and impressed the truths of religion on their hearts.

The following letter from Mr. Case contains several interesting incidents respecting the happy influence which the gospel had upon the native character and conduct. It is dated Kingston, Upper Canada, June 30, 1826:—

“After the baptism of the native converts at Bellville, the 31st of May, and having been strengthened in their faith by the pious exhortations of brother Jones, who came down from the river Credit to assist on the occasion, the good work appears to have gained additional strength, and now and then an awakened soul was brought out of the sorrows of mourning into the joys of the Saviour. As these brethren had signified a wish to be present at the camp-meeting, they were encouraged to attend, expecting that, at a wood’s meeting, these children of the forest might not feel themselves less at home than they had done in the chapel at Bellville: it was hoped, too, that their faith might receive additional strength from a communion of so numerous a body of Christians of their white brethren. A portion of ground was accordingly assigned them, in the rear of the tents of the whites, but within the enclosure, that they might be as much as possible secure from the gaze of curiosity. By Thursday afternoon of the 15th, a line of tents had nearly filled the first circle within the fence, and the exercises of singing and prayer had commenced with spirit in different parts of the ground. We were now informed that the Mississaugah fleet was in sight, when a few of us repaired to the shore, to welcome our new friends, and conduct them into the encampment. We found between fifty and sixty landing from their bark canoes. Their furniture of cooking utensils, guns, spears, &c., were taken out, with barks for covering their wigwams, their blankets rolled up, and all prepared to be borne on the heads of the squaws. When all were in readiness, the Indians took each a canoe, reversed, upon his head, the squaws in the rear, and the whole body advanced, in Indian file, to the encampment.

“We had previously caused all the exercises to cease, not knowing what effect so many voices in different parts of the camp might have on the minds of the natives, who were unacquainted with such a scene; and we wished, too, that the entrance of the natives into a Christian encampment for the first time, might be witnessed by the whole congregation. Two of the preachers having been placed at the head of the file, the party entered the camp, some of the men bearing canoes on their heads, others the guns and

spears, and the women their burdens of blankets and barks. As but few of the congregation knew that the Indians had arrived, their sudden appearance in this equipage created considerable emotion. The first was that of astonishment. They gazed with amazement: then, reflecting on the former wild and wretched state of this people, contrasted with their present hopeful condition, and remembering their many prayers for the heathen, and seeing, too, their petitions fulfilled before them, surprise gave place to feelings of gratitude and delight; they broke forth into praises, and gave glory to God for the salvation of the heathen.

“When they had arrived at that part of the ground which had been assigned to the use of the natives, laying down their burdens, they all knelt and prayed for some time, the pious of the whites joining in the petitions for God’s blessing on these strangers, and that *this gracious work might spread through all the wilds of America.*

“In building their camp, the natives formed it an *oblong*, with their canoes, placing them at the same time on the sides, reclining inward, to form a part of their shelter. Poles with one end in the ground, and leaning over the canoes, supported a roof of barks above. This completed their covert, to shelter them from the rains. The smoke from the fires in the centre escaped through the uncovered space above. Their mats of bark unrolled were then spread beneath the shelter, and served the double purpose of carpeting and couches. The number of adults which occupied this camp was forty-one; their children about seventeen; in all fifty-eight. Of the adults, about twenty-eight had given evidence of a change of heart, two of whom officiated as exhorters. The remaining thirteen appeared somewhat serious: you will hear more of them at the conclusion of the meeting.

“The natives being encamped by themselves, their meetings were generally held apart from the whites, except in the public preaching, when a portion of the seats on the right of the stand was reserved for their use. At the conclusion of each service, the leading points of the sermon were delivered to the red brethren, being interpreted by William Beaver, one of the Indian exhorters. On several occasions, the exhorters were called on to address their brethren in their own language. The first exhortation was given on Friday, by William Beaver; and from the peculiar earnestness of his manner, and the solemnity of his voice, together with the effect it appeared to produce on the minds of the natives, we judged the discourse to be powerful and awakening; for many wept, and some appeared to have been awakened, from this time, to seek a change of heart. On Saturday and Sunday, the congregation was large; we judged between three and four

thousand. Much order was observed, and great attention paid throughout the public services, but more especially when the native exhorters spoke. They were heard with profound attention, and spoke with fluency, for some time. When Beaver had concluded, we desired him to inform us what he had been saying. After an apology for his bad English, he said, 'I tell 'em they must all turn away from sin; that the Great Spirit will give 'em new eyes to see, new ears to hear good things; new heart to understand, and sing, and pray; all new! I tell 'em squaws, they must wash 'em blanket clean, must cook 'em victuals clean, like white woman; they must all live in peace, worship God, and love one another. Then,' with a natural motion of the hand and arm, as if to level an uneven surface, he added, 'The Good Spirit make the ground all smooth before you.' During the meeting, the pious Indians took an active part in the prayer-meetings, in behalf of the mourners, sometimes among the whites, but mostly among themselves; and it was principally by their means that the thirteen who came to the ground unconverted, were brought to the knowledge of the truth. At the close of the camp-meeting, every Indian on the ground appeared to be happy in the Saviour's love. By constant labors and frequent exercises of faith in prayer, several of the Indian brethren became very *skilful* in this mode of labor; and it was very striking to see the answers to their prayers in behalf of mourning penitents. On some occasions their faith was such, and their prayers so powerful, that the hearts of bystanders were melted, though they could not understand a word.

"On Monday, the eucharist was administered, when several hundreds partook in the holy ordinance. The solemnity was great, and many were comforted in this joyful hour; yet our native brethren appeared to enjoy the greatest share of the divine blessing. The late converts having signified their desire to receive Christian baptism, twenty-one adults were presented at the altar, as candidates for the ordinance. One of the ministers present having explained to them, by an interpreter, the nature and design of the ordinance, we proceeded to propose the apostles' creed and the covenant, by the same interpreter, to all which, with great solemnity, they severally assented in the Chippeway 'Yooch.' Baptism was then administered, and afterward the communion. During these exercises, their minds were considerably affected, and some of them so much as to be unable to stand, and were borne from the altar in the arms of their friends. After the meeting was concluded, we repaired to the Indian camp, and administered baptism to ten children of the believing Indians. The whole number of converts

now belonging to this tribe, and who have received Christian baptism, is forty-three; and twenty-one children."

Dr. Bangs remarks, I have been thus particular in detailing the history and progress of these aboriginal missions, that the reader might have a full view of the manner in which they were brought to the knowledge of the truth, as well as the labor and privations to which these men of God submitted, who were instrumental in their conversion. In the continuation of their history, therefore, it is not necessary to be so particular. They have continued to prosper down to the present time, to increase in interest and importance. In 1828, there were forty-seven Indians and eight whites added to the church on the Grand river, and sixty-nine children in the schools.

The Mississaugahs, in consequence of their dissipated habits, were reduced to the most abject state of poverty and wretchedness. After their conversion to Christianity, they were desirous to improve their temporal condition. With a view to their accommodation and improvement, Mr. Case adopted measures by appealing to the benevolence of the Christian community, to purchase, for their use, an island in the upper part of the bay Quinty, called Sauguin, containing fifty acres, about six miles from the town of Bellville. As a temporary residence for these Indians, a plan was suggested for their settlement on Grape island, in the neighborhood of the former island, which belonged to this tribe. Of this, therefore, they took possession, and commenced improvements. But, exceeding every expectation, not only the whole body of Indians in the neighborhood embraced the Christian religion, but those also about Kingston and Gaudanoqua, which increased the number to about two hundred. To the settlement on Grape island, these resorted as soon as they became religious, until most of the Indians had taken up their residence there. The object of settling them in a village was to establish a school, and afford them the means of religious instruction, which they could have only occasionally in a wandering state.

Although the island on which they commenced their establishment was small, being but about twenty acres, there were other islands in the neighborhood, which they improved in agriculture; and, beside, they had a claim on "Big island," lying beside them, of about five thousand acres. It has since been declared by the government, that this valuable tract belongs to the Indians settled on Grape island.

The advantages contemplated in the establishment on Grape island have been more than realized. The situation, being a retired one, has saved the converted

from those temptations to which they might have been subjected on the main land. The children have been kept more steadily at school, and several of the adults have obtained knowledge at the school which qualifies them for useful services as laborers among their pagan brethren in other tribes. Here the converted Mississaugahs were settled, ten dwelling-houses having been erected for their accommodation, one for the school and teacher, and another for divine worship; and they commenced under very favorable circumstances to cultivate the land and to attend to the arts of civilized life. From that time to the present they have gone on, gradually improving their condition in temporal and spiritual things; and the hope is entertained that they will continue to exhibit all the blessings of civilization and Christianity.

In 1827, a work of reformation commenced among another branch of the Mississaugahs, who resided on Snake and Yellow Head islands, in lake Simcoe. Some of these natives, hearing a discourse delivered by one of our preachers, were deeply impressed with the truths of Christianity; and they manifested a desire to have a missionary come and instruct them. Accordingly they were visited, and a sabbath school was introduced among them by some benevolent individuals. By these means more than forty were reclaimed this year from paganism. The whole body consisted of six hundred souls, being the largest body of any of those who speak the Chippeway language who reside south of lake Huron. Such was the success of this mission, that, in 1829, there were four hundred and twenty-nine of the natives under religious instruction, three hundred and fifty of whom were members of the church; and one hundred of their children were taught in two separate schools, by a male and female teacher.

On Snake island a school-house and parsonage were built during the year, and a mission-house on Yellow Head, and very promising progress has been made in the various departments of industry, in religion and morals.

In 1828, an encouraging mission was commenced among a tribe of Indians residing on the borders of Rice lake, Mud lake, and Schoogag lake. Such was the depth and rapidity of this good work, that, among a body of three hundred Indians, notorious for intemperance, with but three exceptions, all had embraced Christianity, and appeared to be thoroughly reclaimed from paganism, as well as from all sorts of intemperance.

A very great and general interest was excited among Christians in behalf of these missions. And among others, Miss Barnes and Miss Hubbard, two

pious members of our church in New England, were moved to devote themselves to the work of instructing the natives. With a devotion and sacrifice becoming so glorious a cause, they travelled from place to place soliciting donations from individuals, in which they were quite successful, and then offered their personal services to the work.

Another thing which contributed much to create an interest in favor of the missions, was a visit of some of the native converts, in company with Mr. Case, to attend the missionary anniversaries in the city of New York and Philadelphia. In the year 1828, John Sunday and Peter Jacobs travelled, in company with Mr. Case, to New York and Philadelphia, stopping at all the intermediate places, holding meetings and taking up collections for the benefit of the missions.

As the general conference in 1828 agreed to allow the Canada conference, at its own request, to become independent, these missions were no longer under the control of the Missionary Society of the Methodist Episcopal Church. The managers, however, were allowed to appropriate a sum annually for their support not exceeding seven hundred dollars. But notwithstanding they were thus nominally separated from us, the hold which they had taken of the affections of the society and its numerous friends in the United States, could not be loosened; and hence many special donations were made by benevolent individuals for their support; and the state of the missions continued to be presented in the annual reports of the society. On this account I shall continue their history down to the present time.

In 1830, all the missions in this province were considered in a state of progressive improvement. For their benefit, the New York District Bible Society had the Gospel of St. Mark, and several other portions of the sacred Scriptures, printed in the Mohawk language. These were rendered a great blessing to those of the natives who could not understand the English language.

A new mission was also opened, during this year, at Mahjehdusk bay, which empties into lake Huron. This is considered of great importance, as being the annual rendezvous of many of the Indians from the north. Here a native school was established under the care of James Currie and David Sawyer, the latter of whom is the son of Joseph Sawyer, who was mentioned before, about twenty-one years of age, and who was educated at the mission school at the Credit.

The labors of Peter Jones have been already mentioned. Such were his improvements in divine things, in the knowledge of the sacred Scriptures, and his

usefulness among his brethren, that he was licensed as a preacher, and in 1828 was received on trial in the Canada conference, and was appointed a missionary to the Indians. From that time to the present, he has travelled extensively among the several tribes, and has contributed much to the stability and enlargement of the work. Other natives were also raised up, who became very zealous and useful, the more so because they were able to speak to the Indians in their own native dialect. Among others were John Sunday and John Paul. In the month of October, 1830, these two brethren set off on a missionary tour through the province, the journal of which was communicated to the public by Peter Jones. As the journal contains many interesting incidents, which would suffer by an abridgment, it is inserted at length, and is as follows:—

“River Credit Mission, October 25, 1830.

“Dear brother,

“I here send you a full detailed account of brother John Sunday’s and John Paul’s journey to Mackinaw and elsewhere, containing their labors among the Indians in that quarter, which you are at liberty to take extracts from for your paper, or to publish the whole, as you may think proper. I took down the report in writing from their own mouths. They gave it to me in the Indian language, which I translated into English as they spoke, except brother Sunday’s talk to the Indian agent at Mackinaw, which I took down in the manner he addressed him in the English.

“It will be seen by the report that the prospect of Christianizing and civilizing the vast multitudes of the natives of the forest, in the west and north, is truly flattering and encouraging to the friends of Indian missions. It appears to me that all that is now wanting for the general spread of the gospel of our Saviour is only to follow up the work in the use of the means which God has been pleased to institute for the conversion of the nations of the earth, and the Lord will fulfil his word and promise, until the knowledge of God covers the whole face of the earth as the waters do the great seas. O that Christians who love the prosperity of Zion would pray more fervently for the kingdom of Christ to come in power to every poor Indian’s heart! O that the Giver of every good and perfect gift would open the hearts and hands of his people, and of the rich, to aid on in this great and important work! Brother, excuse my ardent feelings in behalf of my poor benighted nation and people.

“I remain your brother in Christian love,

“PETER JONES, *alici* KAKAWAQUONABY.”

Monday, July 26, 1830, John Sunday and others left the Credit mission, for the purpose of visiting the Indians at the west, and continued his labors of love among his brethren of the forest about two months. The details of this missionary tour are highly interesting, but too long to be introduced here.

In consequence of the blessings attendant on the labors of these native exhorters during this tour, a new mission has been established at Seegeeng river, which empties into lake Huron on its southern boundaries. This mission is about seventy miles from any white settlement, and was commenced by Mr. Benham, who was aided in his labors by John Simpson, a native convert. A house for meetings and for a school has been erected, and there are about twenty children in the school. Having left John Simpson in charge of the school, Mr. Benham returned to York, with a view to obtain supplies for the farther prosecution of the mission; and in August, 1831, he set off with his family to make a permanent residence among these people, and is charged with the task of furnishing them with farming utensils, and of instructing them in agriculture, as well as in the way of salvation.

But the most extensive field for usefulness now opening in these north-western wilds is in the vicinity of Penetangueshine, near lake Huron. This place has now become the resort of those Indians who come across lake Huron, and who, on receiving the gospel from the Christian Indians from lake Simcoe and Mahjehdusk, will, it is believed, on returning to their brethren, be a means of spreading Christianity into those vast wilds yet unexplored by the Christian missionary. Indeed, this work has already commenced under very promising appearances.

In the month of June, 1831, John Sunday and some other converted natives left York, Upper Canada, for another tour to the north-west. His journal of this tour is equally interesting with the former; and he continued to prosecute his labors in that region of country until the 13th of October, when he embarked on his return voyage by way of Detroit. This mission will doubtless open the way for extensive good among the various tribes inhabiting this north-western frontier.

According to the latest accounts received from the Indian missions in Upper Canada, there are now 1850 adult Indians under religious instruction, 1100 of whom are members of the church. Beside these, there are four hundred children, taught in fifteen different schools. The natives are making encouraging advances in domestic economy, in agriculture, and in some of the mechanical arts; and some of them, as we have already seen, are becoming extensively use-

ful in the field of gospel labor. The following statistical account has been recently furnished by the Rev. Mr. Case:—

Adults under religious instruction.	
1. Grape island, two schools,	210
2. Mohawks, Bay Quinty,	120
3. Rice lake, two schools,	300
4. River Credit, two "	240
5. Lake Simcoe, two "	250
6. Mahjehdusk, one "	150
7. Grand River, three "	300
8. Muncey town, one "	150
9. Wyandots at Carnard,	30
10. Seegeeng river,	100
	1,850

The report of 1833 says:—"These missions still continue to attract the attention and excite the affections of their friends in the United States. The last

general conference allowed the managers to appropriate any sum not exceeding \$1500 annually for their support; and that sum was appropriated, and has been paid for the present year.

"Of the particular state of these missions, we have not received an account. But Mr. Case writes that they are in general prosperous, and that the work is continually enlarging. Our mission at Green Bay has been much aided by some native speakers from the Canada missions. There are in the several stations about twelve hundred in the communion of the church, and upward of four hundred children in the schools.

"By a regulation passed at the last session of the Canada conference, it is probable that these missions will be taken under the care of the Wesleyan Methodist conference, so that they will, in that case, probably be supported independently of this society hereafter. But to whomsoever they may be committed, our prayer is that they may go on and prosper yet more abundantly."

CHAPTER III.

AFRICAN MISSION.

Soon after the adjournment of the last general conference, the Rev. Melville B. Cox, of the Virginia conference, was elected by the bishops for Liberia. After spending some time in making preparation, he sailed from Norfolk, in the ship Jupiter, in November, 1832. The ship having made arrangements to trade at several places before touching at Monrovia, occasioned the delay of his arrival until the 11th of March, 1833.

Two other missionaries, the Rev. Messrs. Spaulding and Wright, of the New England conference, have been appointed as assistants to Mr. Cox.* They are expected to sail soon.

Mr. Cox has made a report to the Missionary Society of the Methodist Episcopal church, dated at Monrovia, April 8th, 1833. It is a document of considerable length, and of great interest to the friends of the cause in which he is engaged. He has also forwarded "Sketches of Western Africa," containing much information to interest those who are praying that "Ethiopia may stretch out her hands unto God."

* Mr. Cox has been removed by death.

He has purchased the missionary house formerly built in the Colony. He purposes to establish three more missionary stations. He deems it necessary that a school should be connected with each of the stations; and that one of a higher order should be established in the Colony, on the plan of the Maine Wesleyan Seminary. He acknowledges himself indebted to the Wesleyan missionaries at Gambia, and also to those at Sierra Leone, and also to the Rev. Messrs. West, Rabin, Mibzger, Graham and Kissing of the church of England, for many of the facts in his "Sketches." Mr. West added to all his other acts of courtesy the gift of twenty dollars, to be distributed among the emigrants. He thinks the present a peculiarly favorable time for commencing the mission, and is much encouraged that God will give it prosperity. He says, under date of May 1st, "I have succeeded, through divine aid, in regularly organizing a Methodist Episcopal church here; and there is now a fair prospect that a good superstructure will ultimately be reared, where, but a few years since, was heard only the shout of the pagan, or the orisons of the Mahometan priest."

CHAPTER IV.

ABORIGINAL MISSION BEYOND THE ROCKY MOUNTAINS.

"God works in a mysterious way,
His wonders to perform."

A VOICE was heard from beyond the Rocky mountains, calling the attention of the church to the condition of the Indian tribes in the "far off west," in the vast wilds towards the Pacific ocean.

"Hear! Hear!" cried Dr. Fisk. "Who will respond to the call from beyond the Rocky mountains?" The circumstances were very extraordinary, and may be seen in detail, in a letter from Mr. William Walker, an Indian agent at Upper Sandusky, to Mr. G. P. Desosway, of New York; and in Mr. Desosway's communication to the editors of the Christian Advocate and Journal of March 1st, 1833, and in Dr. Fisk's letter to the same editors, March 22, and in letters on the same subject, by Messrs. Shenon, Campbell, and McAllester, in the same paper of May 10th, and also in various other publications about this time. It seems that four Flat-head Indians had been sent from their tribe, a journey of nearly three thousand miles, to see general Clark, the superintendent of Indian affairs, whom they called their great father, he being the first American officer they ever became acquainted with, and, having much confidence in him, to consult him upon very important matters of a religious nature. Two of their brethren had been at a Jesuitical school in Montreal, Canada, and, on their return, had endeavored, as far as possible, to teach their brethren how the whites worshipped the Great Spirit. The consequence was, a spirit of inquiry was aroused, and a deputation of four of their chiefs was sent, as before mentioned, to general Clark, to consult him on these important matters. He explained to them the great truths of our holy religion, with as much clearness and propriety as the medium of communication would admit. Two of their number died, and the other two departed for home, to carry such intelligence to their brethren as they had gained, to satisfy their anxious and inquiring minds, about the way of salvation. Nothing of their fate is yet known.

This singular mission of the Flat-heads was considered as the voice of God to the missionary spirit of our day, and was that which occasioned Dr. Fisk

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to address to the editors of the Christian Advocate and Journal the following letter:—

"Who will respond to the call from beyond the Rocky mountains?"

"Messrs. editors,

"The communication of brother G. P. Disosway, including one from the Wyandot agent, on the subject of the deputation of the Flat-head Indians to general Clark, has excited, in many in this section, intense interest. And to be short about it, we are for having a mission established there at once. I have proposed the following plan:—Let two suitable men, unencumbered with families, and possessing the spirit of martyrs, throw themselves into the nation—live with them—learn their language—preach Christ to them—and, as the way opens, introduce schools, agriculture, and the arts of civilized life. The means for these improvements can be introduced through the fur traders, and by the reinforcements with which, from time to time, we can strengthen the mission. Money shall be forthcoming. I will be bondsman for the church. All we want is the men. Who will go? Who? I know of one young man, who, I think, will go, and of whom I can say, I know of none like him for the enterprise. If he will go (and we have written to him on the subject), we only want another, and the mission will be commenced the coming season. Were I young and healthy, and unencumbered, how joyfully would I go! But this honor is reserved for another. Bright will be his crown; glorious his reward.

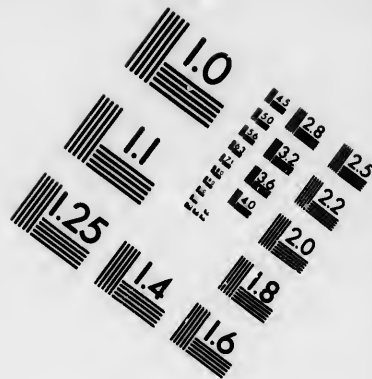
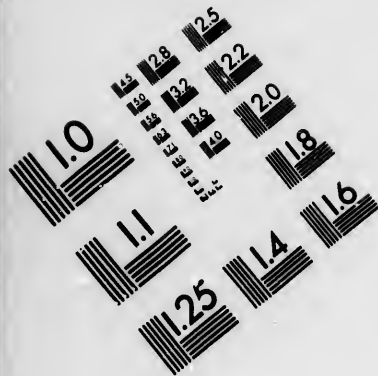
"Affectionately yours,

W. FISK.

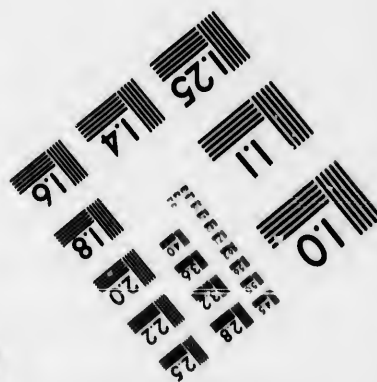
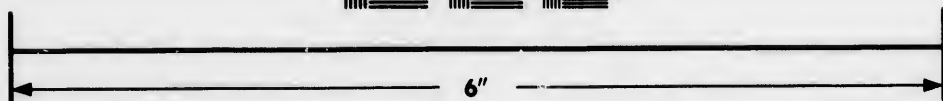
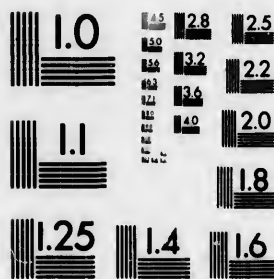
"Wesleyan University, March 9, 1833."

The men and money were not long wanting; for no sooner was this spirit-stirring call of Dr. Fisk sounded abroad, than echoes were heard, "I will go." "Here am I; send me." "Here is money; and if more is wanting, you shall have it." The bondsman for the church is secure. Mr. Jason Lee came forward and volunteered his services, his life, his all, in the cause





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of his Master among the Flat-heads. He was accepted, appointed, and ordained at the Boston conference, in June, 1833, and is on his way to the field of his labors. Another missionary is appointed to labor with him. One young man has offered all his property, which is about \$2000, on condition he can

be appointed to some situation connected with the mission, where he can be usefully employed. The result is with the Lord of the harvest. May the prayers of the church be unceasing for success to accompany this holy enterprise.

The following will show the amount of moneys received and expended by the society from the time of its organization, April 5, 1819, to April 5, 1833, inclusive:—

	Amount received.	Expended.
1820 . . .	\$ 823 04 . . .	\$ 85 76
1821 . . .	2,328 76 . . .	407 87
1822 . . .	2,547 39 . . .	1,781 40
1823 . . .	5,427 14 . . .	3,740 22
1824 . . .	3,589 92 . . .	4,996 14
1825 . . .	4,140 16 . . .	4,704 21
1826 . . .	4,964 11 . . .	5,510 85
1827 . . .	6,892 49 . . .	7,379 42
1828 . . .	6,245 17 . . .	8,106 18
1829 . . .	14,176 11 . . .	9,233 75
1830 . . .	13,128 63 . . .	10,544 88
1831 . . .	9,950 57 . . .	11,497 28
1832 . . .	10,697 48 . . .	12,494 24
1833 . . .	17,097 05 . . .	*22,000 00
Total,	\$ 101,947 24	\$ 102,482 20
		101,947 24
Showing a deficiency of		\$ 534 96

* This sum is authorized to be drawn for by the bishops for the current expenses of the year, and it is expected much more will be needed to keep the missions in successful operation.

The last report states, that no less than twenty-eight missions have been opened during the past year; and still there are loud calls from several other places, which have not been as yet answered, for want of men and means. Pecuniary means, however, experience teaches, will not be wanting, if suitable men can be found to engage in the work. Let all, therefore, "pray the Lord of the harvest to send forth more laborers" into this extensive field.

On the several missions under the direction of the society, eighty missionaries are employed; of church members reported, there are 8542; teachers of schools, 14; children, 500.

We may confidently look forward, and anticipate the period as not far distant, when every portion of our western wilds, even to the shores of the Pacific, shall hear the voice of the Son of God—when those valleys, now the abodes of savage men, shall echo with the praises of redeeming love—when the war-whoop shall be exchanged for the voice of peace and brotherly love,—and when the scalping knife shall be exchanged for the implements of agriculture and the arts of civilized life.

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HISTORY OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

CHAPTER I.

THIS society was organized by the General Convention of 1820. Its members are the bishops of the church, *ex officio*; patrons by the payment of \$50 by clergymen, and \$100 by others; life members by the payment of \$30, and annual subscribers of \$3, or more. Subscribers are allowed to designate the object of their charities, whether domestic or foreign, or some specific mission. The society meets triennially, at the time and place of the General Convention. The presiding bishop of the convention, who is president *ex officio*, the bishops who are vice-presidents according to seniority of consecration, the patrons who became such prior to the General Convention of 1829, and twenty-four persons chosen by ballot at each triennial meeting, constitute a board of directors (for the conduct) of the operations of the society. They meet annually on the 2d Tuesday of May, except in the year of the triennial meeting of the society, when they meet at the time of the General Convention. An executive committee is appointed by the board, with specific powers. A monthly "Missionary Record" is sustained by the board of directors, who also publish a report of their own proceedings annually.

The spirit in which this work was commenced is exhibited in the following extracts; the first from the address of the presiding bishop, and the other from the first report of the board of directors.

"It is a remarkable fact, that there has lately appeared, in various countries, a zeal for missionary labors, beyond any thing of the same spirit since the age of the first preaching of the gospel. Many and great are the dangers to be encountered, and many and great are the privations to be submitted to, in the prosecution of such designs; and yet the ardor, far from being damped by discouragement of this sort, is on the increase. In the beginning, there may have been no unreasonable apprehensions, that the fire would expire after a transient blaze; but many years

have attested not only the sincerity but the perseverance of the men, who had thus devoted themselves to the going out into the high-ways and hedges of pagan idolatry, at the cost of encountering any hardships, and of being forever separate, in this world, from the endearing intercourses of kindred and early attachment. Is there not in this what may not improbably be an indication of the approach of the time when there shall be a verifying of the promise, 'from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles?'

"In concluding this report, the board of directors beg leave to congratulate every member of the society, and of the church, upon the auspicious commencement of its labors. As yet, it is as a grain of mustard-seed hid in the earth, which, under the blessing of God, who never fails to honor them who honor him, will become a tree, beneath whose shade many will sit with great delight.

"To the enlightened philanthropist, who looks not beyond the temporal happiness of his fellow creatures, it must be a source of pleasure to observe the wide-spreading zeal, which, in these latter days, is pervading the Christian churches. He will anticipate, with peculiar satisfaction, the approaching period, when the dark places of the earth will be cheered by the comforts and consolations which Christianity scatters along her path. But to the believer in the Lord Jesus Christ, who takes into his calculation both worlds, and whose interest in the events taking place around him, is determined by their connection with the eternal welfare of mankind, the signs of the times are awfully important. He beholds the volume of prophecy, which has been rolled up for ages, gradually unfolding, and the kingdoms of this world (con- vided to their very foundations) preparing the way for the establishment of that better dominion, when every knee shall bow to *Emmanuel*, and every tongue

'confess that he is Lord to the glory of God the Father.'

"One of the happiest features in the present prospect of the church of Christ, is the increasing spirit of missionary zeal. This sacred fire, not like that celebrated in pagan fable, did in truth come down from heaven, and is finding its silent way over both continents. With the increase of missions, the advance of true piety is inseparably connected. The living members of Christ's mystical body being partakers of the same faith, animated by the same hope, and constrained by the same love of Jesus Christ, will delight to emulate each other, in the same blessed enterprise, which promises to give the heathen to the Redeemer for his inheritance, and the uttermost parts of the earth for his possession.

"Blessed are all they who are interested in such a cause; they are fellow-laborers with God, in the accomplishment of his purposes: they are the best friends of the Lord Jesus, who 'came into the world to save sinners.' Let us not doubt, or fear, or grow tired in the work. 'The Lord himself is with us. The God of Jacob is our defence.'"

The first important measure of the board was a correspondence with the bishops on the best method of securing the patronage of their respective dioceses; and while it is gratifying to witness the interest manifested in their letters of reply, it is still more so, to contrast the timidity, which, in some instances, there appeared, respecting the interference of foreign with local interests, with the cordial and unreserved welcome extended by all the bishops to the general agent in 1833. The next measure of moment was the appointment of agents, in which capacity Mr. Ephraim Bacon, the Rev. G. T. Bedell, and Rev. A. G. Baldwin, performed their assigned labors, which resulted in the collection of nearly 4000 dollars.

At the triennial meeting in 1823, the board of directors made a general selection of fields of labor, placing on the list of domestic missions, the states and territories, and Indian settlements within the bounds of the United States, but not within the bounds of any organized diocese; and on that of the foreign, a station thereafter to be selected on the western coast of Africa. These regions (Greece being subsequently added to them) comprise the missionary stations of the Episcopal church in the United States.

In entering upon the history of these missions, it is necessary to apprise those who will be most interested in them, that our limits forbid even a general view of all; and this must be our apology for passing by, almost without notice, the lesser missions, that we may secure some of the more interesting features of those of Green Bay, Africa and Greece.

Among the earliest domestic missions were those of Florida, Missouri and Detroit, of which it may be barely stated, that the first missionary enterprise to St. Augustine, under the Rev. M. I. Motte, resulted in the erection of a Christian church on the spot where tradition says the *cross was first reared in America*.

As introductory to the Green Bay mission, it may be proper to introduce here a short account of a station near this.—In August, 1828, the Rev. Eleazar Williams, of Indian extraction, a deacon of the Protestant Episcopal church, was appointed a missionary to the increasing settlements of the Oneidas near Green Bay. To him were assigned the duties of pastor of the church, and instructor of the children. He accepted his appointment, and, in his report under date October 1, 1828, he presents an account of his success among them, which, considering the short period for which he had then labored, may be regarded as striking evidence of his faithfulness who has promised to be with the preachers of his gospel, and to confirm his word by tokens of the power of the Holy Spirit. Two months had not passed since his arrival at the station, ere he was permitted to communicate to the executive committee an account of attentive listeners to the word preached, of joyful acquiescence in the plans he proposed for their religious improvement, and a hearty co-operation, as far as they were able, in his measures for the education of children. During this time, baptism was once administered. His report was accompanied by a letter from the chiefs, in which, in their usual fervid style, and in the phraseology peculiar to the aborigines of our country, they express their joy at the communication of the gospel to them, and gratitude for the aid imparted, which enabled their pastor to devote his entire attention to his office, unembarrassed by domestic cares. They close their letter with the following affectionate and pious request: "Fathers and brothers, pray for us, that we may lead a holy life, and that the Great Spirit, when we die, may, in his great mercy, receive us to himself in heaven."

We will now proceed to a rapid sketch of the Green Bay mission. From a small colony of Jesuits who settled here in 1700, the greater part of the present inhabitants are descended. The settlement extends about six miles on each side of the Fox river, and comprises about eighty families. These are occupied as Indian traders, farmers and mechanics. Almost all their commodities are sold at a great sacrifice for whiskey. These people and the Menominees are the objects of the labors of the missionary at Green Bay. The Menominees have 500 warriors, who, with the rest of the tribe, make up the number of 4,200 souls. The country is rich in vegetable productions,

many fruits growing spontaneously, and is remarkable for its vast quantities of wild rice. On the annual crops of this one vegetable, several thousand Indians may subsist. The live oak is abundant, and of middling size. The forests and waters adjacent abound in game and fish. Possessed of such physical resources, the country might seem to exhibit attractions sufficient to incite thither adventurers, who, in diffusing a knowledge of the arts of civilized life, might find an ample reward in the sources of abundant wealth which open to them; but it is enough for the disciple of Jesus to know that there are many ignorant of his gospel, to induce him to spare no culture until this moral waste "shall blossom as the rose."

Encouraged by the success which attended the labors of other denominations in this country, and those of the English missionaries at Hudson's bay, the executive committee resolved upon this undertaking, with hope that it might be blessed by the Redeemer.

It was commenced in 1825, under the superintendence of the Rev. Mr. Nash. Mr. Nash arrived at Green Bay early in the summer of that year, and remained there about twelve months. In June, 1826, he returned to Philadelphia; and, not long after, his connection with the society was dissolved. At a special meeting of the board of directors, in October, 1827, the board passed a resolution that all proceedings in relation to the Green Bay mission be suspended until the next meeting of the board; and that the executive committee be directed, in the interim, to make inquiries, and to devise a plan for a permanent location and establishment among the aborigines. It having been ascertained that, at a treaty which had been held, in the summer of 1827, with the Indians, in the vicinity of Green Bay, provision had been made for an education establishment among them, the executive committee directed their secretary to open a correspondence with the secretary of war, in reference to this subject, and to obtain, if possible, assurance from government that the appropriation proposed by this treaty should be placed at the disposal of this society. Assurances to this effect were promptly given by the secretary of war. An arrangement was also effected, at the war department, by which the occupancy of a very eligible tract of land, connected both with the white settlement at Green Bay, and with the Indian country, was allowed to the society.

In consequence of these measures, the executive committee determined to re-commence the mission; and, after a short interval, appointed the Rev. R. F. Cadle, *superintendent*; Dr. Erastus Root, *teacher*; Mr. Albert G. Ellis, *farmer*, and his wife, *house-keeper*.

In the autumn of 1829, Mr. Cadle, the long-tried

and faithful missionary at Detroit, arrived at the scene of his present labors, and immediately set himself seriously at work, to make large and permanent arrangements for an extensive missionary establishment, for the benefit of a number of Menominee Indians and half-breeds, resident in the neighborhood of Green Bay and Fox river. The objects of this mission, embracing the education of Indian children, and, as far as practicable, the improvement and civilization of their parents, and other elders, as well as some degree of ministerial attention to the spiritual wants of the white residents, are so numerous and important, and have already led to so great a variety of preparatory movements, that a distinct view of the whole can be obtained only by statements relative to each subordinate department.

The location of the missionary establishment is on the east side of Fox river, at Green Bay, Michigan territory. The use of the lot on which the buildings stand, was granted to the society by the secretary of war in 1829; but an individual having urged and succeeded in substantiating a claim to a great part of the ground, they resolved to purchase the whole at a fair valuation; and, by the payment of four hundred dollars, this object was accomplished.

The buildings are, a spacious dwelling-house, and edifices adjacent, for domestic and agricultural purposes; and two school-houses, each thirty feet in length by twenty in breadth, are being appropriated, one to boys, and the other to girls. The cost of these buildings is about 9000 dollars.

The number of persons belonging to this institution is six: viz. Rev. R. S. Cadle, *superintendent*; Miss Sarah B. Cadle, *female superintendent*; Miss Anna W. Kellogg, *female teacher*; Miss S. Crawford, *assistant female teacher*; Miss Crawford, *seamstress*; and Mr. John V. Suydam, *male teacher*. It is contemplated by the society to procure, in addition to these, a farmer, a steward, and a person qualified to teach the mechanic arts.

The number of scholars, in 1832, was eighty-six; sixty-four of whom were boarders, and the rest day-scholars. These are more or less of Indian extraction, and among them are five full-blooded Menominees, or Chippewas. Such as are able, pay a moderate fee for tuition, and others are instructed gratuitously. The pupils are taught the usual branches of a common English education. The improvement exhibited by some of them would be reckoned extraordinary among children in civilized life. One boy, in the course of a year, at the commencement of which he was entirely ignorant of the English language, advanced far through Daboll's Arithmetic, having finished Colburn's, through Murray's Grammar, and is qualified to act, on ordinary

occasions, as French and Menominee interpreter. He evinces a thorough acquaintance with the subjects to which he has attended, and devotes all his time to study. These facts exhibit a partial view of what has been accomplished towards the important object of educating the children in these regions, on the success of which object, the hope of extensively benefiting the native tribes chiefly depends.

With an immediate view to the religious improvement of the people around him, the superintendent accepted the pastoral charge of Christ church, Menomineeville, and devoted a part of every Lord's day to the small, but interesting congregation assembled there. A Sunday school and Bible class have been opened. To these undertakings he was induced by the wish to benefit the white residents near the mission. To visit the neighboring Indians, for the sole purpose of preaching the gospel to them, was another object of his desires, and formed a part of the wide scheme of missionary labor which this faithful minister of Christ had proposed to himself. His own words will best exhibit his feelings and views in relation to it. He thus refers to it in a letter under date of January 4th, 1832:—

"There is another course of proceeding to which my wishes strongly incline, if it can be pursued without detriment to the prosperity of the school. It consists in my occasional visits to the villages of the Menominees, for the sole purpose of preaching among them the unsearchable riches of Christ. The benefiting the native tribes rests on the education of children; but when I consider that so many of the foregoing tribe are brought into close contact with such as profess and call themselves Christians; when I reflect upon the opportunity which a few short absences would furnish for announcing to this people, sitting in darkness and in the shadow of death, the good tidings of great joy; when I think that some individuals might thus, through the divine blessing, become impressed by evangelical truth, and be delivered from the powers of darkness,—I feel anxious 'to do the work of an evangelist,' however feeble might be my performance. For a missionary, it appears to me, should not only be willing to teach those who may voluntarily seek religious instruction, but should himself seek diligently the lost and scattered; should go out among the heathen, and compel them, by the simplicity of the truth as it is in Jesus, and by the earnest persuasions of charity, to flee for refuge to the mercy and merits of God their Saviour."

From the journal of the superintendent we derive the most interesting accounts relative to the Green Bay mission, and, could we transfer it entire to our pages, we should give the best history of that enter-

prise; but we are unable to give as many extracts as we could wish. The following narrative will doubtless be perused with deep interest by all who long for the extension of the knowledge of Christ crucified:—

"I have not sought out the Menominees, from which the due discharge of the duties of my station has effectually disabled me; the maintenance and care of the school being, without contradiction, the main object of this mission. Even if it were not, a necessity would be laid upon me, from the small number of assistants composing the mission family, to be a constant keeper at home. I would willingly make frequent missionary excursions, if I could do so without neglect of my important charge. The Indians themselves have visited me, being influenced generally by the motive of curiosity, or by the pressure of want. On one occasion, they came in a large body, by the invitation of colonel Stambaugh, whom I had solicited to furnish me with an opportunity of speaking to them on the subject of the Christian religion, and of the mission school. This occurred on the 16th instant. I feel much indebted to the attention of colonel Stambaugh to my request, as, without his agency and co-operation, very few could have been prevailed on to listen to me. Almost all of the chiefs attended, and it was estimated that (as I have before mentioned) about two hundred and fifty Indians were present. With the mission family, and a number of the residents at Green Bay, there was an assemblage of between three and four hundred persons. Having no room sufficiently large for the accommodation of so many, I addressed them in the front of the mission-house. Mr. Charles Grignon acted as interpreter; for his good services in which capacity he refused to receive any compensation."

The following is the conclusion of Mr. Cadle's address, on this interesting occasion:—

"Men, brethren and fathers!—It is in the Christian religion only that you can find what supplies the wants of the soul, what will give you rest in this life, and what will bring you at last to God's heavenly kingdom. This day is salvation preached to you through the Son of God; and I pray that his grace may incline your hearts to believe in his name, and to become his disciples. Remember that you have just been warned to flee from the wrath to come. Remember that there is no other name under heaven, whereby you can be saved, but only the name of our Lord Jesus Christ. Remember that you have immortal souls, and that as you live in the present world, so will be your portion in the future.

"Your great father, the president of the United States, looks upon you as his children, and wishes to

make you happy. He wishes to teach you the best way of cultivating the ground, and preparing grain for use, and making comfortable houses and suitable clothing, in order that you may always have sufficient food, and live comfortably.

"Your father (colonel Stambaugh) is chosen by him to take care of your interests, and he will advise you what is right and for your benefit. It will be good for you always to hear his counsel, and to walk in the path which he points out to you. And there is a prospect, from what has been done for you, that you will become a happy people.

"It is also the desire of your great father, that your children should be taught to read and write, and be instructed in other things, the knowledge of which will always be useful to them; such as farming for the boys, and sewing, knitting, spinning and weaving for the girls. He approves of this school, and has contributed to its establishment. A great many good people in the United States have, too, aided in this work; and they greatly desire and daily pray for your present and everlasting happiness. They wish you to allow your children to be educated; and are ready to give them a sufficiency of books, and clothes, and food, and to provide for them a house large enough for them to live in comfortably while they are attending to the studies and occupations of this institution. Some Menominees have already placed their children under my care; and I hope that many of you will be persuaded so to do. If your children should become well instructed, you could much better transact private and public business than you do at present. They would then be happier than they now are, for the knowledge contained in books is the food of the mind. Should you be disposed to commit your children to this school, I will try to make them good and wise, and will take as much care of them as if they were my own brothers and sisters. Your father (colonel Stambaugh) will also visit them, and I will be ready to act as he may advise me respecting them. These things if you well consider, you will, by God's grace, resolve to cause your children to become instructed; and that you may so determine, is my heart's desire and prayer to God, through Jesus Christ our Lord."

"'Grizzly Bear' replied. The substance of his answer on the subject of religion and the school, was, that he had not consulted with the Menominees, and could not speak in their name. That he presumed that what I said was true and good; that I had books, and the Indians were ignorant; that they would deliberate on what I had laid before them; that he wished I would teach one young man of their tribe, and if such a one should become well educated, and

able to transact their business, he would believe, and pray his Lord to give them all good instruction.

"I told him that there were then four or five Menominee children at the school, who had not been with me a sufficiently long time to complete a course of study; but that, if they should remain a few years, they would prove the Menominees to be as capable of learning as the white men.

"On the 18th instant, I was requested to be present at a meeting of the Menominees, at the Indian agency house, when it was calculated three fourths of the tribe attended. The treaty of last winter was read to them by colonel Stambaugh, and was acceded to with unanimity; he also strongly recommended to them to send their children to the mission-school under my care. The second chief of the Menominee nation, Josette Carvon, spoke first in reply, and almost altogether on the subject of the school; saying, that the Menominees were too poor to pay for the education of their children; that they were willing to commit them to the school recommended to them; that the chiefs would consult together, and look up to the agent for advice; that he proposed to send his own children, and that many others would do the same this summer. Colonel Stambaugh assured him that no payment would ever be asked or expected of the Indians, on which subject the chiefs appeared well satisfied."

From the journal of the superintendent we extract also an account of the internal regulations of the school:—

"First: With Respect to Day Schools.—If the parents are able to pay for their tuition, the charge per quarter will be two dollars for such as are under fourteen years of age; if over fourteen years, the charge will be two dollars and fifty cents. Parents not able to pay, will be charged nothing. There will be two public examinations in the year: viz. in December and in June; after which, there will be one week's vacation. The school will not be opened on Christmas day, nor on New-year's day, nor on Ash-Wednesday, nor on Good Friday, nor on Ascension day, nor on Thanksgiving day. It is not wished to receive any scholar for less time than a quarter.

"Secondly: Respecting Boarders.—The superintendent does not wish to receive any children under four years of age. He would prefer, too, that the children should not be over fourteen years of age, although others of a greater age may be admitted at the discretion of the superintendent. It will be expected that the children be committed to the entire and exclusive control of the superintendent. For such parents as are able to pay, the charge for the year will be thirty dollars, exclusively of clothing. Such

as are able to pay in part, may do so; such as cannot pay at all, will be charged nothing; but from both will be expected an instrument in writing committing their children to the superintendent's care, for a specified period. Those who pay in full will not be requested to enter into any written engagement, and may withdraw their children from the mission at their pleasure; though during the connection of their children with it, they must be subject to its rules, equally with others, and be restrained from visiting. Those who agree to pay in part, may remove their children from the mission, before the stipulated time, by making payment in full. No payment is expected or wished from the full-blooded Indians. The children will be furnished with suitable and sufficient clothing, bedding and provisions: in sickness they will have medical attendance, and nursing care; they will be taught the usual branches of an English education, such as reading, writing, arithmetic and geography; and, in addition, it is contemplated to teach the girls house-keeping, sewing and knitting, and, eventually, spinning and weaving, and the boys farming. Every indulgence will be showed to them, that is consistent with the encouragement of industry, and the maintenance of discipline."

The following are the particular rules that have been adopted for the government of the mission family:—

"1. No private room is to be opened by any other than the individual to whom it has been assigned, without knocking.

"2. No private room is to be kept locked in the absence of the individual to whom it has been assigned, unless the fire be extinguished.

"3. The second story of the mission-house is exclusively appropriated to females.

"4. All bartering is disallowed.

"5. The mission buildings are never to be left to the care of servants, except for attendance on public worship.

"6. At the table of the children, some member of the family must always preside. The meals of the members of the family will be immediately before those of the children, with the exception of supper. Breakfast for children, from November to March, will be at eight o'clock: from March to November, at about one hour and a half after sunrise. Dinner for children will be at one o'clock. Supper for children, from November to March, will be at five o'clock; from March to November, at six o'clock.

"7. The children must not go to their bed-rooms during the day.

"8. The boys are never to go into the kitchen, nor any girls, but those whose week it is to assist the

housekeeper. The boys are not to be employed in occupations proper to females, nor the girls in occupations proper to boys. The children are not to go, unless specially directed, into the garret or cellar. The boys and girls are to be kept separate in their plays.

"9. No cutting or marking is allowed in any room, or on any part of the mission buildings. The cutting of trees is forbidden.

"10. No children are to go to the well, but such of the older boys, to whom permission may be given.

"11. The children of servants are to stay in the kitchen.

"12. No bird is to be killed by any one on the mission lot between the burying-ground and the highway; on no part of it by the children.

"13. Falsehood, profaneness, quarrelling, cruelty and theft, will be severely punished.

"14. Punishments will consist in the having a mark of disgrace in the register; confinement to the house; privation of a meal; dismissal at an early hour to bed; open rebuke; or whipping. No girl over fourteen years of age, nor boy over sixteen years of age, is to be whipped.

"15. The children are to be combed with a fine-tooth-comb on Wednesdays and Saturdays; to have their feet washed at least every Saturday; and to have their hair cut once a month; the girls in their own rooms, and the boys in the wash-room.

"16. The school will be opened every morning with the office of devotion, and closed with the same in the afternoon. The examinations will be on the 23d day of December, unless that day be Sunday, and then on the day before; and on the third Tuesday in June.

"The school is to be swept every morning and afternoon.

"The superintendent will give religious instruction to all the scholars at least once a week.

"17. The first bell in the morning, from November to March, will ring at a quarter of an hour after five o'clock; and from March to November, at three quarters of an hour before sunrise; when the man-servant will proceed to make fires, if necessary, first in the wash-room, then in the dining-room, and, lastly, in the parlor; and the boy, whose week it is, will make a fire, if necessary, in the school-room, and, with the man-servant, procure a sufficiency of water for all the children to wash with. The second bell will ring three quarters of an hour afterwards, from March to November, and at half past six from November to March, when the boys will rise, and proceed without noise or disorder to the wash-room, and thence to the school-room. The third bell will ring half an hour

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afterwards, when the girls will rise, and proceed to the wash-room, and thence to the dining-room. The older girls, to whom the duty may be assigned by the female superintendent, will then make the beds of the children. No children are to pass through the kitchen to the wash-room. The boys will stay in the school-room, and the girls in the dining-room, so occupied with their books, or be so engaged otherwise as they may be directed or permitted, until the fourth bell shall ring for prayers, when all the family will be assembled, and the children will be inspected as to dress and cleanliness. Prayers will be half an hour before breakfast. After prayers, the boys will go to, or stay in the school-room, and the girls will remain in, or go to the dining-room, or be allowed to play until breakfast shall be prepared. In entering and leaving the room, they must observe order and silence. After breakfast, the children shall be so employed, or be allowed such recreation, as the superintendent may direct, until nine o'clock.

"The children, while in the dining or school-room, before or after school hours, must study to be quiet. In the interval between the morning and afternoon school, the boys are to go to their play-ground or stay in the school-room, and the girls to their play-ground or dining-room. After the afternoon school, the children may recreate themselves until supper, except such as may be detained for some occupation. From November to March, after supper, the boys will stay in the school-room or go to their play-ground, and the girls in the dining-room or go to their play-ground, until evening prayers, which will be at half past six o'clock; from March to November, evening prayers will be at dusk. After evening prayers, all under fourteen years of age, unless specially permitted, are to go to bed; those over fourteen, by nine o'clock. The house will be closed at ten o'clock.

"18. The bill of fare will be as follows:

Breakfast.—1. Coffee, or tea, or chocolate, or milk; 2. mush; 3. potatoes; 4. bread and butter, or molasses, or meat.

Dinner.—1. Potatoes or other vegetables; 2. soup, or beef, or pork, or fish, or venison; 3. bread.

Supper.—1. Tea or milk; 2. bread and butter, or molasses.

"19. The superintendent will exercise his discretion in permitting children to visit the homes of their parents, which permission will very seldom be yielded: it cannot be granted on Sundays, nor can it be given for any longer time than a few hours in the day. It will be expected that the children shall remain at the mission during the vacations.

"20. The superintendent will always inquire respecting the health of the children presented for admission; and if they are diseased, he will refuse to receive them.

"21. The superintendent will not sell any books or articles which may be sent to him by individuals or societies to be disposed of on their account; nor will he ever sell any article belonging to the mission without the express directions of the executive committee.

"22. A report of the property on hand, and of expenditures, will be made by the superintendent to the executive committee, on the first day of April, and on the first day of October, of each year.

"23. No boarder will be received for a less period than one year.

"At the examination in June, premiums were given to Andrew Vieux, Charles Beuprie, Moses Chrisjohn, T. S. Jourdain, Pierre Vieux, John Louis La Vine, and to Rachel Grignon, Sophia La Vine, Sophia Oakes, and Charlotte, Adeline and Mary Brunette. Of all the scholars of the male department, Andrew Vieux has made the greatest improvement. He commenced the last of June, 1830, with one syllable of two letters, and was then entirely ignorant of the English language. In December following, he began to read the New Testament, and to study geography, and Colburn's Arithmetic. About the first of March, he entered upon the study of Murray's Grammar, and of Daboll's Arithmetic: at this date, he has proceeded through the grammar and a large portion of the arithmetic, and is sufficiently acquainted with the English language to be qualified to act, on ordinary occasions, as French and Menominee interpreter. The whole of his time is devoted to study."

On the 4th of February, 1833, Mr. Cadlo ascertained the amount of mission property to be \$13,447 91 $\frac{1}{4}$, inclusive of merchandise; exclusive of merchandise, \$9,697 11. Contrasted with the apparently large expense of money in the erection of buildings, and purchase of articles for the use of the mission, he urges the consideration of the great good effected by the large schools established by the general missionary society at that place, and the large amount of valuable property on hand. Accompanying his report of the financial concerns of the mission, is a letter from the girls of the school at Green Bay, to the children of the Sunday-school in St. James's church, New York. It was written by the children themselves, and was enclosed in a letter from their teacher to the superintendent of St. James's Sunday-school:—

"Green Bay, January 13th, 1833.

"Dear children,

"You will please accept our sincere thanks for the interest you have taken in our welfare. We could

not have thought that children who have never seen us, would have been so very kind to us. We hope we shall improve our time, so as not to discourage those who have done so much for us. We were indeed very ignorant before we came to this mission; none of us could read or write; now most of us are able to read our Bibles; and you will see, at the close of this letter, how many of us can write our names. Twelve of us study geography, grammar and arithmetic. We also learn to knit and sew; several of us have cut and made frocks for the little girls; we also learn to do many other things which we should never have learned, but for the kindness of those who have established this mission-school. We are very happy here; we love our teachers very much; we hope they will never be sorry that they left their homes and friends to come and live with us, and instruct us. We pray God, who has put it into the hearts of so many to take so much interest in us, to bless you and reward you for your goodness. With sincere gratitude and respect, we subscribe ourselves, your affectionate friends."

On the 1st of October, 1830, a letter was received from colonel F. C. Stambaugh, Indian agent at Green Bay, enclosing a certificate of the commencement and probable completion of the missionary establishment at that place, proffering his cooperation with Mr. Cadle in the prosecution of his plans for the benefit of the Indians, and testifying to the high estimation in which the missionary was held.

On the 25th of July, 1832, the executive committee received intelligence of the intended resignation of Mr. Cadle. Oppressed and worn out with the cares and difficulties of his station, he wished to be relieved from the intense anxiety which its responsibilities awakened, and requested the committee to accept his resignation. A short time after, he addressed another communication to the committee, expressive of his devotion to the interests of the mission, and his willingness to remain, could it be freed from difficulties, and pursue an unobstructed course of usefulness. In consequence of this welcome intelligence, the committee deferred the prosecution of the measures contemplated for securing a successor to Mr. Cadle.

At the meeting of the board of directors subsequent to this event, an appeal was made to the members of the churches for increased effort in the furtherance of this enterprise. Resolutions were passed, recommending the Green Bay mission anew to the patronage of the churches, and expressing the importance of securing the best ability in teachers and missionaries, while, at the same time, with regard to other

objects connected with the enterprise, the most rigid economy should be observed. In recommending the Green Bay mission to the patronage of the whole church, the board acknowledged the signal efforts of the diocese of New York in its behalf, which resulted in the pledge of about \$5000 toward its support.

In review of the facts which have been now placed before the reader, we would ask the question, whether money which has thus been appropriated, is not well employed. To what nobler purpose can it be devoted than that of conveying the advantages of intellectual cultivation, and the still richer benefits of that religion which the gospel inculcates, to those who are living in the ignorance of untutored nature, and without any knowledge of the revealed will of Heaven? We freely admit that there are difficulties, many and formidable, in the way of thus ameliorating the condition of our north-western tribes. In the estimation of those who have not learned to contemplate objects through the medium of that heavenly principle which gives a right judgment in all things, their want of a permanent residence; their peculiar mode of acquiring subsistence; their corrupt habits and customs, incorporated, as it were, by use, into their very essence,—constitute barriers to their improvement, against which the strongest moral engines may be directed in vain. And we fear, that there are not a few, even among those who profess to be walking "by faith and not by sight," who are but too well disposed to chime in with such a decision. But we inquire, Were there not equal, nay, far greater obstacles, which once opposed themselves to the mental illumination and spiritual renovation of many of those nations which are now numbered among the most industrious, refined, intelligent and religious upon the earth? By what means were the barbarous pagans of northern Europe christianized and civilized? Was it not by efforts far more feeble in their character, and attended by circumstances far less advantageous and encouraging, than those which distinguish similar enterprises at the present day? We may assert it, then, with a great degree of confidence, that the undertaking in which this society is engaged, in behalf of the aborigines of our country, is no visionary scheme. Whatever may be the hinderances with which it may have to contend in the accomplishment of its benevolent design, they *must* yield to fervent prayer, untiring perseverance, and a faithful use of the divinely-appointed means.

Let, then, the friends of the poor Indian rejoice, that there are measures in operation, whose tendency is, to prepare him for usefulness and respectability here, and for the employments and happiness of a heavenly existence. And while those Episcopalians who commiserate the wretchedness of these outcasts

from the human family, derive from this consideration that exalted pleasure which it is so well calculated to impart, let them also regard it as a subject of special gratitude and praise, that the Great Head of the church has so favored our beloved Zion, as to make her instrumental in putting into execution a plan, which, sooner or later, will cause "the wilderness to break forth into singing, and the desert to bud and blossom as the rose."

Finally, let all who love the Saviour, and are desirous of extending his kingdom, and of saving the souls for whom he laid down his life, see to it, that they feel such an interest in this holy cause as its importance demands; and that it is never suffered to perish for want of that assistance which it is in their power to bestow.

CHAPTER II.

GREEK MISSION.

THE social and moral condition of the modern Greeks had, for some time, engaged the attention of the missionary society of the Protestant Episcopal church; and a deep solicitude was awakened among its members on behalf of that unfortunate and interesting people, when the executive committee were informed of the willingness of Rev. J. J. Robertson, of Maryland, to become the agent of the society in carrying on its plans for their benefit and improvement. In October, 1828, he received his appointment as agent; the principal employment assigned to him being to make inquiries into the state of society in Greece, and to ascertain whether the introduction of Episcopal missionaries into the country were practicable. In the short sketch of the operations of the society relative to this object, which we propose to give here, we shall confine ourselves to a narrative of his success among the Greeks. The objects to which his attention was particularly directed may be best learned from the letters of instruction which he received previous to his departure.

Instructions to the Rev. J. J. Robertson, on his Departure for Greece.

"Rev. and dear sir,

"You have been appointed by the executive committee of the Domestic and Foreign Missionary Society, their agent, to visit the interesting country of Greece, which has recently broken the fetters of Turkish and Mahometan oppression, and is now striving to take her former place among the nations of the earth, for the purpose of ascertaining its spiritual condition, the disposition of its people for receiving Protestant Episcopal missionaries, to disseminate religious publications, and to promote the knowledge of the gospel by such means

as shall be within your power, with the view, should you be favored by divine Providence, to your settlement, as a missionary of this society, in that country.

"I. In order to ascertain the spiritual condition of Greece, the committee expect you will travel as extensively as circumstances will allow, particularly among the islands, in which the committee have been led to believe there will be found greater sensibility on this subject, more intelligence, and a greater desire for knowledge. The same circumstances, it is understood, may be predicated, though in a less degree, of those parts of the Morea which are in the greatest degree relieved from the apprehension of war. It is feared, however, that you will every where find much ignorance of the pure gospel, and in too many instances a strong tendency to infidelity. In all these respects, the committee are desirous that you should make up from your own personal observation, rather than from the information of others, a deliberate and mature opinion, so that, in your communications to the committee, which will be laid before the public, the Greeks may appear in their own actual character, and we be rendered able to understand their real necessities, with a view to the application of the best means for their relief.

"II. The Greeks, as is well known to you, have a church constituted after what we believe to be the apostolic model, and to be acknowledged by us as a sister church, except in its corruptions of the gospel. There is good hope, that, through the benevolent efforts of Protestant Christendom, favored by him, without whose favor all efforts are vain, the darkness which has so long rested upon that church may be dispelled. You will, therefore, avail yourself of all suitable occasions for ascertaining their disposition to receive episcopally ordained missionaries, and, in par-

ticular, missionaries of our own church. In order to this, you will state the advantages which this church enjoys, in its possession and public preaching of the pure gospel, in its apostolic, and yet free constitution, in its scriptural liturgy, and in the learning and active pastoral character of its clergy. You might do an acceptable service, perhaps, by employing some leisure hours, when your knowledge of the language shall be sufficiently advanced, in preparing a summary tract on the episcopal character of the primitive churches, those of Greece in particular, and supporting your arguments by quotations from the Greek fathers.

"III. You will also improve every opportunity for disseminating religious publications. For this purpose the American Bible Society has generously placed, through this society, at your disposal, a number of copies of the Holy Scriptures, and a credit on the books of the British and Foreign Bible Society, for a further and large supply. A quantity of tracts, with the means of largely increasing the number, with like liberality, has been placed at your disposal by the American Tract Society: to this has been added by our society the sum of eighty dollars, which, if necessary, can be much increased, to enable you to purchase prayer books, homilies, and other works containing the doctrines and principles of our own church. These means will afford you very enlarged opportunities for usefulness, and tend, doubtless, to open to you the hearts of people, for whose instruction, it is seen, that strangers, who yet claim to be brethren, are so desirous.

"In a word, you will use liberally every means of usefulness, which it may please your and our Master, the great Disposer of human events, to place before you, looking to him in continued, unwearied prayer for his guidance and blessing; remembering, moreover, that much of the interest which our church is hereafter to take in the cause of the dissemination of the gospel, may depend upon the combined zeal and prudence, which you, its first foreign missionary, may exhibit—that, as you will be followed by the prayers of many, so the eyes of many, both among the friends and the enemies of missions, will be upon you, and diligently follow your steps. May he who has promised to be with his ministers to the end of the world, bless, preserve, and guide you.

"December, 1828."

Mr. Robertson took with him the following letter of introduction to foreign ecclesiastics, signed by such of the bishops of our church as could conveniently be applied to, by which they have expressed their interest in the mission in which he has engaged.

"To the Rev. J. J. Robertson, Missionary Agent to Greece, under Appointment of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

"The undersigned, taking under his consideration, that, in acting under your commission, you may occasionally have an intercourse with some bishop of the Greek church, desires you to present to any such right reverend person the profound respect and the fraternal affection of a brother bishop in the forty-second year of his episcopacy, and the president of the society in whose service you are about to depart for Greece.

"The undersigned recognizes the Greek church as of apostolic origin, and a sister of the church in which he unworthily holds a conspicuous station. He has for a long time felt a deep interest in the oppression endured by certain portions of the said church, under the Turkish government, and in their persevering attachment to the faith handed down to them by our blessed Saviour and his apostles. He has rejoiced in their late deliverance from that power, and has prayed that it may be permanently established, and that it may be productive of their increase in every grace and in all good works.

"If any such right reverend person should administer to you any religious aid, or any personal kindness in the discharge of your commission, let him be assured that it will be faithfully recorded and gratefully remembered, by the church under whose authority you are about to labor.

"Given in the city of Philadelphia, this twenty-second day of November, in the year of our Lord 1828.

"WILLIAM WHITE,

"Bishop of the Protestant Episcopal church in the commonwealth of Pennsylvania, and senior bishop of the said church in the United States.

"Philadelphia, December, 1828."

Several other bishops subsequently joined in the above letter, by affixing their signatures. Application would have been made to all of them, for that purpose, had time allowed.

From the reports of the English church missionaries sent out in 1815, much interesting intelligence about the character of the Greeks may be derived; but as it is our object here to give a view of what has been done by the Protestant Episcopal church in the United States, we forbear the insertion of it, and will proceed to give an abstract of the report of Rev. Mr. Robertson, transmitted to the committee in March, 1830. From this we may learn much of Grecian character, and of their social and religious condition, and thus

be prepared to judge what should be the nature of missionary labors among them. Before we proceed, we will barely state, that the design of the society was not to overthrow or change the ecclesiastical institutions of Greece, but rather to work an internal reformation in the Greek church, a religious body which, though it has sanctioned great errors in doctrine and practice, has not, like the Roman church, disarmed itself of the power of rectifying abuses, and purifying itself from corruptions, by shutting its eyes upon the oracles of God. Viewing with sorrow the low estate of a sister church, and encouraged in the hope of raising her to her former elevation, by the fact that she yet retained the elements of power, the Protestant Episcopal church determined to send forth her missionaries, if haply they might be received in the country, that they might, by appealing to their reverence for those scriptures which they yet retained, induce them to correct the errors which those scriptures condemned. Such was the object of the mission to Greece. To effect it, there must be, on the part of the agent, no assumption of power: his preaching, even, must be informal, conversational, and his whole deportment free from all that would excite suspicion of an attempt to undermine existing institutions, or to throw contempt on the authorized instructors of the people. But we are anticipating. The report of which we proposed to give an abstract will more fully unfold the character and purpose of this enterprise.

He begins by stating the duty of Christians to extend the knowledge of the gospel unadulterate and pure, so far as their means will allow. The Greek church, marred and corrupt by ignorance and error, he deems an object to which their efforts in regard to this duty should be directed. As an inducement to diligence and heartiness in the work of an internal reformation in that branch of the church, he notices the fact of its being Episcopalian, and takes encouragement from it, to look forward to the good effect of its union, when its excrescences shall have been reduced, with the Episcopalians of Europe and America, in exerting an influence against the corruptions of the Romish church.

The means of her reformation we have already hinted at; and, in his own words, we will give his view of the difficulties attending them, which, compared with the encouraging circumstances, are inconsiderable.

"It must not be concealed, that symptoms of jealousy have been observed among some of the higher clergy, in regard to the ultimate object of missionaries. These, however, are generally men of ambitious minds, looking forward to station and influence, and more anxious, probably, for their own advancement

than the improvement of the people. Yet, while missionaries conduct themselves with due prudence, they have little to apprehend from opposition from this quarter. Direct hostility on their part to our present plans, would, probably, tend to their own injury. The bishop of Syra for a long time held himself aloof from Dr. Korck, and gave no countenance, though he exerted no opposition to his efforts. He was, at length, however, drawn in, through popular influence, to give them a public sanction, and to approve the circulation of tracts among the pupils. A priest had been sent, previously to this, from another quarter, to preach against the school. This he did in violent terms; but the only result was to establish Dr. Korck still more securely in the affections and confidence of the people, and to induce the governor to banish the priest from the island.

"Dr. Korck's travelling agent for the sale of scriptures and tracts, was on one occasion reproved by a bishop in the Morea, for circulating books at variance with the tenets of his church. The agent immediately presented to him a copy of each, and begged him to examine them, and point out the errors. Upon receiving them again, only a single passage was found animadverted upon. It was an expression referring to justification by faith only. The bishop had written in the margin, 'Faith without works is dead, and works without faith are dead.'

"Another encouraging circumstance is, that the influence of the monastic orders is decreasing, and the monks becoming subject to censure and contempt for their unprofitable and sometimes licentious lives. An abbot himself informed me, that they were the least virtuous members of the ecclesiastical body. I have heard many statements from laity of different ranks, that they were at the best mere drones, and that they often perpetrated great enormities. A proposition was brought before the last congress at Argos, to appropriate the monastic funds, and devote them to purposes of education. One of the committee appointed to confer with the president on the subject, informed me, that they unanimously recommended the appropriation of the whole; but that the president deemed it prudent to proceed more cautiously and that, accordingly, a portion only was taken. One great means of destroying monastic influence has been the attacks upon monks, in the various writings of the celebrated Coray, who died about a year since in Paris. The reverence in which he is held among his countrymen, as a warm patriot, an enlightened philosopher, and a man of deep research and extensive acquisitions, gives great weight to his sentiments, which are generally calculated for the improvement of his nation.

"But while encouragements exist for missionary

effort generally, it is especially the case in regard to Americans. The name of American is in all directions a passport to kindness and attention. Dr. Korck states that Americans will undoubtedly possess more influence than benevolent agents from other nations, and that he attributes no small portion of the public favor which he himself has secured, to the fact that he has generally been mistaken for an American. An exalted estimate, indeed, generally exists among the Greeks, in regard to our character and institutions. They look to our political constitution, which has been translated and circulated among them, as a model. They call upon missionaries for information, even upon points of law. I have been present when persons of intelligence have visited Mr. King, to ascertain the opinions and usages in America on such subjects. After hearing him translate a few pages from chancellor Kent's Commentaries, they would take their leave, expressing high gratification. All these circumstances tend to give American missionaries greater influence than those of other countries."

In addition to sincere piety and gravity of demeanor, the missionary to Greece should possess respectable talent, and a good knowledge of the Scriptures, the fathers, and the Greek classics. These are great helps to influence among the better informed of the natives; and the last mentioned are auxiliary to the acquisition of the modern Greek language. Prudence must guide all his operations. This remark may seem common-place; but imprudence on this field of action would be followed by evils greater than would ensue among absolute heathens. The patient perseverance of the missionary who would succeed in Greece, would exemplify the advice of a native given to Mr. Gridley:—"Nothing in excess; all things will succeed in time; hasten slowly." Adaptation of constitution to the climate has been found more important than vigorous health, as persons of robust frame have sunk, while those of more delicate conformation have experienced refreshment and new strength. We mention this, as it is a point on which mistakes are frequent.

A grand object with the missionary should be the distribution of the Scriptures. The Greeks are in a great degree inclined to refer to them. Even in the monasteries, they are listened to with veneration; and should a jealous government, at some future day, forbid their circulation, the spread of them now will check the inroads of superstition and error. The effect has already been beneficial. Prejudices are yielding among both clergy and laity. The Scriptures are eagerly read. A single fact will illustrate the strong desire for religious knowledge which pervades all ranks. A blind man asked for a Bible. "You

cannot read it," was the reply. "No," he rejoined, "but some one can read to me." Such was his importunity, that the book was bestowed. He was afterwards seen listening with deep attention, and apparent delight, to a boy reading from his new-found treasure, while he sat under the shade of a wall.

The establishment of schools will be found a most efficient means of usefulness. The improvement of old schools and the establishment of new ones have been among the measures of the existing government, which has exhibited a most enlightened policy in regard to education. But the feeble means of the government leave ample room for missionary labor in this wide field of usefulness. Female education has been very generally neglected in Greece, both in the islands and on the continent; though the general state of education in the islands is superior to that which exists on the continent. On the first day of the opening of a school, on the island of Tenos, fourteen pupils were present; on the second, twenty-eight; and on the third, when the missionary left the island, there were thirty. A school at Syra, established by the English missionaries, contains three hundred and thirty children, one hundred and thirty of which are girls. In addition to the influence which the establishment of schools will exert over the rising generation, we may look for immediate good from them. In them the missionary may, without suspicion, freely preach the word. Again much negative good will result from these schools; for what is superstitious will be banished from the books used in them. Thus the youthful mind will be kept free from the influence of error, though it should long resist the impressions of truth. Not only upon the children will good be wrought, but in the explanations and addresses delivered in the schools, so deep an interest is felt, that parents, and even priests, sometimes listen to them. The establishment of Sunday schools may result from the religious instruction which is communicated in the day-schools. As yet, only one school is taught on Sunday. This is under the care of Dr. Korck. He spends about two hours on each Sunday in religious instruction. By raising the standard of instruction in one of the principal schools, an influence may be exerted upon the learned professions, and upon what is now a very unlearned one, the clerical.

In order to pursue with efficiency the plans for instruction which have already been mentioned, and, indeed, to promote the religious improvement of the Greeks, a press is all important. It is necessary to the communication of intelligence throughout the Grecian isles. Now, the printing necessary for the purposes of the mission, is done at Malta. The con-

munication between Malta and Greece is indirect, unfrequent, and uncertain. This difficulty of intercourse is often a bar to extensive usefulness. A short publication is needed to meet some sudden exigency; but before the want is supplied, the season of usefulness is past. The press at a distance cannot supply the wants of the mission, so well as one at the place of its operations. One especial use of a press in Greece will be the publication of school-books of religious character, containing sound scriptural instruction, and free from those superstitious passages which now mar the pages of the popular school-books in Greece. Works of great utility have been published at Malta; but many of a different class are needed, to suit learners of all ages. The diffusion of tracts will be another effect of the establishment of a press. The late Rev. L. Richmond often speaks, though dead, to the poor Greeks; and his words make a serious impression upon them. Besides such publications as have been mentioned, and others of a higher character, on the evidences of Christianity, and other branches of scriptural study, the emission of a small newspaper, principally devoted to religious subjects, would be received with great interest. Abundant materials exist for rendering a religious paper, in Greece, interesting and useful. Besides practical expositions of Scripture, passages from the fathers, &c., it should contain accounts of missionary enterprise every where, that, by showing what Protestants are doing for the world, their character may be more clearly exhibited to the Greeks. Encouragement in this measure may be derived from the fact, that the freedom of the press is guaranteed by the existing constitution. As to the exercise of the ministry in the formal delivery of sermons, though Mr. Hartley once practised it with success, yet now it would be attended with suspicion of an attempt to destroy the integrity of the Greek church. Bishops, even, and officers of government, attended, and approved his discourses; and to this day they are spoken of with high praise. But though the opposition to formal preaching is confined to a few, yet these are ecclesiastics of high rank; and their influence, in opposition to the missionary effort, is to be deprecated. They can organize opposition which might frustrate all his plans of usefulness. Meanwhile, wherever he can gather a small group of people, he may, without a text, without any form, address them on the subject of salvation; and, at all times, he may preach in conversation. The Greeks, like their forefathers, are fond of discussion, and they are frequently much affected at the exhibition of truth, and are at all times less ready to take offence at close applications of divine truth than most people among us. Even the priests will listen with-

out offence to expostulation on their neglect of preaching the word.

In that part of his report where he speaks of the influence of a well-regulated family upon those around them, he reminds us of the saying of the apostle, that a "bishop should rule his own house well." "I was struck," says he, "with the importance of this means of missionary usefulness, while visiting Mr. King, after his marriage and settlement at Tenos." The reading of the Scriptures, the offering of fervent prayer in the Greek language, every morning, at the family altar, never omitting the service on account of the presence of company, formed a strong contrast to the habits of those around him. On account of this, he recommends that a missionary be in orders, that his example may have its full weight on the surrounding clergy. Yet a pious American family may, in minor respects, be of great use in Greece, by the examples of superior neatness, regularity and comfort which they would exhibit to their neighbors. The wish has been expressed, by many respectable individuals, that American families would settle among them as models of domestic life.

Though a fixed residence is on the whole preferable for the missionary, yet excursions into the country are not unproductive. The missionaries have indeed said, "It is not by one, ten, or fifty, but by hundreds of conversations with those to whom we have been useful, that we have wrought impressions upon their minds;" but yet they acknowledge the good effected by occasional journeyings. These afford to the missionary the means of knowing when schools are needed; when light is breaking forth, or when the clouds of error have rolled back, and spread deeper gloom. Attachments are formed to him by particular individuals; and in the monastery he will often find kindness, and leave a favorable impression.

The acquaintances formed during these excursions may be perpetuated by letters. These the Greeks hold in high esteem. Long after a letter has been received, they will exhibit it with marks of pleasure. The fact that the reception of letters is so gratifying to them, suggests the importance of improving the opportunity, thus afforded, of instilling into their minds lessons of wisdom.

The great delight which the Greeks take in music, though the state of the art is at present low in Greece, induces the belief that the dissemination of cheap manuals of vocal music among them, would be attended with the most happy effects. Something has been done in this way; and, notwithstanding the opposition made to it by a few of the clergy, the people evinced, in regard to this, the same spirit which they exhibit towards every means of improvement. They are

eager to engage in all measures promising good to them. By degrees, through missionary influence, a collection of hymns may be formed, and this delightful means of communicating religious instruction be widely diffused.

In all these operations we may be encouraged by the prospect which is held out of the future independence of the church in Greece, so that it will, while it remains united in doctrine and worship with the patriarch at Constantinople, be, like the church in Russia, subject to spiritual rulers who are themselves subordinate to no foreign jurisdiction. Though the efforts of a missionary in Greece must be chiefly directed to the state of the natives, yet to foreigners from various regions he may be useful. Especially to Mahometans will he be able to do much good. In Turkey, to attempt to change the faith of a Turk, would be attended with immediate danger; but in Greece no barrier exists to the freest intercourse with them. They have asked for copies of the Testament; and Mr. Hartley's Turkish teacher, an aged man, wept when he read the Sermon on the Mount. Authentic information has been received of three hundred Turks, who were desirous of embracing Christianity as soon as they can do it without the peril of their lives.

After some remarks on the location of the mission, and the propriety of sending out an additional missionary family, the report closes with a brief summary of Mr. Robertson's operations, which we subjoin.

"Having rehearsed the modes by which I conceive a missionary may be most useful in Greece, I have only to repeat my conviction, that to secure a large share of general good will, and an extensive field of operation, we have but to conduct ourselves with a due degree of prudence, and to make it evident that we are the friends and promoters of light and knowledge, and are not aiming to draw away members from the Greek church, to constitute a distinct sect. But let the worst possible anticipations be realized;—suppose that, by some peculiar combination of circumstances, we are compelled to abandon Greece as missionary ground, still we need not cease from our work. The wide East is before us. Greeks and Greek churches are found in various regions out of Greece. Asia Minor, Syria, Egypt and Armenia are all in need of laborers, and the Armenian church is perhaps even riper than that of Greece to receive the elements of reformation. The missionary in Greece will be daily growing better qualified, by the acquisition of languages, acquaintance with Oriental character, and accommodation to Oriental usages, for other neighboring stations.

"It has been my endeavor, by mingling intimately with Greeks of all classes, to secure as correct a judgment of their character and condition as possible; and I cannot but express my gratitude to that gracious Being who so opened the hearts of the people, that I almost universally met with the most welcome reception.

"I took pains also to produce a favorable impression of the missionary character and operations upon such respectable foreigners as I providentially met with, in order that their influence in their native land might be rather favorable than otherwise to the cause in which I was engaged.

"I endeavored by conversation, reading of the Scriptures, and distribution of the New Testament, Psalters, and tracts, to do good both to natives and foreigners, according to my ability and opportunity.

"With many of the principal clergy and laity I conversed on the subject of the constitution and condition of the church to which I belong; pointing out the degrees of its ministry, the mode of its government, the excellency of its liturgy, and the zeal of its clergy. In regard to other denominations I deemed it proper to observe silence. One of the great arguments against Protestants, among the members of the Greek church, as well as that of Rome, is the divisions which exist among us.

"I had occasional opportunities of administering seasonable aid in cases of extreme distress, or sickness, to various individuals, who evinced much gratitude for the services which God enabled me to perform.

"On a review of my whole agency, I thank my God and Saviour that a kind Providence has continually watched over me for good; that I have been preserved amid a variety of trials, fatigues, and exposures, to which I had never previously been subjected, and under which many others of firmer constitutions gave way, and that I have been restored to my country and friends with renewed health and strength. I would humble myself under a sense of my manifold deficiencies, acknowledging that in all things I have come short of my duty and of the glory of God, and, as an evidence of my gratitude to my heavenly Benefactor, and of the renewed interest which I feel, from what I have seen and experienced, in the intellectual, moral and spiritual condition of the Greeks, I would offer my feeble services to the society for the permanent establishment of the mission."

Accompanying the report were the following letters from Greek ecclesiastics, in reply to the letter of bishop White, which was given to Mr. Robertson, with his instructions, previous to his departure for Greece.

"To the Most Venerable William White, Bishop of the Protestant Episcopal Church in the State of Pennsylvania, and Senior Bishop in the United States of America.

"Venerable brother,

"I have had the gratification, this 28th instant, of seeing your esteemed favor of 22d November, of the past year, to the Rev. John Robertson. The agreeable information, afforded by it, of your good health, gave me great pleasure, and still more, the statement of your noble and generous sentiments, and your benevolent disposition towards Greece, my native land.

"Moved by these things, I also present to you my regard and gratitude, expressing unbounded thanks both for these and whatever benefits my nation hath enjoyed, and is continually enjoying, at your hands.

"I desire, moreover, that you will hereafter be mindful of us in these respects, and pray for our advancement.

"I have the honor to be, through life,

"Your sincere and devoted brother,

"GREGORIUS, Bishop of Patras.

"Patras, June 22, 1829."

"Most venerable sir,

"Since Mr. J. Robertson speedily departs from here, I also would present you the same regards, and beg you to keep us in remembrance, and aid us with some needful volumes of the Old Testament, and such other works as you may deem useful for the youth of my native country, Sparta; for which we shall be grateful while life shall last.

"Your sincere brother,

"DANIEL OF LACEDÆMON,

"Bishop of Chariopolis.

"Lacedæmon, July 24, 1829."

"To the Most Rev. Bishop White, and the other associated Bishops of the United States of America.

"Though the Greeks, through the past Ottoman tyranny, have degenerated from the sentiments of their sires, and have almost sunk into a hateful barbarism, the Hellenic blood has, nevertheless, not ceased to circulate in their veins; so that, even while wearing the yoke, they have aimed at the ancient glory and the ecclesiastical and religious rights of their ancestors. As soon, moreover, as they embarked in a contest for these very blessings, they witnessed, also, the philanthropic bowels of America, sympathizing with them, and evincing a benevolent and Christian feeling, by the transmission of supplies for their corporeal wants,

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such as food, clothing, and other contributions, together with consolatory letters of Christian charity.

"But our spiritual joy and gladness, most reverend sire, became unbounded, from the moment that your ecclesiastical and pious letter, by the hands of the Rev. John Jacob Robertson, was exhibited to our eyes; by which, assured of the sentiments which you entertain towards our apostolic church, we exclaim, Would that now might be fulfilled the declaration of our blessed Saviour, Jesus Christ,—'And my gospel shall be preached to every creature, and there shall be one fold, and one Shepherd.'

"We have confidence in the Lord our Saviour, that he will enlighten his people with the knowledge of the truth, that his holy name may be glorified with one accordant voice of worship for ever and ever; and we remain, respectfully,

"GEORGE KAZES, Priest and
Economus.

"ATHANASIUS, Priest and
Protopapas.

"NICHOLAS GABRIEL, Priest.

"ANDREW, Priest and Nomo-
phylax.

} The priesthood
of Dimitiana.

"Dimitiana, July 8th, 1830."

In the abstract which we have now given, we have merely exhibited the object of the mission to Greece. In what follows, it is our purpose to state briefly what has been effected in accordance with the purpose avowed.

The following extract of a letter from the Rev. Alonzo Potter contains an account of the departure of the missionaries from Boston, which, we doubt not, will be perused with interest by the friends of missions:—

"This morning (1st October, 1830), the sun rose upon one of the fairest days which I remember to have witnessed. The vessel had been detained one day by the wind, and it was a providential detention; for, just as the day closed, Mr. Bingham, the printer, who had been anxiously expected, and who, it was feared, must be left behind, arrived. The missionaries were required to be on board at nine o'clock. At that hour, with several of their friends, they arrived at the wharf, and were soon placed on board the brig, which had dropped a little down the stream. The brig immediately put under way, with a light, but fair breeze—the air deliciously mild—the surrounding scenery, as you know, beautifully picturesque—the vessel new, and very commodious—and the commander courteous and obliging. The party immediately assembled in the cabin, which is for several weeks to be the abode of our friends. A hymn was given out by brother

Baury, prayers offered by brother Doane, and the benediction pronounced by myself. All the members of the mission seemed in excellent health and spirits. They felt that they had the sympathy and prayers not only of their friends here, but of thousands in every part of the land. We all felt that they were going forth in a good cause, and that, as the first heralds of our church to distant and benighted nations, they were signally honored and blessed. If a few natural tears were shed, they were shed not because they or we regretted the decision they had made, but because we could not but reflect that the faces of these our brethren and sisters beloved might be seen by us no more.

"The last week has been, to the friends of your society here, a week of much interest. Brother Robertson and his family have been with us, and though too much engrossed in preparing to embark, to see much of their friends, the sympathy and exertion which were elicited have satisfied me that your cause has a strong hold upon the hearts of many in this city. Several ladies were constantly occupied in assisting Mrs. Robertson. Offerings of books for the missionary library, apparatus for schools, &c., articles of convenience and comfort for the voyage, and presents for the Greek bishops and others, were all the while coming in; and there was the strongest disposition, evinced on every side, to facilitate their departure, and render their passage agreeable. After spending the last Sunday at Cambridge, Mr. Robertson was to have preached in the evening at St. Paul's; but, owing to the unfavorable appearance of the weather, the service was postponed till the evening of Wednesday, the day previous to that fixed for sailing. On the morning of that day, our diocesan convention assembled; and thus the bishop and several of the clergy were providentially present at the last public services which the missionaries performed in America. Mr. Hill and his wife arrived from New York, and entered the church just before Mr. Robertson completed his discourse. A collection was then taken up, amounting to about \$125, and the bishop, who, for the purpose of preparing, had kindly waived, for a short time, his other calls of business, delivered an address to the congregation, and a charge to the missionaries, distinguished for pertinency and affectionate simplicity, and which, I hope, you will see in print. Mr. Hill said a few words in reply, and offered up prayers, which concluded the service. On the following evening (the one before they embarked), I was unexpectedly invited to be present, with a few other friends, at their boarding-house, for the purpose of exchanging adieus. Some collects and an appropriate prayer were offered by our brother Clapp, of Vermont; Mr.

Edson and myself said a few words each, on the importance of the occasion, and the necessity of continual supplication in behalf of the mission; and an address was made by Mr. Hill, distinguished, as all his services here have been, by unaffected simplicity, zeal, and good sense. Several hymns were sung, and the services concluded by collects offered by Mr. Baury, commending them, during their voyage and after their arrival, to the precious care and protection of the Almighty.

"Thus have I given you a short account of the departure of these servants of God. May the smiles of Heaven, which have been so remarkably manifested towards this enterprise thus far, continue to rest upon it, till Greece shall be made to rejoice, through all her borders, in our light; and this cause never look back, till we shall be summoned from our labors here, to give an account of our stewardship before God. Ever yours."

On the 16th of November, the missionaries arrived at Malta. On the 6th of January, a letter was received from them communicating the intelligence of the departure of a vessel on the same day, destined to Smyrna, having on board their types, presses, &c. And we take pleasure in stating here, that the missionaries were courteously received, and their presses and other apparatus suffered to be landed without payment of duties; and the usual quarantine was shortened when Mr. Hill returned from a visit to Smyrna shortly after his arrival in Greece. Not only by those in power were courtesies extended to the missionaries, but all hailed them with affection, and were lavish in the praises of our land, and its distinguished love for Greece. Athens had been long contemplated by the missionaries as the site of the missionary establishment; and, having closed all their business, they left Tenos on the 26th of May, and at the close of June the missionary band arrived at Athens. From this period we may date the beginning of the permanent arrangements for the benefit of the Greeks. On the 18th of July, Mrs. Hill opened a school for girls in the magazine or cellar of the house where they resided. The first day, there were twenty pupils. Two months afterwards, the number had increased to one hundred and sixty-seven. They were of all ages, from three to eighteen. Of the first ninety-six who entered the seminary, not more than six could read at all, and that only in a very stammering manner; and not more than ten or twelve who knew a letter. Every Sunday morning, they were assembled to read, and repeat from memory, passages of the New Testament. Upon these portions of the sacred word they were afterwards questioned, and explanations, with practical applications, were made

by the Rev. Messrs. Robertson and Hill, alternately. The exercises began with a form of prayer pronounced by one of the children, and were closed by singing a hymn. A school for boys was also commenced under the Greek priest Aggatangelos. For some time it was conducted in the church of which Aggatangelos was pastor; but the missionaries, having been so fortunate as to obtain possession of a large Turkish house which had been occupied by the Austrian consul, at a rent of \$120, transferred both the boys' and girls' schools thither. The boys' school, soon after it was established, consisted of one hundred and ten pupils.

When our missionaries left America, it was their intention to limit the instructions of their schools to the mere elements of human learning. They soon, however, found reason to change their opinion, and, as the cause of this variation in their sentiments, thus wrote to the committee, under date of September 10th, 1831:—

"The great want of teachers throughout the country, makes it appear an evident duty to prepare a portion of the pupils for this important vocation. Numbers of schools, which existed two or three years since, have fallen through, on account of the inadequacy of the teachers; and many others, which yet exist, are of very trifling benefit. Unless the teacher has his own mind somewhat expanded, he almost immediately falls into the wretched method, so general during the Turkish sway, of teaching to read *the words* without any idea of their meaning. Another reason which actuates us, is the desire to induce as many as possible of the children of those in better circumstances, to receive their education in the country, and not go forth to acquire the infidel principles of Italy, France and Germany. Many parents of respectability have conversed with us on the subject, and seem anxious that our institution should be on a more liberal footing. These, with other minor considerations, have induced us to adopt a plan, of which the following is an outline. The whole boys' school is divided into three departments. The lowest, and by far the most numerous, is placed under the charge of Basilius, the Lancasterian teacher, who will instruct them in reading, writing, arithmetic, and a little geography. These, as fast as they finish their course, will give way to other pupils, and thus a constant succession be kept up. From these, also, selections of the most promising will be made to attend the lessons of Stephanus, and obtain the elements of ancient Greek, and a still larger portion of arithmetic, geography, &c. There will be again selections made from the pupils of Stephanus, to be united with the children of those of higher standing, to pursue a limited course of classical reading, together with other branches, under the immediate

tuition of Benthylus, who, under our direction, will have a general charge of the whole establishment. Benthylus and Stephanus will give lessons in arithmetic, grammar and geography, also occasionally in the girls' department. We shall ourselves also take a part in the instructions, independently of that which is of a religious nature. We have seen so much of the advantage of a knowledge of English here, that one of us will give lessons to a limited class, three or four times a week. Among other advantages likely to result from this plan, is, that we shall probably, ere long, have a class of the clergy to go through a course of ancient Greek, by which they will be better qualified to understand the Scriptures, and the service of the church. In due season, it is also proposed to give lessons in Hebrew, and lectures on the evidences of Christianity, and other topics connected with religion."

In the autumn of 1831, the missionaries deemed it necessary to visit Smyrna, that they might, if possible, obtain the means of meeting the responsibilities they had assumed on the account of the mission. On the 13th of September, Mr. Hill left Athens, and, landing in Smyrna, found that despatches from the society had been transmitted to Athens by Mr. Van Lennep.

The following extract is from a communication addressed by Mr. Hill to the executive committee. "Many difficulties," he says, "surround us; but there is much to cheer us, even in Athens. Though cut off from society, our wives find delight in their school. The pupils, but a few months ago, rude and unenlightened, are now attentive, and rapidly improving in various branches of an elementary character, which are taught. Their gratitude is displayed in a thousand ways; their respect for their teacher, most profound. Not a day passes, that we do not receive presents and fruit from the poorest among them; and while they are contented to live upon three or four black olives, and a crust of hard barley-bread for their dinner, they have frequently been known to bring their *Didaskalissa* (teacher) a handful of eggs, or a plate of honey, or a chicken, which would have afforded themselves a magnificent repast, or purchased the means of enlarging their own scanty meal. From this poor and ignorant class, Mrs. Hill has selected six girls for monitors, who have recommended themselves by their diligence and talents; and they have of late greatly relieved her from the immense burden. Mrs. Robertson has hitherto attended exclusively to the sewing department, and with admirable perseverance. Their progress here has been truly astonishing. We hope, not long hence, to forward to the United States some specimens of work from those who, two months since, could not use a needle. Their progress in learning

the Gospel is encouraging. Our exercises on the morning of the Lord's day are interesting. Though we speak the language very imperfectly, we can make ourselves understood. One of the girls repeats a prayer (we have not deemed it expedient to conduct the religious exercises ourselves, lest it might be deemed an interference, or rather an *intrusion*. In this, we have followed the advice of all the missionaries in Greece, and their uniform example, and it accords with our own opinion); then the *creed* is recited—sometimes, to vary the exercise, the ten commandments; then a chapter is read aloud by the girls, from the Gospel, in course. The lesson for the day is announced; it is always the portion appointed for the Gospel of the day in their own church. There are six girls at present who are far advanced enough to learn this by heart; these girls recite aloud this portion; after which, it is carefully explained to them by brother Robertson and myself, who share this duty alternately. We close by singing a hymn, which I have taught them, to the tune of '*Rousseau's Dream*.'

"We have frequently had the room quite filled, on such occasions. The parents of the children attend; and strangers, some from curiosity, perhaps, 'to hear what these babblers will say;' 'other some,' from a suspicion, undoubtedly, that 'we are setters forth of strange gods;' certainly it is our earnest desire, and our determination, as far as in us lies, to '*preach to them Jesus and the resurrection*.' This occupies us from half past eight to ten, A. M., at which hour our morning service commences at our own house."

Shortly after Mr. Hill's arrival at Smyrna, he was attacked with a severe illness, which detained him two weeks longer than it was his intention to have remained there. In the mean time, the cholera made its appearance, of which hundreds died daily. This circumstance, and especially the inconceivable dread which the people of the East entertain of this disease, rendered Mr. Hill's return home exceedingly difficult. After various unsuccessful efforts to obtain a passage, he (as a last expedient) hired a little *caique*, and on the 15th of October, ventured out to sea. After a very stormy passage, the vessel reached the Piræus on the 20th of the same month; but, contrary to Mr. Hill's sanguine expectations, the most rigid precautionary measures had been adopted at Athens, in reference to the pestilence which was raging in the Levant, and he was not allowed to land. Attempts were made by the friends of Mr. Hill to obtain, in his behalf, a relaxation of the restrictions which had been determined upon by the city authorities, but without success. After much debate upon the subject, the members of the Demogerentia decided unfavorably on Mr. Hill's application to remain, and communicated to him that

it was necessary he should leave the harbor immediately. Previous to the receipt of this intelligence, it had been agreed upon between the missionaries, that should Mr. Hill be compelled to return to Smyrna, his wife should accompany him. This step appeared to be necessary, as well on account of Mr. Hill's situation, which required the attention of some careful friend, as in reference to the health and strength of Mrs. Hill, which had been greatly impaired by her unremitting devotion to the duties of the large school, the whole of which, for three months, had devolved upon her.

On the 22d of October, Mrs. Hill having joined her husband, they set sail for Smyrna, and, having encountered many perils and privations on the way, arrived there at midnight, on the 2d of November.

On the 8th of the same month, Mr. Hill addressed a letter to the committee, of which the following is a part:—

"When I wrote to you by the Cherub, on the 6th of October, I gave you (in connection with our joint letter) a complete view of our labors and engagements up to the period of my leaving Athens (the 12th of September). On my return to Attica (its shores I mean), I had an opportunity of conversing with brother Robertson, and subsequently with Mrs. Hill; and I can therefore speak of the state of the establishment up to the 22d of October, the day Mrs. Hill left Athens to join me. During my absence, the schools (*viz.* the girls' school, under the direction of Mrs. Hill, and the three boys' schools, under our general superintendence), and the operations of the press, had been regular and uninterrupted.

"The first (the girls' school) has continued to present the same interesting appearance of order and beauty, for which it has been noted by all who have had the pleasure of visiting it. Among our late visitors were sir Robert Gordon, the English ambassador at Constantinople, and the officers of several English and Russian ships of war. During my absence, we had a visit from the ex-secretary Rigos, an estimable man, and well known in Europe and our own country as an accomplished scholar. He was greatly affected at the appearance of the female school, and, after attentively surveying the scene for some moments, he turned to Mrs. Hill, and observed, '*Lady, you are erecting in Athens a monument more enduring and more noble than yonder temple*'—pointing to the Parthenon. There are now on the register one hundred and eighty-seven names, all of whom are brought under the beneficial influence of instruction. The greatest number who attend at any one time, has not, however, exceeded one hundred and four. Many cannot attend regularly, but come when they can be spared from the toils of some laborious employment for their

daily bread. On the very day that Mrs. Hill left the school, she was to have placed a *Testament in the hands of fifteen girls*, who had learned to read during the three months previous. When they joined the school, on the 18th July, they knew not A from Z. The infant-school department (the *first certainly* that was ever established in Greece) is particularly interesting. The natural vivacity of the Greek character falls in admirably with the variety of the machinery of the infant-school system. Hence their progress is rapid, and truly surprising.

"The boys' schools remain as when I last wrote to you; containing one hundred pupils. In the first are taught the elementary branches of learning, upon the mutual instruction plan. In the second and third departments, studies of a higher nature are attended to. While Mr. Benthylas has a general superintendence of the whole, he has the exclusive charge of the higher department. In all the schools, the gospel is a text-book, and in the upper schools, the evidences of Christianity are taught. Two or three families from Tenos, formerly opulent and powerful, exiles from Constantinople, have lately removed to Athens, and we have in our schools the sons of their families. It is evident that our establishment is now firmly rooted. It has attracted much attention, and bids fair to be the most important aid that has yet been extended to this interesting and suffering people. There is certainly no school in Greece at all to be compared with it. The labors of those who have preceded us, have been generally confined to the instruction of a handful of children in the alphabet, and a few who can read the gospel. *Female education, as we understand the phrase*, and such as is suited to the wants and capacities of the rising generation of females in this country, has been before nearly *unknown*. I speak advisedly, and after some experience. I have seen the female schools around us. To that of Dr. Korck, in Syra, I give the meed of unqualified praise. His labors have been abundant, his own personal exertions truly surprising. What has been accomplished by him, has been owing, however, to his unwearied attention to matters which belong *properly* to the department of a *female*. He could not find one properly qualified, and he undertook to supply the deficiency himself; but this is an *anomaly*, and doubtless the same amount of improvement would have been visible in *much less time*, had he been able to obtain an *accomplished female teacher*. With the exception of Dr. Korck's school, *all the other female schools are mere failures*. And how is it possible that it can be otherwise? There are no females here sufficiently instructed to take charge of so important an office. We have been long endeavoring to get

one, even sufficiently qualified to act as an *under teacher*; and we have only now been able to engage a little girl of thirteen years of age, whom Dr. Korck had expressly instructed with a view to her becoming a school-mistress. In Athens, the department of female education must necessarily be given up to our mission; and it has been accordingly. But I scarcely know how we shall extend ourselves so as to embrace the wide field that is there open to us in this department. Unless we can procure female assistance, we must be content to remain as we now are; and yet much remains to be done. There is no better way of doing good here than by training up female teachers; for without *native* teachers it is morally impossible to extend the light of Christian education among the multitude of ignorant females throughout the land. A *pious, devoted, industrious, humble-minded, intelligent female assistant from our own country*, would be an invaluable treasure to our mission, and would greatly relieve my wife from the present arduous duties, or rather would enable her to be more useful by a more desirable division of labor."

In another communication from Mr. Hill, dated Smyrna, February 9th, 1832, he thus writes:—

"Without a pious, devoted, and well-instructed female teacher, the great work of instructing females cannot be attempted; and where shall we look for such in this country? In vain. I have never, in this country, met with one female who possessed either of these requirements: we must (with the blessing of the Lord on our endeavors) *create such*; and that is our grand desire and our principal aim at present. Hence it is that no schools can compete with ours, for no teachers can be found for twenty years, who will come to the work with the preparation of heart and mind, and the devotion of soul, which has led our wives to sacrifice home, kindred, friends, and Christian privileges, for the gospel's sake. The economy too (which is certainly desirable), with which we conduct our female schools, is to be noticed. Hitherto we have paid no teacher: lately we have engaged a young girl, from Mr. Hildner's school at Syra, to assist; but her wages will not exceed fifty dollars per annum, and we have one hundred and sixty-five *scholars*. The gospel is explained not on Sundays only, but every day; wholesome example is set before them of *cleanliness and order*; discipline is administered judiciously, and its end explained—in short, all the advantages of a good American school, with daily religious instruction superadded. We hope, by an early opportunity in the spring, to send you some specimens of useful work accomplished by poor girls, who, a few months ago, had never had a needle in their hands. The preceding remarks will have

prepared you for receiving our proposition to use your utmost endeavors to grant us every facility in your power to sustain and extend our present designs in regard to *female education in Athens*. Mrs. Hill has, as you well know, devoted herself to this work; and it is her unceasing desire to be useful to this interesting portion of our population. Allow me to add that she seems peculiarly qualified for it, and, from her having few domestic engagements, can with more ease devote her whole attention to these duties. As yet no one has done any thing for female education in Greece but Dr. Korek. Much money has been contributed for the purpose, and many appeals have been made in behalf of such schools; but they have all been in vain. There is *no school for females*, I again repeat, in all Greece, but that at Syra, and ours in Athens. The former has raised up some valuable teachers, and it is ably supported. The latter is still in its infancy—indeed scarcely more than commenced—and it remains to be seen how it will be supported by Episcopalians. The only hope for poor bleeding Greece is in the religious education of her youth; and if we can extend these blessings to the female youth of Greece, we shall operate with a redoubled influence. Already we have seen the kindly effects of good order, discipline and education, upon the mind and habits of many of our girls; and several who came into the school in July, rude, and illiterate, and dirty, are now patterns of good order and decency, and are placed as *monitresses* over small classes. In a letter which Mrs. Hill has just written to a friend in Virginia, and which she has left with me to forward, I find the following, which I take the liberty of sending you, as it relates to this subject. 'There are among the families who have returned to Athens, many who have once enjoyed all that affluence could give, who now have for a habitation the *most wretched hovel*, and scarcely clothes to cover them: most of them are *widows*, whose husbands have been killed, and who have no means of subsistence but in engaging in labors which are only fitted for *beasts of burden*. I have seen many a woman carry a load of wheat or barley which we would think too much for the back of a horse. We have two interesting girls in our school, of respectable parentage, who lost their father in the war; they are exceedingly poor; their mother was frequently urged to send them out into the field to work, that they might gain a few *paras* for their subsistence; but she could not be persuaded to expose her children to such hardships. When our school was opened, she sent them to us: their correct deportment, with their poverty and cleanliness of exterior, soon attracted our attention. On visiting the family, we were much interested in them, and the mother modestly requested

us to instruct her daughters in all *useful knowledge*, so that they might be enabled in some way to procure a livelihood. The eldest we are preparing for an *assistant teacher*; and were I so situated, I should like to take her into my family.' Mrs. Hill then adds, 'We are extremely anxious to have an *extensive establishment for female education at Athens*—one that should embrace *all classes*. As yet our labors have been principally among the *poor*; and in Greece, this will for a long time constitute the greater part of the community. Yet we have among us some interesting girls, whom it would be very desirable to bring under our influence. They have enjoyed the advantages of more *refined society* in Europe, their families having removed, some to Italy, others to France, Austria, &c., during the revolution. These persons are now returning; and could we offer inducements in our schools, these parents might and would send their children; and in *this way* might we counteract the *evils of infidelity*, to which the more enlightened part of the Greeks are sadly prone. The daughters of these families receive a very superficial education, which consists of *accomplishments* (falsely so called) only; of the improvement of the *heart* they are as ignorant as their *poor* country women who have remained at home and suffered with their suffering country. I have thought much, since I have been in Greece, of borrowing a hint from the *Catholics* in our country, in their zealous efforts to accomplish their plans, especially in the establishment of boarding-schools. The situation of my family is such, that I could very well give myself to the work; and had I not been *hedged in* on every side by my residence in a little twelve-feet-square old tower, I think I should have made a beginning. The plan I would propose is this: to have a house sufficiently large to contain from six to twelve young females; these would form *my family*; they would be selected from those who, from our *personal knowledge*, we should think would make *good teachers* (and our first efforts must have this end principally in view). Besides all necessary and usual studies, they would be taught what no one here knows any thing about, a *proper value of time*. Reading and instruction in the Holy Scriptures would be part of our daily occupations, and we would strive, by precept and example, to lead them to a true knowledge of the requirements of the gospel. This would be, of course, for the *decent poor*: afterwards we might be able to draw under our roof the children of some who might be willing to contribute to their support; and some would probably come from distant places, as in days of old, attracted by the lustre of the name of Athens. And thus might we, in process of time, have an establishment, where *hundreds of*

children would be educated upon gospel principles. Could you not lend your aid to enable us to bring about something of this kind? It may be years before we can have such an establishment as will meet all the wants of the females of this country; but I think it would be advisable to turn our attention, at the commencement of our labors, to all the various means of doing good that may suggest themselves to our mind. Those females of the lower classes of society (by far the larger part), who will be obliged to get their livelihood by the work of their own hands, are taught (along with reading, writing and arithmetic) plain sewing and knitting, and we encourage them to be industrious, by giving them a compensation for their work: some have supplied themselves already with shoes by their own work. I assure you that the labors of three months have given me great reason to hope that our coming here has not been in vain. What I have to beg of you is, to do all you can in Virginia to assist us in maintaining good female schools in Greece, upon the same plans as the best at home. Believe me, you cannot profit this people in any better way; and to this work I desire and design to devote the rest of my days, praying the Lord to enable me to discharge my duty with a single eye to his glory. I have in the school fifty infants from the age of two to eight years. To these I have already begun to talk, in their own tongue, of sin, of Christ our Saviour, of death and eternity. Fifteen larger girls have been taught to read the gospel, who never received instruction from any but me. I beseech you to pray earnestly that all who are taught to read the letter in these our schools, may, by the Spirit, receive into their hearts its blessed truths, and be made wise unto salvation. I rejoice that I am now ready to return to these interesting duties. There are here (in Smyrna) many comforts of which we are entirely deprived in Greece; but I sigh for the ruins of Athens, and long again to be engaged in the labors of my school. We commend ourselves and those labors to your continued prayers and those of the churches in your neighborhood."

A letter from Mrs. Hill, dated March 1, 1832, to the society, exhibits her plan of conduct in the school under her care:—

"I have, at this time, under my daily care, sixty girls, not having the means to procure a place large enough to receive more. Of these, the greater part can now read, having all been taught in our school since its commencement. That you may judge whether we are, or are not engaged in a work proper for missionaries, I will give you a succinct account of the order of the exercises. The school is opened at nine A. M. with prayer, always concluding with the Lord's

Prayer, the whole school repeating it aloud. A portion of Scripture is then read (a selection from the Psalms, from the new Greek translation, just published at Corfu, under the direction of the British and Foreign Bible Society). A chapter is then read by the girls in a class (taken from the New Testament); after which, they employ themselves in studying the portion they have to repeat from memory, before the close of the day. One hour is appropriated to writing; and even then, 'copies' are sentences from the gospel. Twice a week they are instructed in geography, and they begin to understand the elementary part well. The exercises are suspended for an hour at noon. The children, however, all bring their bread (with the addition, sometimes, of a few black olives, or a bit of vile cheese), and they are arrayed in order in the court-yard: before they eat, a blessing is asked (this has been observed invariably from the first day we opened our school). The afternoon is devoted to spelling and arithmetic, and at the close of the exercises of the day, we all solemnly recite the articles of our common faith, as contained in the Nicene creed. Two mornings in the week are devoted to plain sewing; and it is impossible to express the gratitude of those poor girls for the benevolence which has placed them in a situation to be useful to themselves and families. The younger part are taught as in America, upon the infant-school plan. With Alpha, they learn, for instance, who Adam was; and only this day I was occupied some time in explaining to these infants the nature of sin. As I felt the importance of the truths I was endeavoring, in so much feebleness, to instil into their young and pliant minds, I could with difficulty refrain myself; my soul yearned after them in all the fervency of gospel love. Dr. Watts's Hymns for Infant Minds have been translated into Greek verse, and the repeating of them is part of their daily exercises. The amusing rhymes which have often brought alternate smiles and tears to many a delighted auditor in our infant-schools at home, are now repeated with equally as much glee, by the half-naked little nurslings of poor afflicted Greece. (We are indebted to a kind friend for a pretty good imitation of several infant-school hymns, which we have had printed at our press.) On Friday afternoon, when the exercises of the week close (for I must reserve one day for the arrangement of my family affairs), all the Scripture which has been committed to memory during the week is recited, together with the creed and ten commandments, and such other simple religious instruction as we can give; the good are rewarded, and we part to meet again on Sunday morning, when the portion of Scripture which has been selected as the lesson for the week, is amply

explained by the brethren alternately, with other religious exercises."

Our extracts have brought down the history of the mission to the 19th of March, 1832. Since then, we learn that the school opened in a cellar is now convened in a commodious chamber, and contains one hundred and twenty scholars, all "neat, orderly and happy." They are docile, attentive, and much impressed by what they learn. The notice which this department attracts from all people, natives and strangers, is, in the words of the missionaries, matter of astonishment.

"In the principal elementary school for girls (which is accommodated in the largest room of Hr. Hill's house), there are about seventy who attend regularly. Here are taught the Scriptures, and whatever is taught in similar schools in America. After the school is opened with prayer and the reading of the Scriptures, a portion of the pupils are conducted to another room, and another portion to the hall or piazza, this being the only place which remains for their use. Thus there are *three* departments of larger girls, only one of which is, properly speaking, the elementary school. The second consists of such as have to work hard for their daily bread, and who, it is thought best, should be employed in handy-work more than the others. The third department consists of those who are destined (the missionaries hope) to become the future teachers of schools. In this class are found thirty who give evidence that the labor which has been bestowed upon them has not been in vain.

"The Hellenic school (for boys), which was commenced in August, 1831, continues in successful operation under the excellent teacher Stephanos. The studies pursued in this department are Jacobs' Greek Reader, Xenophon's Memorabilia, the Apologia of Socrates, by Plato, the Krito of Plato, some of the Orations of Demosthenes, and the Septuagint and New Testament.

"Once a week Mr. Hill meets the whole of the boys for the study of the Septuagint, which they translate into modern Greek, and which he then explains to them at large. This exercise, he says, affords him an excellent opportunity of preaching the gospel to an attentive and inquiring company of young men, while he endeavors to make it interesting to them by introducing remarks on a variety of subjects growing out of the passages under consideration.

"Three times a week Mr. Hill instructs a class taken from the scholars of this school, with a few who do not belong to the school. And on Wednesday afternoon of every week, he meets the female school, to explain the gospel. Two hours also of the Sunday

morning, are occupied in the same manner, on which occasion a number of adults, parents of, or other relatives of the children, and sometimes strangers, attend.

"Formerly it was the practice of the missionaries, on the Lord's day, to explain only the Gospel of the day. In the place of this exercise they now explain the Scriptures in course; and thus all the doctrines and precepts of the gospel, with the history of our divine Lord, are brought before the audience in order, and a stock of divine knowledge imparted, which is calculated to make them wise unto salvation."

"The interest of the sum that would provide an establishment sufficiently extensive to contain all the schools at present existing or contemplated, would be considerably less than the rent, which is paid for Mr. Hill's residence. Under these considerations, Mr. Hill, in the last autumn, and with the approbation of Mr. Robertson, made preparations for building. Encouraged by private conversations with some of the primates of the city, he made applications to the magistrates for the cession of what was formerly the public school of Athens, a large enclosure in the heart of the city, now, however, in ruins. The primates immediately granted his request, and also appointed a committee to confer with Mr. Hill, and enter into an agreement which would be confirmed by the city. This has been effected to their mutual satisfaction, and unanimously ratified by the municipal authority. On this site Mr. Hill intends hereafter to erect the edifice for the boys' school; and as there are materials on the ground, he says that this undertaking will be attended with but little expense."

The following extract from the "Moniteur Grec," a newspaper published at Nauplie, the seat of the Greek government, will serve as a confirmation of the statements of the missionaries respecting the favorable sentiments entertained by the Greeks, with regard to the operations of the society in their country:—

"Among the numerous benefits which Greece has received from the Christian inhabitants of the other hemisphere, we must count the establishment of schools in her territory. We particularly distinguish those under the direction of the Rev. Messrs. Robertson and Hill, who continue, by their love for their neighbors, to prove themselves worthy of their high calling. The result of their labors has been exhibited at a public examination, which the bishop of Tilanti, the consuls of foreign powers residing at Athens, and a number of Athenians and strangers of distinction, were pleased to honor with their presence."

Such is an imperfect view of the missionary operations in Greece. From the success attendant on all the plans of the society's agents there, what may we not hope from future exertions, with increased power

of doing good? Every step towards improving the social condition of Greece, is putting a power into her hands for promoting her own good. This is true of every people; but of the Greeks it is peculiarly true, that they need only encouragement to improve themselves. With God's blessing upon our labors in their behalf, we may hope for more than her pristine glory; for upon her will shine the light of eternal truth, and her children's hearts will glow with holy ardor, while their minds are filled with the knowledge of the Lord.

AFRICA.

A mission was attempted to Africa, and funds were collected for the purpose; but they were insufficient for immediate operations, and the prospect of their speedy increase being doubtful, they were transferred to the American Colonization Society. The subject is still agitated, and the feeling with which it is regarded, is evinced in the closing remarks of the report of the executive committee for the year 1833.

"In the opinion of the board, there are few portions of the earth which present a stronger claim upon Christian sympathy and exertion, than heathen Africa. Under the influence of this sentiment, the board have diligently exerted themselves to extend the blessings of civilization and Christianity to this almost savage and much-neglected land. But, notwithstanding the various plans which have been devised, the labor bestowed, and the money expended in reference to this object, nothing has as yet been accomplished, that is calculated to cheer the hearts of the friends of this enterprise.

"To those who are accustomed to weigh things only in the balance of worldly wisdom, circumstances such as these might well be regarded as indicative of the hopelessness of the cause. But though often disappointed in their hopes, and defeated in their calculations, the board do not despair of ultimate success. They are not insensible to the fact, that glorious things have been spoken by the Almighty, with respect to Ethiopia, and that, however degraded at present may be the condition of Africa's sons and daughters, a time must arrive, when, in accordance with the inspired prediction, they 'shall cast away their idols to the moles and the bats,' and take an

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exalted stand among the nations of the globe. And do not the recent discoveries on that continent authorize us to believe that the period is at hand, when these promises of Heaven will be fulfilled? Who can reflect on the fact that the course and termination of the Niger have been at length satisfactorily ascertained, and the power of steam transferred to the bosom of its meandering waters, and not yield to the conviction, that the set time to favor Africa has indeed now come?

"If a mission to that benighted land were not, by the General Convention of 1826, regarded in the light of an Utopian scheme, and if a vigorous effort, in reference to its benefit, were warmly urged by that body upon the consideration of the society, how much have recent events enhanced the probable success of such an undertaking, and how much louder is the call upon the church to enter this new and highly interesting field?

"Is a question raised respecting the means to be employed in elevating Africa from her present abject state, and extending over her widely-spread continent the kingdom of our Saviour Jesus Christ? In the judgment of the board, such a revolution can only be effected by the instrumentality of intelligent, discreet, and well-educated missionaries, whose souls are fired with heavenly love and zeal.

"Does the inquiry meet us, Where are the individuals of this description, who are disposed to engage in a service so arduous and self-denying? and even should they be obtained, where are the means to sustain them in the work? Our reply is, 'With God nothing is impossible;' and if the accomplishment of his will demand the interposition of such an agency, neither the men nor the funds will be wanting.

"But the board will not enlarge any further upon this point. They have thrown out these remarks, with the hope of drawing the attention of the church to this subject, and with a view of speedily settling the question proposed in a former report—'Cannot this society gather, from among the colored population of the country in which we live, some whose hearts are animated with holy benevolence, and prepare them for the sublime enterprise of carrying the blessings of the gospel to the homes of their forefathers, and transforming those barren wilds into a garden of the Lord, luxuriant in fragrance and beauty?'"

We have thus traced the several steps of the society's proceedings, and indulge the hope, that, from the statements which have been presented, it will appear that something, at least, has been done towards the hastening of that period, when the "wilderness and the solitary place shall be glad, and the desert rejoice, and blossom as the rose."

Such considerations certainly are calculated to inspire us with deep and heart-felt gratitude to that Almighty Being, who has condescended to employ us as instruments in prosecuting his gracious designs, and to stimulate us to greater diligence, in forwarding the purposes of infinite goodness. Let us not be

satisfied, then, unless this effect be produced. While we are thankful for what has already been accomplished, let our exertions be increased. Let every success be regarded as only pledging us to renewed efforts. And let us proceed from one good work to another, in this labor of love, until it shall be seen and known of all men, that the Domestic and Foreign Missionary Society of the Protestant Episcopal Church has been appointed by Heaven to sustain an important part in effectuating that divine decree—"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall bow before thee."

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HISTORY OF THE MINOR MISSIONS.

GENERAL BAPTIST MISSIONARY SOCIETY.

THE New Connection of General Baptists, to which this society is attached, was formed in the year 1770, by the late Rev. Dan Taylor, and a few other ministers who were not infected by the Arianism and Socinianism, which, unhappily, at that period characterized the greater part of the General Baptist body in England. By the divine blessing resting on the zealous labors of the New Connection, they have risen from a very insignificant number to more than one hundred churches, and about ten thousand members; and we believe that, in proportion to their numbers and wealth, they are behind none of their fellow Christians in exertions for the spread of the gospel.

It was about the year 1816, that it was judged desirable that a General Baptist Missionary Society should be formed. For though a spirit of friendship and harmony has usually existed between them and the Particular Baptist body, yet it was mutually felt that the difference between them of a doctrinal kind might occasionally mar the friendship which each felt it owed to the other denomination.

But though the society then commenced to collect money, and to diffuse among their churches a missionary spirit, yet they did not actually begin their missionary operations till the year 1821, when Messrs. Bampton and Peggs sailed, in company with Mr. Ward, the Particular Baptist missionary of Serampore, who, as our readers know, then returned from a visit to England. Acting under the advice of the brethren at Serampore, Messrs. Bampton and Peggs, early in 1822, established themselves at Cuttack in Orissa, where they soon formed schools, and circulated religious tracts, in addition to the preaching of the word of God. Here they purchased premises, formed a church, and have seen the word of Jehovah attended with a pleasing degree of success.

In 1823, Mr. Charles Lacey proceeded to join the brethren already in Orissa; and in the same year, Mr. Bampton, having visited Pooree, and grieved over its melancholy state, removed there to form a second sta-

tion. In the following year, Mr. Amos Sutton proceeded with his wife to India, which they reached in February, 1825; but Mrs. Sutton, an amiable and highly-talented woman, whose piety and disposition admirably qualified her for the wife of a Christian missionary, was removed by death. In July, 1825, in consequence of the failure of the health of Mr. Peggs, he was compelled, with Mrs. Peggs, to return to England; where he has from that period been busily occupied in promoting a missionary spirit, and in directing the attention of the friends of humanity and religion to the cruelties and idolatry sanctioned by the British government in their Eastern dominions. In 1826, Mr. Sutton was united in marriage to Mrs. Colman, the widow of an American Baptist missionary in Burmah; and early in the following year they formed a new station at Balasore. About midsummer, 1827, Mr. Cropper, a highly promising young man, was sent out to India; but he finished his course in December, 1828, two days before the completion of the twenty-first year of his age. In December, 1827, Mr. Bampton baptized Erun, their first Hindoo convert. In March, 1828, Gunga Dor, an Oorea Brahmin, was baptized, and is now a promising native preacher. Some other Hindoos have since then obeyed this command of the Redeemer, the principal of whom is Ram Chundra, an able native preacher. In June, 1830, Mr. William Brown, who had been pastor of a Baptist church at Sevenoaks, went, with Mrs. Brown, to occupy the place of master of the English school, at Cuttack, as well as to act as a missionary. Soon after Mr. Brown's arrival in Orissa, Mr. Bampton, whose health had long been declining, ended his valuable life, and entered on his eternal reward. This event occurred in January, 1831. Mrs. B. is expected to return to England.

In 1826, and the following year, the attention of the society was directed to Jamaica, to which island three missionaries were sent; but a series of adverse providences blighted their warm hopes of success, and

led to the discontinuance of the mission. One of the brethren died; a second, through illness, returned to England; and circumstances led to a dissolution of the society's connection with the third. Two of the stations they commenced, viz. St. Ann's and Lucea, are now occupied by the Particular Baptist brethren; and many of the members formerly in connection with the General Baptists still belong to these churches.

We have thus, as far as our documents will enable us, sketched the history of this society. As its valued secretary, the Rev. J. G. Pike of Derby, was unable to furnish us with a complete set of its Reports, we cannot furnish a tabular statement of their receipts and expenditure.* The constitution of their society is similar to that of the other Baptist society; simplicity and piety characterize their proceedings; and while they are exerting themselves to perpetuate and extend their exertions, the Christian world cannot but heartily pray for their success. Their present annual income is from fourteen to fifteen hundred pounds.

GERMAN MISSIONARY SOCIETY.

IN 1816, the Missionary Seminary was established in Basle, under the direction of Mr. Blumhardt; and the interest felt in this institution continually increased, till, in January, 1821, the various pastors and churches in the surrounding country, encouraged by Dr. Steinkopf, formed the *German Missionary Society*, or, as it is sometimes called, the *Evangelical Missionary Society*. The formation of the society led to a great accession of contributions from Germany, Switzerland and France.

The course of study pursued in the seminary is one of four years, and resembles that of the continental universities. The students are taken from the various Reformed communions; and in the seminary they cease to be distinguished one from another. No one announces himself as the disciple of Luther, of Calvin, or of Zuinglius. They have no other master than Christ. The love of this divine Saviour, and a belief of the fundamental truths of Christianity, are the points of union among the students, and the sole basis of their religious instruction. In the limited circle of their abode, they present a picture of that holy church universal which knows but one Saviour, one faith, and one baptism. The discipline to which the students are subjected is of the mildest kind; their sole rule is the gospel, their sole restraint the fear of God.

* An interesting work on this mission is now in the American press, from the pen of the Rev. Mr. Sulton, one of the General Baptist missionaries, who visited the United States on his return from India.

The principles inculcated upon them are the mortification of sinful affections; the pursuit of faith, and righteousness, and charity; peace with all men; growth in humility; the possession of the soul in patience; and the doing of every thing to the glory of God.

It may be proper to notice, that, at an early period in the history of the seminary at Basle, the most friendly relations were entered into with its principal and supporters by the English Church Missionary Society, who have subsequently employed several of the students in heathen lands.

The society early turned its attention to the German colonies in the Crimea to the west and north of Odessa. These colonies are in the midst of hordes of Mahometan Tartars. In 1822, the following young men departed to their posts of arduous labor:—Messrs. Benz, Boerlin, Dieterich, Dittrich, Honehaecker, Lang and Zarenba; in 1824, Messrs. Bonekemper, Doll, Foell, Koenig, Saltet and Voight; in 1825, Messrs. Fleitzner, Haas, Pfander, Steinmann and Woehr.

One of the chief stations of the society is SHUSA, about two hundred and twenty-five miles south-east of Tiflis, and the capital of the Russian province of Rarabegh. The inhabitants consist of about two thousand Tartars and six hundred Armenians. It has a splendid mosque, with a number of Mahometan priests; also five Armenian churches, and twelve priests of that communion. Shusa is only two days' journey from the frontiers of Persia and Turkey.

In 1827, the missionaries from the infant society had increased to thirty-six; and their spheres of labor were as follow:—two in the Molucca isles; two in Bengal; three on the Coromandel coast; five in Egypt; four in Armenia; one in Georgia; three in the region of Caucasus; six in Bessarabia; one in the Crimea; two in Western Africa; and six on their way to different appointments.

In 1827—8, another band of self-devoted worthies took their station, as heralds of the cross, at the colony of Liberia. Their names were as follow:—Messrs. Hautt, Hegele, Kissling, Sessing and Wulff. Their destination was the interior; but they did not intend to go so far as to lose the protection of the colony. The hopes which were cherished respecting the labors of these brethren were soon blasted. Before the close of 1828, Mr. Kissling alone remained in the colony. Mr. Wulff died in December, 1828, and Messrs. Sessing and Hegele returned, in consequence of sickness, to their native shores; while Mr. Hautt separated from the society, and established an independent mission at Cape Mount.

The following is an extract from the Report of the society for 1830, and shows the spirit which actuates its members.

"Notwithstanding the many great trials which our committee and the missionaries from the beginning had to encounter, yet there seemed to be many encouraging reasons to continue this mission; and the unhealthy climate, the death of one of the missionaries, and the many hinderances laid in the way by the slave dealers, did not seem to be sufficient reasons to give up the hope of establishing the church of Christ on these unhappy shores; because the people at Monrovia declared themselves willing to receive the missionaries, and Mr. Kissling had established a school of about fifty negro children. The king of the Bassa Land was also desirous to have missionaries among his subjects. Encouraged by these inviting prospects, our committee, in 1829, sent three other missionaries, Dietsly, Buehrer and Grauer, with Mr. Sessing, who, having been there before, now returned to Liberia. All were attacked by the climate fever. Mr. Sessing recovered, but Dietsly, Buehrer and Grauer, after severe sufferings, were called to enter into the joy of their Lord as faithful servants."

Mr. Sessing writes, under date of 18th June, 1830, "After great storms and trials, it has pleased God to give us a time of peace. Mr. Kissling has resumed his school. We have again begun to preach in the Methodist chapel, and we continue the instruction of four negro youths, who now live in our house."

The prospects of this society in Persia and in the Crimea are very promising.

GLASGOW MISSIONARY SOCIETY.

This society commenced operations soon after the establishment of the London Missionary Society. Its earliest efforts were made in the Foulah country, on the north-west coast of Africa. The society also sent some missionaries to the neighborhood of Sierra Leone. But these attempts failed of permanent effect.

For many years one disappointment came in quick succession after another. There remained, however, persevering zeal, desire, faith, inquiry, prayer and endeavors. It is not written in vain, "*To him that knocketh it shall be opened.*" The exalted Prince and Saviour wears not in vain the title, "*He openeth and no man shutteth.*"

The long-desired sphere for missionary exertion seemed to be presented by Providence, in 1821, to this society, in connection with emigrations to the southern point of the African continent.

This association supports three establishments in Caffraria, South Africa.

At *Chumie*, Messrs. Thompson and Weir are the missionaries. Chumie is the largest settlement in Caffre Land. It has three hundred inhabitants in about one hundred huts, of which thirty are square, and stand in a regular street. It has three thousand head of cattle.

At *Lovedale*, Messrs. Bennie and Ross are laboring. They dwell as securely among the Caffres as under Christian government, and their hopes of success are strong. Lovedale is in a populous region, and there are sixty-five Caffre kraals within a circuit of eight miles.

Balfour has recently been selected as the third station, and will soon receive a missionary.

FRENCH PROTESTANT MISSIONARY SOCIETY.

This society commenced its operations in 1822. It was formed at the house of S. V. S. Wilder, Esq. (the president of the American Tract Society), an American merchant then resident in Paris, and a liberal and enlightened friend of benevolent and religious efforts. This meeting was attended by the presidents of the Lutheran and Reformed consistories, by other pastors, with lay members of the two churches, and by various foreign Protestants then in Paris, among whom were the excellent Daniel Wilson (bishop of Calcutta), Rev. S. S. Wilson, Rev. Jonas King from the United States, and the Rev. Messrs. Cook and Croggon, Methodist missionaries.

The meeting adopted the two following regulations for their course of conduct:—

"That this society shall seek to enlighten the public mind, by means of the press, as to the character and importance of the different missions set on foot among pagans by Protestant missionary societies; and shall publish what it may think proper to that end, whether original or translations, of the most interesting publications that have appeared in foreign countries in favor of the missionary cause.

"That the society shall procure convenient premises for an establishment for the reception of young persons to be recommended by the different missionary societies already in existence, as the Basle Missionary Society, the Church Missionary Society, the Wesleyan Missionary Society, &c.; to whom it may be necessary to study some of those Oriental languages for the acquisition of which Paris presents peculiar advantages."

The society commenced their exertions by adopting Mr. King as their missionary, in Jerusalem; but he subsequently devoted himself to American missions.

The title of the society is, "The Society for Evangelical Missions among People not Christians, established at Paris." On the 4th November, 1822, the officers were elected, and vice-admiral count Verhuell, peer of France, was chosen president. The committee considered it as one of their first duties to identify the monthly prayer-meeting with the cause of missions in France. They accordingly organized such meetings wherever it was practicable. The receipts of the first year were about 13,000 francs; those of the second, about 26,000; and those of the third, 34,370; and the payments of the third year, chiefly in support of the mission-house and students (six in number), amounted to 14,368 francs. In the fourth year, there was a painful diminution of funds; but in the fifth year, the receipts were 23,756 francs; and in the sixth (1829), they arose to 31,382. At this period, there were in connection with the society, eighty-six auxiliary and twenty-one female associations.

The society's seminary was placed under the care of the Rev. I. H. Grand Pierre; and from the students enjoying his instructions, the society, in 1829, selected three young men as their first missionaries to the heathen, viz. Prosper Lemue, Isaac Bisseux, and Samuel Rollaud. Their ordination took place in the church of "Filles-Saint-Marie," on Saturday, the 2d of May; and they shortly after left Paris for London. The ordination was a scene of peculiar solemnity. The president of the consistory assisted. There were twenty-nine ministers present, eighteen of whom took part in the act of ordination, and all heartily concurred. The sphere of labor assigned to these young men was South Africa; and the president, admiral count Verhuell thus alludes to the choice of this interesting field of action, in a speech at the anniversary:—"At our last meeting, I apprized you that the committee were endeavoring to find a first station for our missionaries. Wherever, with this view, we turned our attention, great difficulties presented themselves, when, on the suggestion of Dr. Phillip, the committee were led to adopt the south of Africa as its first missionary station.

"It is worthy of observation, that, in the part of Africa whither our young brethren are proceeding, there is, at some distance from Cape Town, a number of families descended from former French refugees, who quitted their country and home for the preservation of their faith. The Dutch East India Company granted them a considerable portion of land, where they formed for themselves a new country. Our young brethren will be received by them with kindred affection."

The south of Africa presents all requisite advantages for a first mission. The country is fine and

fertile, the climate mild and salubrious: the colony of the Cape furnishes an abundant supply of the necessaries of life: the passage from London to the Cape is easy, and the expense of supporting a missionary in Africa is not more than half of that required in the East Indies.

On the 16th April, 1831, Mr. Pelissier, another student, was set apart by ordination to join the little band at La Parle.

RHENISH MISSIONARY SOCIETY.

It is interesting to mark the events which have led to the formation of this promising auxiliary in the cause of missions. In 1799, a missionary spirit was awakened in various parts of Germany, by the successes of the London Missionary Society. The society at Elberfeld was both a missionary, tract and Bible society. It sent contributions to the seminary at Berlin, and to the institution at Halle, and also to the Moravian society. The Barmen society, established in 1818, began by contributing funds to kindred societies; but, at length, by the indications of Providence, its friends were led to found a seminary at Barmen; and, when the first missionaries were ready to depart to the heathen, the Lord opened the door to them to enter South Africa. In 1828, the societies of Barmen and Elberfeld were united, the direction of the foreign concerns being devolved on a committee of deputies from both societies. The societies of Cologne and Wesel have since joined the union, and the societies thus united form the Rhenish Missionary Society. The centre of operations is the town of Barmen. In 1829, a visit was paid to the institution by a deputation from London; and the following particulars are obtained from a letter of the Rev. Andrew Reed:—

"Barmen is on the borders of the Rhine, and is situated in what was the kingdom of Wuertemburgh, but is now a constituent part of Prussia. The entire valley embraces the town of Elberfeld as well as that of Barmen, and the total population is not less than 60,000. It is a manufacturing district; and manufactures are here evidently elevating the people to higher civilization and to richer comforts. The scenery is beautiful; and few spots excel it in beauty. But it is the religious state of this people which is most interesting. They are of the Reformed and Lutheran professions united. They show a remarkable attachment to the means of religion, and there are comparatively few who do not attend public worship. At a town about ten miles from Barmen, I inquired

of the pastor how many churches they had. He replied three. I asked what was the attendance. 'At the three,' he said, 'there are about 5000.' 'And what,' said I, 'is the population?' 'Oh,' he replied, 'about 5000, exclusive of children.' 'What, then, do all the people attend public worship?' 'Yes; nearly all.'

"There are in this valley thirteen Protestant pastors, twelve of whom we had the pleasure of seeing and knowing in our hasty visit. It was our united impression that at no association of ministers in our own country had we met a body of men more respectable for talent, more eminent for piety, or more remarkable for usefulness. They have a decided attachment for evangelical truth, without any inclination to the excesses of Antinomianism. The love of Christ was at once their theme and their motive, and this love constrained them to seek the salvation of men."

The immediate object which the delegation had in view was to assist at the ordination of the young men about to enter on their labors, from the seminary at Barmen.

Mr. Reed adds, "On our arrival (June 29th), we found every thing prepared. On the following Monday, we met a few friends for the purpose of general explanation; and in the afternoon, we went to meet the pastors and deputations from the several committees on the subject of the missions. Dr. Philip gave a detailed account of the manner in which the stations were managed in South Africa, in which they were all greatly interested; and their own particular plans were made the subject of discussion and advice. In this intercourse, it appeared that they had not above £300 set apart for the use of the four missionaries whom they proposed to send out; and that they must cost, in the course of the first year, nearly £1000. It was suggested that they might not be aware of this, and that, probably, they would send a less number; but they were evidently prepared beyond our expectations: they were acting not under temporary excitement, but fixed principle. One of the pastors said, 'We know our people.' Another remarked, 'It is the Lord's work.' And the treasurer, who is a respectable banker, said, 'I will answer for every draft on account of our missionaries being duly honored.' On Tuesday, in the early part of the morning, we had a conference with some of the friends, and at noon we went to the seminary to attend the examination of the young men, previous to their ordination. We found, on our arrival, several ministers who were deputed to this work; and we were glad to find that it terminated in common satisfaction and earnest prayer. We were then introduced to the missionaries—John Gottlieb Leipold, Gustavus Adolphus Zahn, Paul Daniel

Luckhoff, and Theobald Von Wurmb. The latter was formerly in the army: he fought in the battle of Leipsic as lieutenant, and obtained two medals of honor; he afterwards studied medicine, and obtained a diploma; and subsequently he has become a serious Christian, and chosen to lay his honors at the foot of the cross. Their teachers and pastors spoke of them with entire confidence, as possessed of great simplicity in their views, and much fervor of piety.

"Our greatest surprise was yet to come. In sending forth these four young men, we had, with the exception of Mr. Wilks, considered that the friends were sending out all whom they had; but the business of the lecture-room was no sooner completed, than we were invited to another part of the house; when we were introduced to seven other young persons pursuing their studies. Still I thought that they were training for ministerial labor generally. I put the question accordingly. 'No,' was the reply, 'these are missionaries; and this is exclusively a missionary college.' I believe my companions were as greatly surprised and delighted as I was myself.

"We took refreshment at the residence of one of the pastors, and then proceeded to church to witness the solemnities of ordination. The people were hastening to the same point, in streams; we could, with great difficulty, get to our reserved places; still the church was filling, and still the people were remaining in crowds without. Heads were literally piled up to the ceiling; and in a short time, access was found to the ceiling itself, and a great number ascended, with the hope that, by favor of the spaces for ventilation (of which there were many), they might participate in the services. However, this undue eagerness had nearly led to fatal consequences. The ceiling-joists, of course, were not made to bear such weights; and in the early part of the service, some of them gave way. The scene now bore a serious aspect; several rumors having got afloat, the whole congregation rose with speechless alarm; alarm was succeeded by panic; screams and cries were raised; and the people, who stood astounded one moment, rushed, the next, to the doors and windows for safety. Happily, the ministers remained firm, and endeavored to tranquillize the people; and such was their interest in the occasion, that so soon as they could know the extent of the evil, they hastened back to the deserted church, and every thing was forgotten in the devotion which the services inspired.

"It was, altogether, a most interesting and impressive occasion. To the people, there was every thing to make it so: it was an ordination service; these were the first missionaries whom they had sent forth from the valley. Christian brethren from Africa, England and France, had come over to show a sympathy in

their proceedings. They were greatly affected; the men wept even as the women; we all wept together. 'I have never seen,' said a venerable pastor, 'any thing like it. It is a little pentecost.'"

Mr. Zahn is settled at Talbagh. Mr. Wurmb and Mr. Leipold are at Wupperthal, and Mr. Luckhoff at Stellenbosch, in South Africa.

Recently the society have strengthened their mission by sending out Messrs. Knab and Terlinden.

NETHERLANDS MISSIONARY SOCIETY.

It has been found impossible to lay before the reader any systematic account of this society. Its operations are nearly unknown to the secretaries of the societies in this country. A few scattered notices of this association are to be found in the Church Missionary Register; and those who wish for any intelligence respecting it, are referred to the Voyages and Journal of the laborious Gutzlaff, who has been engaged at Siam, under the patronage of the Netherlands Missionary Society.

MISSIONS OF THE SOCIETY OF FRIENDS.

Labors of love in heathen lands are now contemplated by the respectable body of English Quakers. They have employed Mrs. Hannah Kilham in several visits to Western Africa. She is now engaged in the acquisition of the language. This lady has published an interesting pamphlet on the "Claims of Western Africa to Christian Instruction, through the Native Language."

THE SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

This association was organized in 1808. It was formed by a number of ministers and private Christians of different denominations, under the patronage of the duke of Kent. Its labors were manifestly sanctioned by the God of Abraham. Schools were established in Spitalfields, London, and the Jews' chapel was opened in the same vicinity. In 1813, several affluent members of the established church engaged to assume the entire responsibility, if the

dissenters would relinquish their claims upon a share of the direction. To this they consented. The society is now principally supported by members of the church of England. The report of the society for 1831 states that there are in the schools at Bethual Green, thirty boys and thirty-eight girls. The society has a missionary seminary, in which there are five students. The present number of missionaries in immediate connection with the society is thirty, besides three engaged in India under the inspection of the Madras committee. Of these, ten are of the Jewish nation. The chief field of missionary labor is the European continent.

WESTERN FOREIGN MISSIONARY SOCIETY.

This society dates its existence no farther back than October, 1831, and can consequently embody but little of special interest. It occupies the location of one of the oldest societies of the country. It is intended to be most distinctly an organ for the Presbyterian church. The centre of its operations is the city of Pittsburgh, Penn. The committee, in their first circular, expressed the determination to undertake the establishment of a mission in Western Africa. The general assembly spoke of the establishment of the society in terms of marked approbation. The present state of this infant society, to which a large number of Presbyterians have given the promise of their efficient coöperation, may in part be learned from the subjoined statement of its missionary arrangements.*

Since its organization, the board has received under its care seven missionaries, besides two or three assistants intended for a western mission. These have been distributed in the following manner:—

1. *To Western Africa, two*; Rev. Messrs. *J. D. Pinney* and *Joseph W. Barr*. By the sudden death of the latter, just as he was about to sail for Africa, the society sustained the loss of a most promising missionary. His surviving associate, Mr. Pinney, embarked for Africa on 1st January, 1833.
2. *Northern India, THREE*; Messrs. *J. C. Lowrie* and *William Reed*, (— —). These brethren sailed in May.
3. *To the Indians West of the Mississippi, two*. To *Western*, and, eventually, *Central Africa*, this society has from the beginning looked as one of the

* See Swift's Memoirs of Barr.

principal fields of its intended operations. To that benighted land it consecrated its first efforts; and all the information which has been since received, has but increased its desire to draw, in a special manner, the attention of American Christians to that long-neglected and interesting part of the world. The climate of Africa is terrifico to the white man; and few, it is to be feared, will have courage to face its dangers. The fall of the lamented Barr, leaving his heroic associate to advance *alone*, seemed, with a solemn emphasis, to reiterate the question, "*Whom shall we send?*" And the long silence which has since occurred, not only proclaims the magnitude of the loss of even a single man whose heart was turned to Africa, but the extent to which there prevails, in the public mind, a sense of the perilous nature of the enterprise. This dread, however, must be overcome; and when the experiment shall have been fairly made, in reference to the interior, we shall be disappointed if it does not show that places may be found, where security as to health and life may be as great, to say the least, as in some other portions of the great field.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

When our pious ancestors first settled themselves in this country, they considered it their duty to communicate the knowledge of the gospel to the heathen natives; and they made early efforts for this benevolent purpose. But their situation was so peculiar, that little was accomplished for several years, except by individuals. The Rev. Mr. Mayhew in 1643, and Eliot in 1646, devoted themselves to this apostolic service, and were eminently useful, the former at the Vineyard, and the latter at Newton, Natick, and elsewhere.

In 1648, when the Independents and Presbyterians had influence in England, a society was there formed for propagating the gospel among the Indians of this country, and the commissioners of the four united colonies, Plymouth, Massachusetts, Connecticut, and New Haven, were appointed its agents. Mr. Winslow, some time governor of Plymouth colony, was particularly active in forming that society; and, perhaps, it is not too much to say, that its formation was chiefly owing to his personal exertions. He continued a zealous and useful member until his death. Herbert Pelham, who was several years in Massachusetts, was also a member of that society; and so also was

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James Shirley, an early and effective friend of the Plymouth and Massachusetts plantations, though he never visited New England. Eliot, Mayhew, Bourne, and some others, received donations from that society, for many years; and were thus encouraged in their pious labors for the education, civilization and religious improvement of the natives.

Soon after the restoration of monarchy in England, in 1660, the society was dissolved; but on urgent application, another was soon formed, and the celebrated Robert Boyle was appointed its president. It afforded support to Eliot, Mayhew, Bourne and others in Massachusetts and Plymouth, and to some in Connecticut; and assisted in the education of such Indian youths as were disposed to receive it. The Indian school at Cambridge was supported from the funds of that society.*

The labors of Eliot, and others, were effectual in forming a few of the Indians to the Christian character; but many who made profession of faith in Christ, and gave early promise of piety, returned to a savage course of life, and ceased to be governed by the spirit of the gospel. In 1664, almost twenty years after Eliot began to teach them, he says, "It is a day of small things with the Indians."†

The society originally consisted of an equal number of clergy and laity; and an enumeration of the early members would show that they were among the most eminent characters of the day. It is enough to name Governor Bowdoin, Chief Justice Dana, Hon. Richard Cranch, Judge Wendell, and Samuel Dexter, senior, among the laity; and Rev. Drs. Willard, Lathrop, Howard, Professor Wigglesworth, Drs. Belknap, Thatcher, Eckley, Eliot and Clarke, among the clergy. Only two of the original members now survive; one of whom is the respected vice-president of the society. Those who personally knew, or who have been correctly informed respecting the characters who founded and first composed the society, will readily perceive, that its spirit was not sectarian and exclusive, but enlarged and catholic.

* In 1665, there were eight Indian youth in that school; and the building was erected at the expense of that corporation. Eliot's Indian Bible was printed at the expense of the corporation, and cost about £500. In the same year (1665), the general court of Massachusetts made efforts to civilize and Christianize the Indians, and to instruct them in human learning, and in the knowledge of God, and the doctrines of the gospel.

† In 1707, Rev. Mr. Badger says, "It is evident beyond contradiction, that the success of the missions among the Indians has been very small, and that where there have been promising appearances of their good influences and effect, they have been far from durable, and they have generally returned to their old habits of indolence, intemperance, and vice. This has certainly been the case with individuals, and often, I believe, with whole tribes."

The most active members of the society, at the time of its formation, and for several years after, were Rev. Drs. Willard, Thatcher, Howard, Lathrop, Eckley, Eliot and Clarke,—Judge Wendell, Hon. Thomas Russell, Judge Sullivan (the three latter were some time presidents), Judge Lowell, Gen. Benjamin Lincoln, and Samuel Eliot, Esq. The early donors to the society were Gov. Bowdoin, Thomas Russell, Samuel Dexter, senior, Moses Gill, William Hyslop, Jonathan Mason, senior, William Phillips, senior, Rev. Eliakim Willis of Malden, and, especially, Col. John Alford of Charlestown, who gave about \$10,000 soon after the society was formed; at a later period, deacon Samuel Salisbury, David S. Greenough, Esq., Mr. James White, and, above all, the late lamented and respected president, Lieutenant Governor William Phillips, who gave five hundred dollars annually for several successive years, and at his death bequeathed the sum of five thousand dollars.

The general court, on petition of a committee of the society, early made a grant, and continued it for several years, to the amount of five hundred dollars. And with their approbation, at the request of the society, the governor issued a brief to the several towns in the commonwealth, for the purpose of making collections, to be added to the funds. The sum thus collected was only one thousand five hundred and sixty dollars.

It was not until three years after the formation of the society, that a missionary was appointed. This period was devoted to mature a plan of operation, and to prepare finances with a view to future and permanent usefulness. Besides donations and contributions in money to the funds of the society, books were given by pious and benevolent individuals, some of which were distributed before any missionaries were employed. These were chiefly Bibles and Testaments, the works of Watts, Doddridge, and Dr. Hemmenway, of Massachusetts.* By this prudent foresight, the funds were very considerable, before any expenditures were made; and for several years, the number of missionaries employed were few; only two or three, except those to the Indians on the Vineyard, to the Marshpee tribe near Sandwich, and those at Stockbridge, who afterwards removed into the state of New York: and these were supported in part by the income of the fund established by colonel Alford; which he had appropriated specially for the benefit of the native Indians. The tribes at Penobscot and

Passamaquoddy were under the superintendence of Roman Catholic priests, and would not attend to the instructions of a Protestant minister. The latter tribe, at a more recent period, has manifested more readiness to receive instructions from Protestants, and the society has maintained a teacher and schoolmaster among them, on several occasions.

In 1800, about thirteen years after the society was formed, the funds amounted to \$20,000 and upwards. At present, they amount to \$32,000; and the average income is nearly \$1500 a year: the sum varies, however, according as the banks and other stocks yield a greater or less interest.

The first missionary was appointed in 1791. This was the Rev. Daniel Little, of Wells, in the county of York. His appointment was for three months; and he was directed to visit the settlements in the two lower counties of Maine, but now composing five counties. There were then only eight settled ministers eastward of Portland, including an immense extent of territory, and a population of forty thousand souls. Now there are upwards of fifty.

Mr. Little had been sent into that part of the country, a few years before, by the general court, on account of the lamentable destitution of the means of religion; and he was now received as our missionary with great respect and cordiality. His visit was like the morning dawn upon a region long deprived of the cheering light of day. A portion of the people, indeed, had been educated in the old towns and settlements of the state, and had formerly received Christian instruction; but the young were growing up with very little knowledge of divine things; and both were living, in a great measure, without God in the world. But they all gathered round this apostolic man, and listened with earnest attention to his heavenly instructions. He was rather advanced in life, at this period; his reputation was unspotted; his deportment dignified, but conciliating; he was a peace-maker, and truly a son of consolation. In imitation of his Divine Master, he spoke pardon and peace to the humble and penitent, he comforted the broken-hearted, and gave spiritual food to all who were hungering and thirsting after righteousness.

Mr. Little was well acquainted with the human character. He neither appreciated nor depreciated human nature, unduly. He expected neither to find angels nor demons; but ignerant, thoughtless, worldly, sinful man; who needed instruction, exhortation, and encouragement. Like Jesus, his Lord, the first great teacher of the gospel, like Peter and Paul, he exhorted men to repentance, and to newness and holiness of life. His preaching was like the mild and gracious doctrines of him who spake in the Father's

* Rev. Dr. Thatcher says, in 1795, "No books on controversial subjects are distributed, because the object of the society has been not to serve any particular sect or denomination, but to promote the interests of our common Christianity."

name, and invited his erring, wandering children to return unto him, that they might be blest. While he taught them to fear offending a holy God, he also displayed his parental character, and urged upon their ingenuous minds the consideration of the love of God, and the compassion of Jesus Christ, who came to seek and to save those who were lost. He instructed the attentive, he encouraged the timid and well-disposed, he exhorted to consideration, to repentance, and to reformation; and thus commended himself to the reason and conscience of all who heard him. The young listened with affection as well as respect; for while he bore testimony against all immorality and vice, he addressed them "with the meekness and gentleness of Christ."

Time will not permit a particular notice of the opinions, characters and success of the other missionaries employed by this society. They were men of established reputation for theological acquirements, wisdom and piety. After Mr. Little, other ordained clergymen were employed in different parts of Maine, generally for two or three months a year, where the people were destitute of the regular means of grace; and for the last twenty-five years, nine persons, on an average, have been employed by the society in that part of the country.

The society has at present ten missionaries in its service, all of whom are ordained clergymen; and all but one are employed in the state of Maine. One of these has superintended a school among the Indians living on the extreme eastern borders of that state; and a teacher and schoolmaster to the small Indian tribes on Nantucket, Martha's Vineyard, and in the Narraganset country, in Rhode Island, is employed during the whole year. He also employs persons to teach the Indian youth, when he does not attend in person. The last year, he devoted seventeen weeks personally, and employed others to the amount of sixty-three weeks. The whole number of children attending these schools were two hundred and

twenty. One hundred and eighty of them were taught writing; ninety were able to read in the Testament; about seventy in the spelling-book; and the others, about thirty, were learning the alphabet.

From 1829 to this time, the Society for Propagating the Gospel among the Indians and others in North America, has pursued a similar course to that stated above, and embracing several previous years.

The funds of the society are stated to be \$32,000, and their income about \$1500. They have not annual contributions, and no taxes are assessed on its members; but grants are occasionally made to its funds by opulent individuals. The missionaries employed by this society, for several years past, have been twelve; who chiefly labor in the new settlements in Maine. The society employs a teacher of the Indians on Martha's Vineyard and Nantucket, in the state of Massachusetts, and in the south-west part of Rhode Island, among the Indians of the Narraganset tribe. For several years, a teacher was sent to the tribe at Penobscot and at Schoodic, in Maine; but there is none employed at present, as the Indians in those places are under the influence of Catholic priests, and refuse to receive instruction from Protestants. The society has reason to believe that their missionaries have been useful, and have been instrumental in persuading the people to settle ministers of the gospel among them. The youth have not escaped the notice and regard of the society; and for some years last past, the attention of their missionaries has been directed to the subject, and schools have been established and supported by the society in the new settlements, where none before existed.

The Cherokee tribe received pecuniary aid from this society, one year; and the remnant of the Stockbridge tribe, formerly so called, in the state of New York, which formerly had a missionary stationed among them, now in the Michigan territory, has received similar assistance.

GENERAL SURVEY OF MISSIONARY LABORS.—1834.

We can form a tolerable idea of the value of what has been done for the world, during the last fifty years, by glancing at the present field of evangelical labor, and then supposing, for a moment, that all the delightful activity which we witness, should at once cease, and that the glorious results of missionary effort were effaced from the earth! How many a verdant spot on which the eye of Christian philanthropy loves to dwell, would then become a wilderness! It is still true that *darkness covers the earth, and gross darkness the people*; but the horrid gloom is broken by hundreds of missionary stations, which shine forth like stars of promise upon the dense clouds of paganism and superstition, which, though they now envelope and brood over the fairest portions of our globe, are eventually to disappear before the bright rising of the sun of righteousness. The reader is referred to the following accurate survey of Christian missions, from which he can form a correct judgment of the present state of the field which is *white unto the harvest*. This survey is extracted from the American Quarterly Register, for November, 1833—a periodical which deserves the generous patronage of the religious public.

WESTERN AFRICA.

The principal missionary establishments on the western coast are within the territory of the British colony of Sierra Leone, and under the charge of the Church Missionary Society. They were commenced about sixteen years since. Free Town, the capital of the colony, on the south side of the river Sierra Leone, seven miles above its entrance into the Atlantic ocean, is the seat of the mission. Branches are established at Fourah bay, Kiskey, four miles from Free Town; Wellington, seven miles; Hastings, thirteen; Gloucester, four; Regent, six; and Bathurst, seven. The last three are in the mountain district, lying south and south-east of Free Town; the three preceding are in the river district, east of Free Town. On the

first of January, 1833, the average attendance on public worship at all the stations was about 2700 in the morning, and 1500 in the evening; communicants, 690; candidates for communion, 332; day scholars, 1637; evening, 282; sabbath, 1080;—total scholars, 2999. At Fourah bay is a seminary, called the Christian Institution, containing fourteen scholars. Its design is to prepare native teachers and assistants. The conduct of most of the communicants is reported to be consistent with their profession. Some have been excluded for sabbath breaking, adultery, and other sins. One of the missionaries has been separated from the society, in consequence of his openly falling into sin. It appears that the worship of idols is not yet entirely eradicated from among the liberated Africans. The want of laborers is a painful obstacle. The climate is such as frequently to prove fatal to a European constitution.

The Wesleyan Methodist Missionary Society established a mission at Free Town in 1816. There are now five out-stations. The meetings at the chapels are generally well attended. The same society have missions at Bathurst, a town on St. Mary's island, at the mouth of the Gambia, and at M'Carthy island, about three hundred miles up the Gambia. The first was established in 1821, the last in 1832. M'Carthy island is considered as very well adapted for a missionary settlement. The Gambia is navigable about four hundred miles, and enters the ocean in north latitude $14^{\circ} 23'$, about 6° north of Sierra Leone.

Going down the coast about two degrees from Sierra Leone, we come to the American colony of Liberia. The Baptist mission at the colony has been relinquished. A free school for the benefit of recaptured Africans has been for several weeks in successful operation under the care of the Rev. James Eden. Mr. Savage is making arrangements to establish a manual labor school at Millsburg. There were previously five schools in operation.

Three American missionary societies—the Western Foreign Missionary, the Methodist Missionary, and the American Board—will establish missions on the western coast, probably in the vicinity of cape Mont-

serado, or cape Palmas, in the course of two or three months.

The German Missionary Society established at Basle, in Switzerland, have an establishment at *Ussa*, a negro village, near the Danish fort Christianburg, on the Gold coast. The mission commenced in 1828, is about one degree south of Liberia. The Gold coast has long been visited for the gold dust and slaves which it furnishes. The forts and counting-houses belonging to Europeans, in this quarter, are about forty in number.

The following are the names, stations, &c. of the different missionaries on the western coast. We do not give the assistants.

Missionaries.	Station.	Society.
John G. Wilhelm,	Free Town,	Church Miss.
John Raban,	do.	do.
G. W. E. Motzger,	River Dist.	do.
John Gerber,	do.	do.
W. K. Botts,	Mountain Dist.	do.
G. A. Kissling,	Not stationed,	do.
J. F. Schön,	do.	do.
— Moister,	St. Mary's Isl.	Wes. Miss.
John B. Pinney,	Not stationed,	West. For. Miss.
John Cloud,	do.	do.
— Laird,	do.	do.
John L. Wilson,	do.	A. B. C. F. M.
S. O. Wright,	do.	Moth. Miss.
Rufus Spaulding,	do.	do.

Considerable interest is now felt in the project in which the Landers are engaged, of establishing settlements, and promoting commercial intercourse in the interior of Western Africa. Mr. Lander left the steamboats on the 14th of April last, about four hundred miles up the Niger, opposite the lake Tschad, and proceeded to Fernando Po, on the coast, to procure necessaries, &c. During the first month after the expedition left the coast, not less than twenty deaths occurred, in consequence of the fever which was caught on the coast. In every other respect the expedition has been successful. Great confidence is expressed of the final accomplishment of the commercial objects of the expedition. The natives had received it in the most friendly manner. It is intended to form a settlement at Patashie, a large island in the Niger, one day's journey below Boosa.

"Africa," remarks Mr. Douglas of Cavers, "is still more helpless than Asia, and farther removed from all influences of good. Preparations, however, are already begun for a renovating change of that unhappy continent. The liberated blacks are beginning to return, with the seeds of knowledge, and the rudiments of the true religion; and America will soon send them forth in great numbers, and spread them over those shores which are opposite to the new world."

SOUTH AFRICA.

"If the sight of the wild boy in the wood learning his letters, be, according to Dr. Chalmers, the most sublime spectacle on earth, what heart can be insensible to the grandeur of those effects which are likely to arise from the introduction of a printing-press, schools, the circulation of the Scriptures, literature and science among the hitherto barbarous tribes in the interior of South Africa?" The efforts for the benefit of South Africa may be considered under four divisions—Cape Town, the Hottentots, Caffres, and the more distant tribes.

Cape Town is a well-built place, and is said to contain 22,000 white and colored inhabitants. The places of worship belong to the Calvinists, Lutherans, and Roman Catholics. A chapel is connected with the London Missionary Society. An English Episcopal church is building. The Mahometan priests are said to be very zealous in making proselytes. The inhabitants prefer servants of this religion on account of their sober habits, drunkenness being said to prevail greatly among other sects. A philanthropic society is established for the emancipation of deserving slaves. They have already emancipated one hundred slave girls, and given them a good education. A temperance society has numerous members. New lending-libraries are forming, and others are enlarging. In two schools in Cape Town, and twenty-four elsewhere, belonging to the "Bible and School Commission," there are 1267 scholars. In Cape Town, there are twelve private schools for boys, and ten for girls. Two schools of industry have one hundred and forty scholars, an infant school, sixty; a grammar school, begun in 1824, is supported by government. A college, commenced in 1829, supports itself, and is the first institution in the colony, which has rendered it unnecessary to send children to Europe for education, and will be the means of raising many competent teachers for the district schools. The Dutch inhabitants have a school preparatory for the college, with one hundred and eighty scholars. Rev. John Philip, D. D., superintendent of the missions of the London society, has morning and evening service on the sabbath, a Bible class, Sunday school, &c. The Wesleyans employ at the Cape, and the surrounding districts, Messrs. Barnabas Shaw, James Cameron and E. Cook. In Cape Town and the adjoining country, there are 50,000 Mahometans and pagans.

Hottentots.—Among this people, the Brethren have five stations—Groenkloof, Gnadenhal, Hemel-en Aarde, Elim and Enon. Groenkloof is forty miles north of Cape Town, and has 563 inhabitants. The mission premises are surrounded by a wall, and the

church and other buildings are stuccoed. Gnadenthal is one hundred and thirty miles north-east of Cape Town. So abundant are the vegetable productions, that it is called "a place of fruits." The settlement contains 1319 persons. The communicants are 605; baptized children, 391. The day scholars are 300, and the infant school 120. "Nothing can exceed the delight of the Hottentots at the unexpected present of an organ for the church. Many of them melt into tears when it is played." *Hen-el-en Aarde* is a hospital for the relief of lepers. The communicants are 38. As the malady is not contagious, the institution will probably be given up. Elim is one hundred and eighty miles from the Cape; it has 200 inhabitants. Enon is on the White river, near Algoa bay, about nine days' journey from Gnadenthal. The White river flows close to the settlement. Communicants, 123; scholars, 125.

The London society has missions at Bosjesveld, forty miles north of the Cape; at Paarl, thirty-five miles north-east; at Tulbagh, seventy-five miles north-east; at Caledon, one hundred and twenty miles east; at Pacaltsdorp, one hundred and forty-five miles east; at Hankey, not far distant from the last-named town; at Bethelsdorp, four hundred and fifty miles east of the Cape; and Uitenhage, an out-station; at Theopolis, five hundred and fifty miles east; at Grahamstown, Graaf Reinet, and Cat river. The number of communicants at all these stations is about 500. Temperance societies are formed at most of them. "Intemperance has hitherto been one of the chief means by which Satan has maintained his sway. No one can reflect on the almost universal custom in our villages, of paying for occasional services with nothing but brandy, without horror." The Wesleyans have stations in the Albany district, in the eastern part of the Colony, comprehending Grahamstown, Salem, Somerset, and other stations. The congregations on the sabbath are large and attentive. The French Protestants have a mission at Wagenmaker valley, the resort of 600 or 700 slaves, ten of whom have been baptized; and the Rhenish society, another station at New Wupperthal, near the Cedar mountains, five days' journey north of Cape Town. "In a little valley surrounded by huge rocks, which seem to shut it out from the whole world, the missionary Von Wurmb, and his wife, with his associate, Leipoldt, fixed themselves at the beginning of 1830, having purchased the land for about 11,000 francs. The Rhenish society have also a mission at Stellenbosch."

Caffres.—Caffreland is a large tract of country, bounded on the south by the great Fish river, on the east by the ocean, on the north by the tribes called Tambookies and Mambookies, while its interior boun-

daries are less accurately known. It is about two hundred and fifty miles in length, and perhaps nearly two hundred in breadth. It is a land of hills and valleys, much better watered than most countries of Southern Africa, and might be rendered very productive by agriculture. It is almost entirely pasturage, and cattle are the riches of the natives. The chief support of the people is milk. The mode of living and government are patriarchal. They are divided into tribes, and every tribe is divided into families; much after the manner of the Jews in the times of Joshua. They may be said to be without any religion, true or false. There is no idol, nor any worshipper of idols or of demons, throughout the whole country; no sacred rivers, nor venerated groves, nor consecrated stones. "The chiefs and influential men are foremost in every species of wickedness; they do not appear to possess any thing like a moral sense. Wholly unrestrained by the influence of the Holy Spirit, they are left to the corruptions of their own hearts, unchecked by the thoughts of judgment to come, or even by the lowest standard of conventional morality. The land is literally held in bondage by a set of men and women, who are called *doctors*; but who may, with the greatest propriety, be called the children of the devil, and enemies of all righteousness. They live in the daily practice of the greatest sins. Lying and adultery fill the land. Murder is very common." Notwithstanding, the prospect of ultimate success in missionary labors among the Caffre nation generally, becomes every year more encouraging.

The London society have one station at Buffalo river. The congregations are two hundred in number. The Wesleyans have a number of stations—Wesleyville, in Pato's tribe, containing 7000 or 8000 population; Mount Coke, in Islambie's tribe; Morley, on the Umtata river, in Dapa's tribe; Butterworth, in Hintza's tribe; a station in Vossanie's tribe, and another in Faku's tribe. The number of members in society probably amounts to about 150 or 200, at all these stations. "The advance in civilization and the comforts of life, as well as in spiritual knowledge and happiness, which has been effected in the course of a few years among a previously neglected people, cannot be contemplated without delight by any Christian mind." The Glasgow missionaries, whose stations are at Chumie, Lovedale, and Balfour, are diligently employed in the translation of the Scriptures. There are British missionaries laboring among the Caffre tribes at eleven stations. At all these stations, schools have been established, and a number of adults and children are able to read. A considerable part of the Bible has been translated into the Caffre language.

J.
John
B. S.
J. C.
E. C.
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—
C. Kr.
W. El.
Arie V.
G. A.
Henry
J. Tiet.
W. An.
J. Kito.
Adam
J. G. M.
G. Bar.
C. Sas.
John M.
W. Sh.
S. Palm.
Samuel
— T.
— N.
— L.

Missions in other Tribes.—These are the Bosjesmans, or Bushmen, Bechuanas, Griquas, Corannas, Namaquas, Baharootzees, Tambookies, Mambookies, &c. The station among the Bosjesmans is east of Philippolis, three miles from the Orange river, and five from the Caledon river. The Bushmen are the descendants of the Hottentots, who escaped from British and Dutch tyranny. Lattakoo, the principal town of the Bechuanas, is six hundred and thirty miles north-east of Cape Town. The London society and the French Protestants have ten or eleven missionaries in this quarter. A part of the French missionaries are about to commence a station among the Baharootzees, a tribe of Bechuanas, two hundred miles north-east of Lattakoo. The London society have missions at Griqua Town, Campbell, and Philippolis, among the Griquas, Corannas, &c. The communicants are sixty or seventy. In Little Namaqualand, about twenty-two days' journey from the Cape, near the Khamiesberg river, the London society have missions at Koinaggas, and the Wesleyans at Lily Fountain. The Brethren are evangelizing the Tambookies and Mambookies, tribes which reside on the Klipplaat river. The following is the general summary:—

Missionaries.	Station.	Dist. from C. Town.	Society.
John Philip, D. D.	Cape Town,		London.
B. Shaw,	do.		Wesleyan.
J. Cameron,	do.		do.
E. Cook,	do.		do.
— Clemens,	Groenekloof,	40	Brethren.
— Lehman,	do.		do.
— Meyer,	do.		do.
— Halbeck,	do.		do.
— Luttring,	do.		do.
— Schopman,	do.		do.
— Stein,	do.		do.
— Sonderman,	do.		do.
C. Kramer,	Bosjesveld,	40	London.
W. Elliott,	Paarl,	35	do.
Arie Vos,	Talbagh,	75	do.
G. A. Zahn,	do.		Rhenish.
Henry Helm,	Caledon,	111	London.
J. Tietze,	Hemel-on Aarde,		Brethren.
W. Anderson,	Pacaltsdorp,	245	London.
J. Kitchingman,	Hankey,		do.
Adam Robson,	Bethelsdorp,	450	do.
J. G. Messer,	Uitenhage,	450	do.
G. Barker,	Theopolis,	550	do.
C. Sass,	do.		do.
John Monro,	Grahams Town,		do.
W. Shaw,	Albany District,		Wesleyan.
S. Palmer,	do.		do.
Samuel Young,	Westleyville,		do.
— Teutsch,	Elim,		Brethren.
— Nauhass,	do.		do.
— Lemertz,	Enon,		do.

Missionaries.	Station.	Dist. from C. Town.	Society.
— Hornig,	Enon,		Brethren.
— Genth,	do.		do.
— Halter,	Shiloh,		do.
— Hoffman,	do.		do.
— Fritsch,	do.		do.
A. Van der Linge,	Graaf Reinet,		London.
John Read,	Cat River,		do.
John Brownlee,	Buffalo River,		do.
G. F. Kayser,	do.		do.
Peter Wright,	Griqua Town,	530	do.
G. A. Kolbe,	Philippolis,		do.
James Clark,	Bejesmans,	125	do.
Robert Moffat,	Lattakoo,	630	do.
John Baillie,	do.		do.
Prosper Lemue,	do.		French Prot.
J. Rolland,	do.		do.
G. P. Pélissier,	do.		do.
Eugène Casalis,	Bechuanas,		do.
Theobald Von Wurmb,	New Wupperthal,	100	Rhenish.
John Leipoldt,	do.		do.
J. G. Knab,	do.		do.
Edward Edwards,	Lily Fountain,		Wesleyan.
W. Shepstone,	Morley,		do.
W. J. Shrewsbury,	Mount Coke,		do.
— Luckoff,	Stellenbosch,		Rhenish.
Gerard Terlinden,	do.		do.
John H. Schmelen,	Komaggas,		London.
— Thomson,	Chumie,		Glasgow.
— Weir,	do.		do.
— Ross,	Lovedale,		do.
— Bennie,	do.		do.

EASTERN AFRICA.

The American Board of Missions propose to establish a mission among the Zoolahs,—a populous tribe of Africans, on the eastern coast between Port Natal and De la Goa bay. This bay is in 25° 58' south latitude, about 4° north of Port Natal, and 9° north of the Cape of Good Hope. The bay is large and beautiful, and its borders fertile. An establishment on this bay might export great quantities of ivory. The rivers Mafumo and Maquinis, or Saint Esprit, which there empty themselves, have not been explored by any modern traveller. The country immediately north of the bay is called Inhambane, which extends as far as cape Corrientes, where a fort, built by the Portuguese, points out the southern limits of the territories claimed by this nation. Dr. Philip represents the field as one of great promise, and states that the societies now in operation in South Africa cannot occupy it efficiently. American ships sometimes touch at Port Natal, and any ships passing to the eastward of Good Hope might easily land missionaries.

AFRICAN ISLANDS.

Mauritius has 80,000 inhabitants, chiefly blacks. A mission was commenced in 1814, by the London society. John Le Brun is the missionary. Considerable improvement has taken place in the mission. The Sunday school for slaves, at Port Louis, has seventy children.

The inhabitants of Madagascar amount to 4,000,000. The principal station is Tananarivo. The London society commenced a mission in 1818, and renewed it in 1820. The laborers are David Griffiths, David Johns, T. Atkinson, John Canham, and J. J. Freeman. Schools about 60, scholars 6000. The queen, by an order of May 22, 1831, gave the missionaries liberty to preach, and her subjects permission to act according to their convictions. Two native churches have been formed, containing together 100 communicants. The press has issued in Mallagasse 3000 copies of the New Testament, 800 copies of the Old, as far as to the First Book of Samuel, and about 9000 copies of particular books. The demand for the Scriptures has been so great, that not more than one in twenty, who petitioned for a copy, has been supplied. The Testament has been read in nearly one hundred schools. When the natives went to the wars, in 1830, four or five hundred miles distant, not less than fifty *believers*, as they were scornfully termed, carried their Testaments, and by means of them were enabled to keep up prayer and other meetings, by which many were brought to the knowledge of the truth, and hundreds to a general knowledge of Christianity. All the scholars, who have been in the schools previous to August, 1832, have been dismissed, on proof being given of their knowledge of reading and writing. They, with others previously dismissed, amount to 10,000 or 15,000, and all are anxious to possess themselves of any thing printed. About 6000 new scholars have been put into the schools. Many voluntary inquirers learn to read in their own houses. The mission, on the whole, appears to be in a prosperous state. It is not so warmly patronized by the queen as it was by the late king, Radama.

CEYLON.

The Colombo Religious Tract Society has printed 6000 tracts. The tracts are four in number. One of them, against Buddhism, has produced great alarm

among the priests. The Jaffna committee have issued 123,500 tracts. The first edition of the Cingalese Bible formed a quarto volume of 3350 pages, at a cost of £3 1s. 6d.; the second edition forms an octavo of 1212 pages, at a cost of 11s. 6d. Lending-libraries have been formed in Colombo, Galle, and Trincomalee.

The English Baptist Missionary Society have a station at Colombo, the capital of the island, with the out-station, Hanwell. Preaching stations have been opened in different parts of Colombo, and six or seven villages have been visited. The principal congregation at Colombo has one hundred and thirty hearers. Four have been baptized. The church mission has four stations; Cotta, six miles south-east of Colombo; Kandy, eighty miles north-east; Bad-dagame, twelve or thirteen miles from Galle, and Nellore, in the northern part of the island, in the Jaffna district. The missionaries are assisted in the various departments of labor by seventy-six natives. In eighteen Cingalese congregations, the average attendance is 195, and in three Tamul, at Nellore, 500. The communicants in the whole mission are 85, the candidates 48, seminarists 59; in fifty-seven schools, there are 1865 boys, 249 girls, and 41 youth and adults. The Cingalese press, in 1831, issued 20,400 papers. The translation of the Tamul Testament at Nellore has been for some time printed, and in circulation. The missionaries were much refreshed by the paternal counsels of the late bishop Turner, who, in February, 1832, visited the four stations, and confirmed 150 persons.

The Wesleyans have stations in the Cingalese divisions at Colombo, Negombo, twenty miles north, Kornegalle, sixty miles north-east, Caltura, with Pantura, twenty-seven miles south, Galle, with Alamgoddy, seventy-five miles south, Matura, with Belligaum, one hundred miles south-east; and in the Tamul division, Batticaloa, on the east coast, Trincomalee, on the north-east, and Jaffna, with Point Pedro. The number of members is about 650. The number of schools is about 90. Great efforts have been made in and around Jaffna, to awaken the people to a concern for the salvation of their souls. Meetings have been held, several days in succession, at different stations, when five or six missionaries of several communions have attended, and exhorted and reasoned with the people.

American Mission.—The system of education, which forms so prominent a feature in the operations of this mission, advances with as sure and certain a progress, perhaps, as can be affirmed of any instrumentality merely human. The following table ex-

hibits the number in the seminary, the female boarding-school, and the native free schools :—

Stations.	Sem.	Female Board. School.	Native Male.	Free School Females.	Total.
Tillipally,			814	103	917
Batticotta,	144		643	100	887
Oodooville,		60	644	108	809
Panditeripo,			302	42	434
Manepy,			195	135	330
			2688		
English School at Batticotta,			30		30
" " Oodooville,			20		20
" " Manepy,			25		25
			2703	488	
In Seminary & Fom. B. School,	144		50		
Totals,			2907	538	3445

The number of village free schools is 78. The number of scholars has been diminished by the prevalence of cholera.

The female boarding-school is an institution of great importance. It strikes at the root of idolatry by raising up Christian wives and mothers. The boarding-school for boys has been removed from Tillipally to Batticotta. It contains 46 boys. At the seminary, a theological class of about 30 has been formed. The seminary and the mission are regarded with great favor by the governor of the island, who, on a late visit, was so much pleased with one of the native teachers in the seminary, Henry Martyn, that he made provision for his support. The number of native members in the mission churches is 203, of whom 30 were added during the last year.

Missionaries.	Station.	Society.
Ebenezer Daniel,	Colombo,	Baptist.
Hondrick Siers,	do.	do.
S. Lambrick,	Cotta,	Church Miss.
Jos. Bailey,	do.	do.
James Selkirk,	do.	do.
T. Browning,	Kandy,	do.
G. C. Trimnell,	Baddagame,	do.
G. S. Faught,	do.	do.
Jos. Knight,	Nellore,	do.
W. Audley,	do.	do.
Benjamin Clough,	Colombo,	Wesleyan.
Robert Hardy,	do.	do.
S. Allen,	Kornegalloe,	do.
D. J. Gogerly,	Pantura,	do.
John M'Kenny,	Galle,	do.
W. Bridgnell,	Matura,	do.
Jos. Roberts, Jun.	Trincomalee,	do.
John George,	Jaffna,	do.
Robert Scott,	do.	do.
Levi Spaulding,	Tillipally,	A. B. C. F. M.
B. C. Meigs,	Batticotta,	do.
Daniel Poor,	do.	do.
Miron Winslow,	Oodooville,	do.

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Missionaries.	Station.	Society.
John Scudder,	Panditeripo,	A. B. C. F. M.
H. Woodward,	Manepy,	do.
G. H. Aphorpe,	Ceylon,	do.
H. R. Holsington,	do.	do.
Wm. Todd,	do.	do.
Samuel Hutchins,	do.	do.
Nathan Ward,	do.	do.

SOUTHERN INDIA.

In order to give more clearness and precision to our statements, we divide the whole of Hindoostan into three great divisions; Southern, Western, and Northern India, coinciding for the most part with the presidencies of Madras, Bombay and Bengal.

Southern India, or the Madras presidency, is bounded on all sides by the ocean, except the north. Three rivers compose its northern boundary, the Tomboodra, Krishna, and Godavera. It terminates on the south in a point—cape Comorin. Physically viewed, it consists of a great central table land (principally occupied by the Balagat districts, and the Mysore), separated by abrupt and mountainous declivities from a low belt, various in breadth, lying between it and the sea on the west and east. The term Balagat, or Balaghaut, signifying above the Ghauts, is often applied to the whole central eminence, while the low belt is called Payeen Ghauts, or below the Ghauts. In this whole country, the number of Mahometans is comparatively small; consequently the primitive Hindoo manners and customs are preserved more entire than in other parts of India. It contains, besides the Hindoos, Jews and Christians of different denominations. The territory now comprising the presidency of Madras, contains the following provinces and territories (we name them in order, beginning at the boundary of the Bengal presidency on the east, and terminating with the southern boundary of the Bombay presidency on the west):—northern Circars, Coromandel or Carnatic, Travancore, Cochin, Malabar, Canara. The following provinces are in the interior on the table land:—Salem and Barramahal, Balagat, Mysore and Coimbatore.

We will now describe the missions in these provinces in their order.

NORTHERN CIRCARS.—This province lies between the Godavera and the Gundegama rivers. The native inhabitants are wholly Hindoos, with the exception of a few Mahometans. The only mission in this province is that at Vizagapatam, under the care of the London society. The town is on the sea-coast, four hundred and eighty-three miles north-east of Madras, and five hundred and fifty-seven south-west of Calcutta

The inhabitants are between 30,000 and 40,000. The prevalent language is the Telooگو, or Telinga. The mission was commenced in 1805, by Messrs. Cran and Dos Granges. A church was formed in 1810. In 1832, the number of members was 13. There are twelve boys' schools, containing 480 boys. Two female schools have 97 scholars. The Rev. James Dawson, after fourteen years' faithful service, was called to his rest on the 14th of August, 1832. In his last report, he considered that many under his care were not far from the kingdom of God.

COROMANDEL, or CARNATIC.—This province sometimes goes under the name of the Coromandel coast, and sometimes of the Lower Carnatic. The term Carnatic formerly meant the high table land. This province may be subdivided into several districts, which we shall notice.

Madras, and the surrounding Territory.—Madras is in north lat. $13^{\circ} 5'$, east lon. $80^{\circ} 21'$; one thousand and forty-four miles from Calcutta, and seven hundred and seventy from Bombay; population, 415,771. It consists of fort St. George, the native, or Black Town, and the European houses in the environs. At the press of the Bible society at Madras, the New Testament has been completed in Canarese and Telooگو. The Gospels and Aets, in Tamul, have been completed. The Old Testament, in several languages, is proceeding rapidly. The Christian Knowledge Society support, at several stations, about 2900 scholars. By the Madras auxiliary, 92,000 tracts were printed last year. The Church Missionary Society established a mission at Madras in 1815. There are now five out-stations, three churches, and five smaller houses for prayer; communicants 142, candidates 27, seminarists 21, schools 11, with 94 boys and 6 girls. The Ladies' Committee have, besides, 15 schools, with 615 scholars. The London society established a mission in this city in 1805;—number of schools 14, scholars 700. 3650 Tamul books were printed in the year. The education in all the schools is strictly Christian. The Wesleyans established a mission in 1817. Three Tamul services are held weekly. Three schools contain 300 scholars. At Tripasore, thirty miles from Madras, the London society have a mission;—communicants 23, scholars 144. At Cuddapah, one hundred and fifty-three miles north-east of Madras, a town of 60,000 inhabitants, the London society established a mission in 1822: 6 schools contain 200 scholars; communicants 20. Mr. Howell, the missionary, has begun the translation of Burder's Village Sermons into Telooگو. There is a church mission at Pulicat, on the coast, twenty-five miles north of Madras, established in 1827.—**Northern Arcot.** The capital of this district is sixty-eight miles south-west of

Madras. In Chittore, eighty miles west of Madras, containing, with its vicinity, 10,000 inhabitants, the London society have a mission, established in 1827. It is in a prosperous condition. In this district is Vepery, where the family of Tippoo Sultan was removed after the taking of Seringapatam, and where the Gospel Propagation Society have a mission, which was established in 1727. The mission press is fully employed. The next district south-west is the *Southern Arcot*, in which there is no mission, to our knowledge. The following is the French settlement, *Pondicherry*, one of the most splendid European settlements in India. It has no mission. The next is the celebrated *Tanjore* district. This mission was commenced in 1766, by Schwartz, and was afterwards transferred to the Gospel Propagation Society.

The two institutions at Tanjore and Vepery, for the education of native youth as Christian teachers, promise to be of essential use in the diffusion of Christianity. The Tanjore seminary is designed for the preparation of catechists and elergy-men; that at Vepery for a preparatory school to the college at Calcutta. The Tanjore seminary can receive twelve pupils. The town is two hundred and five miles south-west of Madras. Twenty miles north-east of Tanjore is Combaconum, with a population of 42,000, and large and populous villages. A mission was established in this place by the London society in 1825. In ten schools there are 450 boys. About twenty miles from Combaconum is Mayaveram, where there is a station under the charge of the Church Missionary Society. Population, 10,000. Communicants 35, scholars 1600. Want of effective superintendence leaves most of the schools in a very inefficient state. Negapatam, a seaport forty-eight miles east of Tanjore, with a population of 15,000 or 20,000, is the seat of a Wesleyan mission. The next district is *Trichinopoly*, west of Tanjore, higher up the river Cavery, and once the favorite residence of the Mahometans of the Southern Carnatic. The congregation of the Gospel Propagation missions consists of 603 persons. Of the villages which have recently left the Roman Catholic church, seven are from twelve to twenty miles north and east of Trichinopoly, and eight from fourteen to twenty miles north-west and north of Tanjore. They contain 251 Christian families, consisting of 850 persons, under the care of five native catechists, and 236 scholars, under ten native school-masters. In the next district, *Madura*, no missions are established. The district of *Tinnerelly* occupies the extremities of the Carnatic, and of the whole peninsula, being separated from the province of Travancore on the west coast by the Travancore ridge of mountains. It has one peculiarity of climate, that a fall of rain is always expected late

in January. Rice and cotton are the products of the district. Cape Comorin, situated in this district, is 3600 feet high. The church mission was commenced in 1820. About 10,000 natives are under Christian instruction. Palamcottah, sixty-five miles north-east of cape Comorin, is the head-quarters of the mission. It has 9400 inhabitants. The district has 700,000. God seems to have granted in this district the continued and powerful influence of his Spirit.

TRAVANCORE.—The kingdom of Travancore is situated on the western side of the southernmost part of the peninsula of India, and between the 8th and 10th degrees of north latitude. It was for some time, at the beginning of the present century, under the government of a rane, or queen, who held the supreme authority, as regent, in trust for her nephew, the present rajah, then in his minority. The British have had considerable difficulty in fixing the administration of justice in this province. The Hindoo law is the basis of procedure; but, owing to the number of Christians and Mussulmans, it will not universally apply. The population is about 1,500,000, of which it is computed from 60,000 to 70,000 are Syrian Christians. The Protestants are 4000 or 5000. The number of Jews and Mahometans is not known. It retains more of its ancient character than any other part of India, never having been subjected to the Mahometan conquest. The metropolis is Trivanderam. The London society's missions were commenced in 1807, by Mr. Ringeltaube, the first Protestant missionary in that part of India. The mission has two divisions. Nagercoil, the head-quarters of the eastern division, is fourteen miles from cape Comorin, in a comparatively salubrious climate. Neyoor, about four miles from Travancore, thirty-six or thirty-seven miles from Nagercoil, is the head station of the western division. The schools in both divisions are 97 in number; scholars, 3103; congregations, 110; professing Christians, 4000. The seminary for the preparation of native teachers has 30 promising youths. A press was established, in 1831, at Neyoor. At Nagercoil, 45,000 tracts were printed last year. Cholera and persecution have somewhat impeded the mission.

COCHIN.—This province is immediately north of Travancore and south of Malabar. It is named from a word signifying 'a morass.' In this province are many Christian villages, inhabited chiefly by the Christians of St. Thomas. Multitudes of white and black Jews also dwell in and about Cochin, the former considered as later emigrants than the latter, and of purer blood. The rajah of Cochin pays a considerable tribute to Britain. Cochin, the capital, is on the sea-coast, in lat. 9° 57'. There are six out-villages attached to the church mission at Cochin.

The communicants are 90. Cottayan, thirty miles south-east of Cochin, has a mission formed in 1817. The Syrian college, near Cottayan, has 100 students, and promises well; the grammar school has 44 boys; 32 parochial schools have about 900 scholars. Allepie, thirty-five miles south-east of Cochin, with 30,000 inhabitants, is the seat of a mission. The church has twelve or fifteen communicants.

MALABAR.—This province extends about two hundred miles along the sea-coast north of Cochin, and south of Canara. The Christian religion was early introduced into Malabar. They reject the supremacy of the pope, transubstantiation, and the worship of images. When Vasco de Gama visited India in 1603, the Portuguese endeavored to convert the Christians to Romanism. Hence there are many Roman Catholics, who have their places of worship. They highly value the Syriac language, though it is not understood by the common people. The total number of Christians on the Malabar coast (that coast extends to cape Comorin) is 200,000, of whom about 90,000 are in the Travancore province. The London society have one mission in this province, at Quilon (lat. 8° 49', lon. 76° 40'), eighty-eight miles from cape Comorin; population, 40,000; languages, Malayalim and Tammil; schools, 24; scholars, 570—of whom 190 are girls. No heathen books whatever are allowed in these schools.

CANARA.—This province, lying north of Malabar and south of the Portuguese territories of Goa, is divided into north and south Canara. It contains no mission, so far as we are aware.

We now turn to the interior provinces, and begin with **SALEM AND BARRAMAHAL.** This province declines to the south-east from the central table land, the western Ghauts forming its north-west frontier. It is full of beautiful and picturesque situations. At the town of Salem (60,000 inhabitants), the London society have a mission, commenced in 1827; scholars, 350. A wide door of usefulness has been opened. Immediately west of Salem is the province of

COIMBATORE.—The capital, of the same name, is one hundred and twelve miles south-east of Seringapatam. Tippoo sometimes resided here. The London missions, commenced in 1830, are flourishing.

MYSORE.—This province is the seat of the celebrated events in which Hyder Ali and his successor Tippoo were engaged. The population is about 500,000. It is less subject to the English than most of the other provinces. The leading city is Seringapatam, on a large island in the Cavery, with 30,000 inhabitants. The Wesleyans have a mission here. At Bangalore, one hundred and eighty-seven miles north of Seringapatam, two hundred and fifteen miles from Madras,

the London society established a mission in 1820; several out-stations; scholars, 100 or 200. There is a seminary for preparing teachers. Communicants, 25. The Wesleyans have a mission here.

BALAGAT.—This province is usually termed the "Ceded districts of Balagat." The soil is fertile. The territory is larger than Scotland. In 1806, the inhabitants amounted to about 2,000,000. At Bellary, one hundred and eighty-seven miles north of Seringapatam, and three hundred miles north-west of Madras, with 36,000 inhabitants, the London society commenced a mission in 1810. The prevalent language is Canarese. Two English services are held on the sabbath, and nine weekly in Canarese. Within a circuit of thirty miles, there are seventy or eighty villages. There are now eleven Canarese schools, and one Tamul; scholars, 350.

At Belgaum (we do not know in what province), a British military station, seventy-five miles north-east of Goa, and two hundred north-west of Bellary, the London society have a mission, established in 1820; 8 schools, 151 scholars. Preaching is generally listened to with attention.

The following is the list of missionaries in Southern India :—

Missionaries.	Station.	Society.
J. P. Rottler,	Vepery,	Gos. Prop.
J. L. Irion,	do.	do.
J. C. Kohlhoff,	Tanjore,	do.
C. B. Thompson,	do.	do.
D. Schreyvogel,	Trichinopoly,	do.
James B. Morehead,	Nilgherry Hills,	Church Miss.
S. Riddale,	Cochin,	do.
Stephen Lima,	do.	do.
Henry Baker,	Cottayam,	do.
T. Norton,	Allepie,	do.
C. T. E. Rhenius,	Palamcottah,	do.
B. Schmid,	do.	do.
P. Fjellstait,	do.	do.
John J. Müller,	do.	do.
J. Devasagayam,	Mayaveram,	do.
P. P. Schaffter,	Madras,	do.
J. C. T. Winckler,	do.	do.
C. Blackman,	do.	do.
Edmund Dent,	do.	do.
Joseph Taylor,	Belgaum,	London.
Wm. Beynon,	do.	do.
John Hands,	Bellary,	do.
John Reid,	do.	do.
W. Reeve,	Bangalore,	do.
W. Campbell,	do.	do.
George Walton,	Salem,	do.
W. B. Addis,	Coimbatore,	do.
J. C. Thompson,	Quilon,	do.
W. Harris,	do.	do.
C. Mault,	Nagerecoil,	do.
W. Miller,	do.	do.
C. Mead,	Neyoor,	do.

Missionaries.	Station.	Society.
Edmund Crisp,	Combaconum,	London.
J. E. Nimmo,	Chittore,	do.
W. Taylor,	Madras,	do.
John Smith,	do.	do.
John Bilderbeck,	do.	do.
W. H. Drew,	do.	do.
W. Howell,	Cuddapah,	do.
J. F. England,	Seringapatam,	Wesleyan.
Alfred Bourae,	Negapatam,	do.
T. Cryer,	Madras,	do.
W. Longbottom,	do.	do.

Thus we have, in Southern India (with a population of 12 or 15,000,000), 43 ordained missionaries, about 3700 communicants, exclusive of the Syrian Christians, and about 16,000 scholars.

WESTERN INDIA.

This comprehends the presidency of Bombay, on the following provinces—Hyderabad, Aurungabad, Berar, Beder, Bejapoor, Guzerat, Candeish, Cutch, Agimere. It is difficult to fix with precision the extent of the territories included within the presidency of Bombay, as some districts belonging to the native powers are intermingled with them. They amount, perhaps, to 10,000 square miles, with a population of 2,500,000. A considerable portion of the four provinces first mentioned, belong to the state of the Nizam, which pay tribute to the British, and have an independence in most respects nominal. Hyderabad, Beder and Berar are among the Ghauts. Aurungabad is situated on the western shore, though it extends a great way inland. Ahmednuggur is a fortress, beautifully situated among the mountains, in the middle of this province, one hundred and seventy-five miles east of Bombay. It has been generally in the hands of a Mahratta chief. It is populous, and contains elegant remains of Mogul buildings.

There are at least fifty villages within twenty miles of Ahmednuggur. An American mission was established in this city in 1830. Some thousands of religious books and tracts have been distributed. There is one school for boys, and three for females. A Presbyterian church was organized at this station on the 4th of March, 1832, consisting of 14 members, ten of whom were Hindoos. A boarding-school is about to be commenced in the interior of the country. To the same province, Aurungabad, belongs the island of Bombay, the seat of the presidency, in lat. 18° 56', in lon. 72° 57'. This small island is formed by two parallel ranges of whinstone rock. These rocks are united at each end by a low belt of land, which seems to be of recent formation. This little island

commands the whole trade of the north-west coast of India and of the Persian gulf. The population is from 160 to 180,000. On the north of Bombay is the comparatively large island of Salsette, connected by a narrow causeway.

There are now five societies engaged in evangelizing the inhabitants of Bombay:—the Gospel Propagation Society, the Scottish Missionary Society, the Church, the Jews', and the American Board; the first has no missionary, since the demise of Mr. Pettinger of Ahmedabad; the second has 7 communicants, 18 schools, 1233 scholars, 289 Scripture readers; the third, in connection with small stations at Basseen and Bandora, on the continent, a few miles from Bombay, has 15 schools and 414 scholars; of the fourth, we know nothing; the fifth has 12 schools exclusively for females, and 18 other, containing 63 girls, and 1322 boys, 19 communicants, 2,170,000 pages of tracts printed during the last year, and 13,000,000 since the commencement of the mission, a temperance society on the plan of entire abstinence from opium, tobacco, ardent spirits, &c. The church missions are immediately to be removed from the three stations mentioned, and concentrated at Nassuck, a large town and place of pilgrimage, the centre of Bralminism in the Deccan.*

The Scottish society have a mission at Bankote, on the coast, sixty miles south of Bombay, 5 or 6000 inhabitants; at Hurnée, thirteen or fourteen miles south of Bankote, 8000 inhabitants, 17 schools, 828 boys and 23 girls, 3 baptisms, a lithographic press; and at the city of Poonah, one hundred miles from Bombay, the former residence of the Peshwa, one of the Mahratta tribes, 3 schools, 110 scholars. At Surat, in the province of Guzerat, one hundred and seventy-seven miles north of Bombay, 300,000 inhabitants, the London society established a mission in 1813, five schools for boys, and one for girls, 20,000 tracts distributed in one year, an out-station, Kaira. The following missionaries are in the Bombay presidency:—

Missionaries.	Station.	Society.
C. P. Farrar,	Nassuck,	Church Miss.
W. Mitchell,	do.	do.
John Dixon,	do.	do.
W. Fyvie,	Surat,	London.
A. Fyvie,	do.	do.
Cyrus Stone,	Bombay,	American Board.
Wm. Ramsay,	do.	do.
D. O. Allen,	do.	do.

* The term *Deccan* formerly meant the whole peninsula, or the two presidencies of Bombay and Madras. It is now confined to the territory between the river Nerbuddah, about two degrees north of Bombay and oape Comorin, extending several hundred miles inland. It is sometimes used in a larger sense. It means, strictly, the south country.

Missionaries.	Station.	Society.
H. Read,	Ahmednuggur,	American Board.
G. W. Boggs,	do.	do.
John Wilson,	Bombay,	Scottish.
James Mitchell,	Bankote,	do.
John Cooper,	Hurnee,	do.
Rob. Nesbit,	do.	do.
J. Stevenson,	Poonah,	do.

NORTHERN INDIA.

The provinces and territories are Bengal, Bahar, Allahabad, Oude, Delhi, Agra, Malwa, Lahore or Punjab, Gundwana, Gurwal, Orissa. Portions of some of these provinces belong to the native princes. The first seven are in the basin of the Ganges, and are named in order, Bengal being the lowest province. We shall notice particularly only those which contain missions.

BENGAL.—It is admirably protected by nature. On the north is a belt of low lands, from ten to twenty miles broad, while beyond are mountains. On the east rugged mountains and mighty rivers protect it from Burman invasion. On the south, the shore is almost inaccessible by sea, on account of the shallows. The Ganges divides Bengal into two parts, nearly equal. Calcutta, the capital, is one hundred miles from the sea, on the east side of the western branch of the Ganges, called the Hoogly. It is a magnificent city, with a population of 500,000. The following societies are laboring for the benefit of Calcutta:—Auxiliary Bible, Christian Knowledge, Auxiliary Tract, Committee of Public Instruction, Benevolent Institution, Ladies' Native Female Education Society, School Book Society, Baptist Missionary, Church of Scotland, Gospel Propagation, Church Missionary, London and Wesleyan. Rev. Daniel Wilson, D. D., is bishop of Calcutta, Rev. Daniel Corrie, archdeacon. A number of military chaplains are under the direction of the bishop. Of the bishop's college, founded in 1812, W. H. Mill, D. D., is principal. There are three missions connected with the college, all in the vicinity. Bishop Turner considered the college to be a noble instrument, placed in the hands of the society for great purposes. The number of students is increasing. The Church missions have three out-stations, 16 schools with 1100 scholars. The London society have five out-stations. The Baptist mission, commenced in 1801, is prosperous. "The conversion of many, and the holy temper and conduct of others, demand lively gratitude." The Ladies' Society have 500 girls under instruction at their central school. The Benevolent Institution has

150 boys. Nearly 15,000 copies of the English Bible were circulated last year in Calcutta. The English language is coming more and more into use. Twelve miles above Calcutta is Serampore, a Danish settlement, and head-quarters of the *Serampore missions*, established in 1800.* A considerable revival has recently taken place. The communicants, especially the females, attend the means of grace with renewed diligence. The funds of the college are in such a state as to cramp exertion. Dr. Carey has again appealed to his friends in Great Britain. There are missions of the same society at Barripore, thirty-one miles south-east of Serampore, Sahebgunj, sixty-five miles north-east, Dum-Dum, ten miles south, Burishol, one hundred and forty east of Serampore, Dacca, one hundred and seventy miles north-east, and Dinagepore, two hundred and thirty miles north. Great activity prevails at most of these stations. The Baptist Missionary Society have established missions or schools at Howrah, Chitpore, Sulkea, Bonstollah, Kharee, fifty miles south of Calcutta, Cutwa, seventy-five miles north, Soory, forty-five miles north-west, Luckyantipore, thirty-five miles south.

The Church society have a mission at Burdwan, twenty miles north of Calcutta, in the most valuable district of Hindoostan;—communicants, 50; schools, 24; scholars, 1535 boys, and 251 girls. It is connected with Culna, forty-seven miles north of Calcutta, and several out-stations. It is in a very encouraging state in many respects. The London society has established a mission at Chinsurah, twenty-two miles north of Calcutta, 30,000 inhabitants, 3 schools; also at Berhampore, one hundred and twenty miles north of Calcutta, population 20,000; orphan asylum, 3 schools.

BAHAR.—This province has Bengal on the east, Gundwana on the south, the territory of Nepal on the north, and Oude and Allahabad on the west. At Patna, the capital, with a population of more than 300,000, there is a mission of the Church society. "The attention to divine truth is most encouraging." 2 schools, 79 scholars. The Baptist Missionary Society have also a station at this place, and also at Monghyr, a place beautifully situated in a bend of the river, two hundred and fifty miles north-west of Calcutta. Very thorough efforts are made in this district to evangelize the inhabitants.

ALLAHABAD.—This province has Bahar on the east, Malwa on the west, Gundwana (a Hindoo province) on the south, and Agra and Oude on the north. The

Jumna and Ganges unite at the capital, Allahabad, a spot esteemed superlatively holy. There is a Serampore and a Church mission at this place, and also at Benares, four hundred and fifty miles north-west of Calcutta. The London society has a mission here. Benares is a vast city, with 200,000 inhabitants, considered as peculiarly sacred, and the seat of Brahminical literature. There is a Church mission at the same place, and at Chunar, a few miles above. At Chunar, the communicants are seventy, and five schools are in action. At Gorruckpore, about one hundred miles north of Benares, a station was established by the Church Missionary Society, in 1824; population, 70,000; communicants, 126; seminary, 15 students; 5 schools, 200 scholars.

OUDE, bounded north by Nepal, south by Allahabad, east by Bahar, west by Agra and Delhi, two hundred and fifty miles long, and one hundred broad. The celebrated *Begum* resided in this province. There is no mission.

DELHI.—Bounded north by Lahore, east by Oude, west by Agimere and Lahore. Delhi, the capital, is nine hundred and seventy-six miles north-west of Calcutta, inhabitants from 200 to 300,000,—the seat of a Serampore mission. The Church Missionary Society have four stations in this province,—Delhi, Bareilly, Meerut, and Kurnaul.

AGRA.—This province is surrounded by Delhi on the north, by Oude on the east, Malwa on the south, and Rajepootana on the west. The city of Agra is eight hundred miles north-west of Calcutta. The Church mission was commenced in 1813; communicants, 12; scholars, 78.

ORISSA.—This province has Bengal on the north, Gundwana on the west, the Northern Circars on the south, and the bay of Bengal on the east. In the district of Cuttack is the celebrated Juggernaut, in lat. 19° 40' north, and lon. 85° 54' east. The territory in which this idol is situated, was taken from the Mahrattas in 1803, and has exhibited the curious spectacle of a heathen temple of the most abominable kind, regulated under the British government. In these head-quarters of Moloch, the General Baptists established a mission in 1822. The stations are three in number—Cuttack, Pooree, and B. lasore. In 10 native schools there are 370 children.

At Akyab, an island in the Arracan river, four hundred and fifty miles south-east of Serampore, and at Chittagong, three hundred and seventeen east, the Serampore Baptists have a mission.

At Goahatty, in the kingdom of Assam, four hundred and thirteen miles north-east of Serampore, there was a mission established by the Serampore Baptists in 1829, of considerable promise. The Western

* The Serampore missions are now distinct from the English Baptist Missionary Society, and have their own funds and friends. They are growing in public favor and usefulness.

Foreign Missionary Society of Pittsburg, Pa., have sent out missionaries to commence an establishment at some point in the countries north of Hindoostan.

We give the following list of missionaries, &c. in North India :—

Missionaries.	Station.	Society.
Wm. Carey,	Serampore,	Ser. Baptist.
J. Marshman,	do.	do.
J. Rowe,	do.	do.
J. C. Marshman,	do.	do.
John Mack,	do.	do.
C. C. Rabeholm,	do.	do.
J. C. Fink,	Akyab,	do.
James Roe,	Goshatty,	do.
W. Smith,	Benares,	do.
J. T. Thompson,	Delhi,	do.
John Smith,	Burrishol,	do.
Owen Leonard,	Dacca,	do.
H. Smylie,	Dinapore,	do.
L. Mackintosh,	Allahabad,	do.
W. Greenway,	Cawnpore,	do.
J. Johannes,	Chittagong,	do.
W. Yates,	Calcutta,	Baptist.
W. H. Pearce,	do.	do.
George Pearce,	do.	do.
James Penney,	do.	do.
W. Robinson,	do.	do.
James Thomas,	do.	do.
C. C. Aratoon,	do.	do.
J. D. Ellis,	do.	do.
— Thomas,	Howrah,	do.
W. Carey,	Cutwa,	do.
J. Williamson,	Soory,	do.
Andrew Leslie,	Monghyr,	do.
W. Moore,	do.	do.
J. Lawrence,	Digah,	do.
Henry Boddy,	Patna,	do.
W. H. Mill,	Calcutta,	Gos. Prop.
G. W. Withers,	do.	do.
W. Morton,	do.	do.
W. Tweedle,	do.	do.
M. R. De Mollo,	do.	do.
T. Sandys,	do.	do.
W. Morse,	do.	Church.
W. J. Deerr,	Burdwan,	do.
J. J. Weitbrecht,	do.	do.
H. C. Krickeberg,	Benares,	do.
Wm. Bowley,	Chunar,	do.
Ralph Eteson,	do.	do.
M. Wilkinson,	Goruckpore,	do.
W. Smith,	do.	do.
James Hill,	Calcutta,	London.
J. Gogery,	do.	do.
J. Paterson,	do.	do.
A. F. Lacroix,	do.	do.
C. Piffard,	do.	do.
George Mundy,	Chinsurah,	do.
T. K. Higge,	do.	do.
M. Hill,	Berhampore,	do.
O. T. Hoffin,	do.	do.

Missionaries.	Station.	Society.
Jas. Robertson,	Benares,	London.
W. Byers,	do.	do.
A. Duff,	Calcutta,	Ch. of Scot.
P. Percival,	do.	Wesleyan.
W. Hodson,	do.	do.
G. Lacey,	Cuttack,	Gen. Bap.
W. Brown,	do.	do.
A. Sutton,	Pooree,	do.

We have thus gone over the whole of Hindoostan. We have made more particular geographical statements than will be necessary in subsequent missions. The location of the missionary stations of India has always been, in our minds, like the geography of the German states. If we have removed any portion of the obscurity which rests on the subject, we shall be gratified.

BURMAH.

The American Baptist Board commenced a mission in Burmah, in 1812. The following is the list of missionaries :—A. Judson, E. Kincaid, and — Simons, at Maulmein, on the Martaban river, twenty-five miles from its mouth, and Francis Mason, at Tavoy, a town of 9,000 inhabitants, south of Maulmein. At Rangoon, the chief seaport, six hundred and seventy miles south-east of Calcutta, there is no ordained missionary at present. The church at Rangoon consists of 34 members. At Maulmein, the native church, or Karen, amounts to 77, and the English to 110. At this station, the board have three hand printing-presses, a steam press, and materials for a stereotype foundry. The completion of the translation of the Old Testament may be expected in May, 1834. The New Testament is in circulation. At Tavoy, there is a church of 150 natives. At Mergui, where Mr. Wade labored for a short time (he has since returned to the United States), a small church was formed, and a native appointed pastor.

SIAM.

Rev. John T. Jones, of the Baptist Burman mission, at the last accounts, was in Siam, endeavoring to establish a mission. Rev. Messrs. Stephen Johnson and Charles Robinson lately sailed from Boston, under the care of the American board, for Siam. Considerable missionary labor has been performed in that country, by Mr. Gutzlaff of the Netherlands society, and Mr. Abeel of the American board. Mr. Abeel is about to visit the United States.

MALAY PENINSULA.

The London society have missions at three places:—Singapore, Malacca, and Pinang. Singapore is a British island at the southern extremity of the Malay peninsula, with a population, in January, 1830, of 12,213 males, and 4421 females; nearly three fourths of whom are Malays and Chinese; Claudius H. Thomsen and Jacob Tomlin, missionaries. In 3 Chinese schools, there are 48 boys and 15 girls. There has been a great demand for books. Large quantities of tracts and handbills have been put in circulation. Malacca has about 34,000 inhabitants. Mission commenced in 1815. Josiah Hughes, missionary. From January, 1830, to June, 1831, there were circulated, in various parts of the Archipelago, 162 Testaments, and 3900 separate Gospels, and 30,260 tracts and books on sacred subjects, all in Chinese. There are 13 Chinese and Malay schools at Malacca. The Anglo-Chinese college is formed on a very liberal plan, and is likely to be a very important means of pouring light on the surrounding regions. Number of students, 24. In 1819, a mission was established at Pinang, an island off the coast of the Malay peninsula. The population is about 40,000. T. Beighton and Samuel Dyer, missionaries. Scholars, 33 Chinese, and 122 Malays.

CHINA.

The population of the provinces of this great empire is thus stated in a late number of the Chinese Repository:—

Names of the eighteen Provinces.	Population in the 17th year of Kou-ling.	Names of the Provinces.	Population in the 17th year of Kou-ling.
Chihle,	27,990,871	Hoonan,	18,632,507
Shantung,	28,968,764	Shense,	10,207,256
Shanse,	14,004,210	Kansuh,	15,193,125
Honan,	23,037,171	Szechuen,	21,435,078
Keangsoo,	37,843,501	Kwangtung,	19,174,030
Ganhwuy,	34,168,059	Kwangse,	7,313,895
Keangse,	23,046,999	Yunnan,	5,561,320
Fuhkeen,	14,777,410	Kweichow,	5,288,210
Chekeang,	26,256,784		
Hoopih,	27,370,098	Total,	360,279,897

This statement is supposed by the editors of the Repository to be near the truth. It is contained in the latest edition of the "Collections of the statutes of the Ta-tsing dynasty." It is known from several authorities, that, in China, the people are in the habit of diminishing, rather than increasing their numbers, in their reports to the government. The work was

published by the government, not for the use of curious inquirers, but for the use of its own officers. Dr. Morrison continues his labors, in preaching in Chinese and English. His native assistants have been enabled to maintain, unshaken and unsullied, their Christian profession, in the temptations by which their path has been surrounded. Three natives of China have been recently added to the church. Leang Afa has been employed in printing 500 copies of Scripture Lessons.

Mr. Bridgman, the American missionary, has been almost wholly employed in the acquisition of Chinese. A press, sent from America, has gone into operation. Rev. Ira Tracy has sailed to the assistance of Mr. Bridgman, and Mr. S. Wells Williams to superintend the printing-office. "From Canton, pass up through Formosa, Loochoo, Japan, to Corea; thence pass westward, along the Russian frontier, for more than two thousand miles, to the centre of Asia; from thence in a south-eastern direction, travel down through Thibet, Siam, Pinang, Malacca, across the equator to Java; and, by a circuitous route, including the numerous islands of the Indian Archipelago, return to the place of your departure, and you will have included in the vast area, perhaps *one third part of the human family*. Though there are many different languages and dialects, yet, throughout the whole, the Bible, if possessed in the Chinese language, can be read." The whole number of Protestant ministers in this mighty territory is *twelve or fifteen*.

SIBERIA.

The London society have established missions at Selingsk, one hundred and sixty miles south-east of Irkutsk, in the centre of the Buriats; at Khodon, an out-station, one hundred and ninety miles north-east of Selingsk, and at Ona, another out-station, on the river Ona. The first is occupied by Robert Yuille, the second by Edward Stallybrass, the third by William Swan. Mr. Swan has lately visited England, and is now at St. Petersburg, on his return. The laborers appear to be indefatigable in their work, but little fruit has yet appeared in the conversion of souls to Christ.

COUNTRIES AROUND THE MEDITERRANEAN.

We give the following list of missionaries, stations, and societies:—

COUNTRIES AROUND THE MEDITERRANEAN.

585

Missionaries.	Station.	Society.
H. D. Leeves,	Corfu,	B. & For. B. S.
B. Barker,	Smyrna,	do.
D. Temple,	do.	Am. Board.
Wm. Goodell,	Constantinople,	do.
H. G. O. Dwight,	do.	do.
Wm. G. Schauffier,	do.	do.
Jonas King,	Athens,	do.
Elias Riggs,	do.	do.
Isaac Bird,	Beyrout,	do.
G. B. Whiting,	do.	do.
Eli Smith,	do.	do.
Wm. Thompson,	Jerusalem,	do.
Justin Perkins,	Persia,	do.
J. J. Robertson,	Athens,	Am. Epis.
J. H. Hill,	do.	do.
C. F. Schliez,	Malta,	Ch. Miss.
John Hartley,	Greece,	do.
Fred. Hildner,	Syra,	do.
John A. Jetter,	Smyrna,	do.
J. R. T. Lieder,	Cairo,	do.
W. Kruse,	do.	do.
Theod. Müller,	do.	do.
Christian Kugler,	Abyssinia,	do.
C. W. Isenberg,	do.	do.
James Lang,	Karaas,	German.
C. G. Hegele,	do.	do.
C. L. Koenig,	Madchar,	do.
A. H. Dittrick,	Shusha,	do.
Felix Zarembe,	do.	do.
C. F. Haas,	do.	do.
C. G. Pfander,	do.	do.
C. J. Sproemberg,	do.	do.
W. B. Lewis,	Smyrna,	Jews Society.
John Nicolayson,	Jerusalem,	do.
S. Farman,	Constantinople,	do.
F. C. Ewald,	Algiers,	do.
S. S. Wilson,	Malta,	London,
Isaac Lowndes,	Corfu,	do.
James Galloway,	Karaas,	Scottish.
Wm. Glen,	Astrachan,	do.
C. Naudi,	Malta,	Wesleyan.
John Keeling,	do.	do.
J. Bartholomew,	Alexandria,	do.
Walter O. Croggon,	Zante,	do.
Josiah Brewer,	Smyrna,	Lad. Soc.
Joseph Wolff,	Asia,	Private.
Henry Parnell,	Aleppo,	do.
— Cronin,	do.	do.
— Hamilton,	do.	do.
— Newman,	do.	do.
A. N. Groves,	Bagdad,	do.

Greek, Maltese, &c. Mr. Tod, an English merchant, has recently distributed a large number of New Testaments at Damascus, a thing unknown in modern days in that proud centre of Islamism. The committee of the London Religious Tract Society sent, during the last year, 33,500 publications to Malta, Corfu, and Smyrna, a large proportion of which were children's books in Modern Greek. "The extent to which this branch of missionary labor has been carried," remarks Mr. Hartley, "has often astonished me. I question if there be any books at present so common in Greece as our missionary publications. Sometimes I have trembled at the quantity of letter press, which was pouring into different parts of the Turkish empire, lest such efforts should arouse the opposition of the Greek church."

The translation, preparation, printing, and circulation of the Scriptures, religious books, tracts, catechisms, and school-books, form a very prominent feature in all the Mediterranean missions.

The encouraging circumstances and the results of all these missions may be comprised under the following heads:—

1. *Political Changes.*—The tolerant measures of the Egyptian government form a new feature in the political relations of these countries. The spirit of reform has brought the grand seignior himself under its influence. The approximation to European modes of dress and employment are inroads on old habits and prejudices, and indications of a great change in public opinion. The occupation of Northern Africa by the French, and the rapid ingress of Protestants, is another circumstance of great promise. The measures of the new king of Greece seem to be liberal and enlightened in an unexpected degree. The re-affixing of old names to the provinces, towns, &c., is a very politic proceeding. There is some reason to believe that the young monarch is under the influence of evangelical religion. His education, at least, was well conducted.

2. *Schools.*—Great attention is paid to this subject. In the Ionian islands, there are 117 boys' schools, containing 4278 scholars, and 10 girls' schools, with about 500 scholars. At Malta, probably not far from 1000 scholars are under instruction. Since the arrival of Mr. Goodell at Constantinople, 30 Lancasterian schools have been commenced among the Greeks of that metropolis, containing 2000 children. At Smyrna, under the care of Messrs. Lewis, Jetter and Brewer, are some interesting schools.

3. *Preaching the Gospel.*—More and more attention is paid to this primary and all-important means

Versions and editions of the Scriptures are printing or preparing in the following languages, chiefly under the direction of the British and Foreign Bible Society. Modern Greek version, from the Hebrew, Arabic Testament, with the Psalms, Greco-Turkish New Testament, Oriental Armenian New Testament, Armenian Psalter, Tartar-Turkish New Testament, Persian, Beiber, Old Testament in Amharic, Italian, Modern

of civilization and Christianization. All the other efforts put forth are preparing the way for this grand and vital instrumentality.

4. *The Press.*—At the printing establishment of the American board, hitherto at Malta, there have been printed since October, 1831, 4000 copies of a small History of England, 4000 of a History of France, 4000 each of a History of Elijah, Elisha, David; 2000 of the History of the Sandwich Islands, Peter Parley's Geography, Abridgment of the Acts, Bickersteth's Scripture Help, Littleton's Conversion of Paul, &c. The London society press has been also in great activity. The issues last year amounted to 29,869 copies. A second edition of the Pilgrim's Progress in Greek, with Burder's notes, was also in press.

5. *Native Talent called into Operation.*—Niketoplos, a liberal-minded Greek ecclesiastic, George Constantine, educated in London, Bappas, from the Ionian university, Karavelles, educated at Amherst college, and one or two others, are employed by Mr. King, at Athens. Others still have found literary occupation at Malta, Constantinople, Beyrout, and elsewhere. The very existence of Protestant missions is awakening a salutary mental excitement. Objects of great value are spread before the minds of aspiring young men.

6. *Mahometanism.*—This religion is evidently becoming more and more relaxed. Mahometans are losing in some measure their haughtiness towards Christians.

7. *The great Number of Points at which Stations are established.*—At Athens, Bagdad, on mount Lebanon, near the foot of Ararat, in Abyssinia, on the Black sea, at Constantinople, at Aleppo in Egypt, &c.

8. *Regions explored.*—Large districts of country have been surveyed, through all South-eastern Europe, Northern Africa, and Western Asia. New missions will soon be established in Cyprus, in the ancient Bithynia, in Damascus, at Trebizond, at Tocat, among the Nestorians, at several points in the valley of the Euphrates, &c.

9. *Conversions.*—Taking all the stations together, the number of those who have been hopefully turned to the living and true God is not small. Richer harvests will soon be reaped.

10. *Harmony of the different Missions.*—This is a circumstance of no little importance. A dozen societies of various lands, and of different communions, are all zealously and kindly cooperating. We have never heard of a serious collision. The effect of this union of sentiment and action must be propitious upon the divided and quarrelling sects of Western Asia.

INDIAN ARCHIPELAGO.

The following is the list of missionaries:—

Missionaries.	Station.	Society.
N. Ward,	Sumatra,	Baptist.
— Bruckner,	Java,	do.
W. H. Medhurst,	Batavia,	London.
Samuel Munson,	Borneo,	A. B. C. F. M.
Henry Lyman.	do.	do.

The two last named are intending, on their arrival, to explore Borneo, for the purpose of establishing a mission. Six Dutch missionaries from Holland have lately commenced a mission in the Moluccas. The Dutch commenced a course of benevolent labors in these islands at an early period, and translated the whole Bible and several valuable theological treatises into Malay. They were supported by the Dutch government. Mr. Medhurst's Hokeën Dictionary is printing at Canton, by the East India Company, free of expense to the society. 4000 Chinese tracts have been printed. The call for Malay tracts continues to be very great.

AUSTRALIA.

The missionaries are as follows:—

Missionaries.	Station.	Society.
John C. S. Handt,	N. S. Wales,	Church Miss.
W. Watson,	do.	do.
H. Williams,	N. Zealand,	do.
W. Williams,	do.	do.
A. N. Brown,	do.	do.
W. Gate,	do.	do.
J. A. Wilson,	do.	do.
John Morgan,	do.	do.
W. White,	do.	Wesleyan.
John Hobbs,	do.	do.

The Wesleyan mission in New Zealand is now in a condition of great prosperity. The fierce and turbulent New Zealanders begin to be humbled for sin, and to seek for mercy in the Saviour of sinners. The savage character of the mass of the people is greatly softened. They not only, in many instances, receive the missionaries with readiness, but, of their own accord, send for the servants of God, to give them instruction. In a recent voyage made by two of the missionaries, the people every where manifested a great desire for missionaries, and an eagerness to have schools.

Respecting Van Diemen's Land, we have a few

items of information:—"A new chapel, of moderate dimensions, has recently been erected at Hobart Town; and a church has been organized; and a spirit of religious inquiry, which seeks for an abundant increase of the means of grace, and of the fruits of the Spirit, is beginning to be manifest. And while multitudes are prospering in their worldly circumstances, a few are becoming prosperous in spiritual things. Of these few, some are members of the Church of England, others are Presbyterians, others are Wesleyan Methodists, and others are Independents.

"We do not, however, at present, see those glorious effects, resulting from the labors of ministers of the gospel in these places, which have been experienced in other lands, and which we are anxiously desirous to witness here. It is my earnest prayer, that the Lord would revive his work in the midst of the years, and cause his word to have free course and be glorified."

SOUTHERN PACIFIC.

The missionaries are as follows:—

Missionaries.	Station.	Society.
John Thomas,	Tonga Isl.	Wesleyan.
W. Woon,	do.	do.
Peter Turner,	Habai,	do.
James Watkins,	do.	do.
W. Cross,	Vavou,	do.
C. Pitman,	Harvey,	London.
Aaron Buzacott,	do.	do.
John Williams,	Society,	do.
James Smith,	do.	do.
G. Platt,	do.	do.
C. Barff,	do.	do.
C. Wilson,	Georgian,	do.
Henry Nott,	do.	do.
G. Pritchard,	do.	do.
David Darling,	do.	do.
John Davies,	do.	do.
J. M. Ormond,	do.	do.
W. Henry,	do.	do.
Alex. Simpson,	do.	do.

The labors of the Wesleyan missionaries at the Friendly islands are still crowned with great success. At the end of 1831, the numbers were as follows:—Members, 516; on trial, 508; total, 1044; increase in the year, 598;—school teachers, 151; male scholars, about 1000; female, 1100. In 9 months, 17,000 catechisms, hymn books, &c. were printed. The most cheering prospects present themselves at the Fiji and Navigator's islands, and the chiefs and people have solicited missionaries.

The trials of the London missions at the Society and Georgian islands are severe. The deep depravity of the human heart has shown itself in various ways. Dangerous and visionary heresies have made their appearance among those to whom the moral restraints of the gospel were irksome; and who, by this means, sought at once indulgence in vice, and exemption from the apprehension of its penalty. Large quantities of ardent spirits have been imported by unprincipled men; a number of the communicants have been ensnared, and the churches greatly afflicted and enfeebled. The standard of the missionaries does not seem to have been sufficiently high. We believe that now most of them have abandoned the use of spirits. Licentiousness, in some of its forms, has been fearfully prevalent. The natives have also been exposed to the effects of violent political dissensions and rumors of civil wars. Still there are some appearances of better days. The general industry and comfort of the people are extending. Many of the children are neatly clothed in the European manner. Some of the communicants evince a growing love to the Saviour; some have entered into rest. A number of natives have proceeded as missionaries to the Paumotu, Marquesas, and other islands. 13,000 tracts have lately been placed at the disposal of the missionaries.

NORTHERN PACIFIC.

The missionaries of the American board at the Sandwich islands are thus situated:—

Missionaries.	Station.	Island.
A. Thurston,	Kailua,	Hawaii.
A. Bishop,	do.	do.
S. Ruggles,	Kaawaloa,	do.
J. S. Green,	Waiakea,	do.
S. Dibble,	do.	do.
D. Baldwin,	Waimea,	do.
Wm. Richards,	Lahaina,	Maui.
L. Andrews,	do.	do.
R. Tinker,	do.	do.
H. Bingham,	Honolulu,	Oahu.
J. Goodrich,	do.	do.
E. W. Clark,	do.	do.
S. Whitney,	Waimea,	Kauai.
P. J. Gulick,	do.	do.
Richard Armstrong,		
J. S. Emerson,	Sand. Isl.	
H. R. Hitchcock,	do.	
Ephraim Spaulding,	do.	
L. Lyons,	do.	
William P. Alexander,		
B. W. Parker,	do.	
Lowell Smith,	do.	

The following statements, from the report of the board, presented in September, 1833, will show the present state of the mission:—

Sixteen stations, twenty-two clergymen, two physicians, two superintendents of schools, and three printers. The report gives an extended and very satisfactory investigation of the causes which may have led the public to entertain views of the actual progress of the islanders in Christianity, civilization, and the enjoyment of the comforts of life, beyond what the facts will warrant.

The work of translating has not been pushed with as much vigor as in former years. The demand for books is gradually increasing. The Old Testament is in a course of translation. Forty-four thousand copies of different works, making upwards of three million pages. The works published amount to only 1620 pages, only enough to make five or six volumes, and this is the whole printed or written literature of the nation.

The number of readers among the natives is, in

Hawaii,	7132	} total, 22,727
Maui,	6369	
Oahu,	6526	
Kauai,	2700	

There is great want of qualified teachers. Infant schools have been commenced at several stations, and found useful.

During the past year, upwards of 1400 Christian marriages have been solemnised. The marriage covenant is generally respected, and the domestic habits of the people are improving. At Lahaina, no traffic whatever is allowed in ardent spirits, and in an island containing 35,000 people, not long since flooded with intemperance, almost none of the poison is now consumed. Another species of indulgence, the use of tobacco, was almost universal among men, women and children, and the expense of time and health was very great indeed. The members of the mission, having first relinquished, themselves, all use of tobacco, determined unanimously upon discountenancing the use and cultivation of that noxious plant; and they call upon the members of the board, and all the clergy and students in divinity of their native country, to countenance them in this measure.

The number of natives admitted to the churches during the year ending June, 1832, was 235, making the total of 577, of whom about one in a hundred has been excommunicated, and about four in a hundred have died, as is believed, in the faith of the gospel.

The report gives an affecting account of the death

of the queen regent, Kaahumana, June 5, 1832, aged 58 years.

SPANISH AMERICA.

In Mexico, 1096 copies of the Scriptures, or portions of it, have been sold. The Gospel of Luke has been translated into the Mexican, the Misteco, and the Terasco languages. The London Tract Society have forwarded about 5000 publications to Buenos Ayres.

GUIANA AND THE WEST INDIES.

Mr. Thompson, agent of the British and Foreign Bible Society, has visited the West Indies. 5000 Bibles and Testaments were placed at his disposal. He formed 20 Bible associations among the slaves of Antigua. The report of the Baptist Missionary Society states the baptism of 936 persons at the various stations. The inquirers were very numerous, and the places of worship crowded. A high testimony is borne to the Christian character of the religious slaves. Great changes have taken place among the laborers. Two have died; five have returned, in part driven away by persecution; others have been added, so as to make the present number not far from 13. In 1831, the Christian Knowledge Society issued 1850 Bibles and Testaments, 1480 prayer-books and psalters, and 20,385 other books and tracts. In St. Kitts, there were in the schools, supplied with books by the society, 76 white children, 365 free colored, and 1147 slaves. The Church Missionary Society has 9 stations in Jamaica, and 2 in Guiana, with 20 schools, 11 catechists and schoolmasters, and 968 scholars. The regulations adopted by the Gospel Propagation Society for the gradual emancipation of the slaves on the Codrington estates in Barbadoes, have been cordially adopted by the slaves. In the college, 23 students have been resident. The London Missionary Society has 3 stations in Demerara, and 1 in Berbice. The Religious Tract Society has put into circulation 23,000 of its publications. In Jamaica, the Scottish Missionary Society have, at 2 stations, 1175 catechumens, 172 baptized children and 31 adults, and 324 communicants. Two stations not reported. The stations occupied by the United Brethren are 25; and the missionaries, exclusive of females, 55. We find, in the communications of the year, returns of numbers

from only 15 of the stations; and, in these, 28,386 negroes are under the Brethren's care. Of 7 stations in the Danish islands, it is stated, that, during the past century, there have been baptized adults of both sexes, 18,503; children, 12,807; baptized adults received into church fellowship, 5413; admitted to the holy communion, 13,333; adults departed this life, 17,042; children ditto, 4963; missionaries of both sexes departed, 152; children of missionaries, 65. The 7 congregations consist, at present, of nearly 10,000 souls; forming part of the above 28,386. The Wesleyan Society has 58 missionaries at 38 stations, with 33,021 members, consisting of 1241 whites, 7,280 free colored, and 24,494 slaves. There are nearly 11,000 children and adults in daily and Sunday schools. The following is the list of missionaries, exhibited as accurately as in our power:—

Missionaries.	Station.	Society.
— Ellis,	Jamaica,	Brethren.
— Parnell,	do.	do.
— Pfeifer,	do.	do.
— Light,	do.	do.
— Scholesfeld,	do.	do.
— Reukewitz,	do.	do.
— Zorn,	do.	do.
— Ricksecker,	do.	do.
— Montgomery,	Tobago,	do.
— Eberman,	do.	do.
— Zetsche,	do.	do.
— Taylor,	Barbadoes,	do.
— Zippel,	do.	do.
— Robbins,	St. Kitts,	do.
— Hoch,	do.	do.
— Seitz,	do.	do.
— Schick,	do.	do.
— Newby,	Antigua,	do.
— Koche,	do.	do.
— Coleman,	do.	do.
— Thraen,	do.	do.
— Muenser,	do.	do.
— Zellner,	do.	do.
— Brunner,	do.	do.
— Simon,	do.	do.
— Wright,	do.	do.
— Balne,	do.	do.
— Passavant,	Surinam,	do.
— Genth,	do.	do.
— Graf,	do.	do.
— Boehmer,	do.	do.
— Hartman,	do.	do.
— Schmidt,	do.	do.
— Voigt,	do.	do.
— Coultart,	Jamaica,	Baptist.
— Tinson,	do.	do.
— Phillippo,	do.	do.
— Flood,	do.	do.
— Baylis,	do.	do.
— Taylor,	do.	do.
— Cantow,	do.	do.

Missionaries.	Station.	Society.
— Clarke,	Jamaica,	Baptist.
— Nichols,	do.	do.
— Gardner,	do.	do.
— Whitehouse,	do.	do.
— Abbott,	do.	do.
— Jos. Ketley,	Demerara,	London.
— Jas. Scott,	do.	do.
— John Wray,	Barbice,	do.
— J. Feivus,	Antigua,	Wesleyan.
— J. Lodge,	do.	do.
— Wm. Clough,	do.	do.
— James Walton,	Dominica,	do.
— B. Garsdale,	Montserrat,	do.
— J. Burton,	Nevis,	do.
— J. Mortier,	St. Vincent,	do.
— M. Richey,	do.	do.
— J. Wood,	do.	do.
— K. Hornabrook,	do.	do.
— Jos. Biggs,	do.	do.
— Wm. Fidler,	do.	do.
— Jos. Fletcher,	Trinidad,	do.
— Thos. Pennock,	Jamaica,	do.
— John Corlett,	do.	do.
— John Walters,	do.	do.
— Peter Duncan,	do.	do.
— J. Whitehouse,	do.	do.
— J. Rowdon,	do.	do.
— J. Barry,	do.	do.
— C. Wilcox,	do.	do.
— Wm. Crooks,	do.	do.
— T. Curtis,	do.	do.
— J. Greenwood,	do.	do.
— J. Edney,	do.	do.
— T. Murray,	do.	do.
— D. Barr,	do.	do.
— D. Kerr,	do.	do.
— John Burrows,	do.	do.
— Wm. Wood,	do.	do.
— P. Samuel,	do.	do.
— Henry Bloby,	do.	do.
— Wm. Box,	do.	do.
— Wm. Wedlock,	do.	do.
— James Pilley,	do.	do.
— Thomas Harrison,	St. Christophers,	do.
— R. Hawkins,	do.	do.
— H. B. Britton,	do.	do.
— J. Cullingford,	St. Eustatius,	do.
— J. Cadman,	St. Bartholomews,	do.
— T. Joffroy,	St. Martins,	do.
— J. Cox,	Tortois,	do.
— E. Fraser,	do.	do.
— M. Banks,	Angulla,	do.
— J. Edmondson, Jr.	Barbadoes,	do.
— J. Rathbone,	do.	do.
— J. Briddon,	Tobago,	do.
— M. Rayner,	Demerara,	do.
— E. Vigis,	do.	do.
— E. Grievos,	do.	do.
— John Philip,	do.	do.
— C. Penny,	Bahama,	do.
— John Shaw,	do.	do.
— J. Brownell,	do.	do.

Missionaries.	Station.	Society.
G. Beard,	Bahama,	Wesleyan.
T. Pugh,	do.	do.
J. Horn,	do.	do.
J. Crofts,	do.	do.

NORTH AMERICAN INDIANS.

We give the following as the list of laborers, stations, &c. :—

Missionaries.	Station.	Society.
W. Cockran,	Red River,	Church Miss.
D. T. Jones,	do.	do.
D. Lewis,	Creeks,	Am. Bap.
J. McCoy,	Shawnees,	do.
— Evans,	do.	do.
J. Lykins,	do.	do.
C. E. Wilson,	Choctaws,	do.
Abel Bingham,	Sault de St. Marie,	do.
— Merrill,	do.	do.
Leonard Slater,	Thomas,	do.
R. D. Potts,	do.	do.
Evan Jones,	Valley Towns,	do.
Wm. Case,	U. Canada,	Am. Meth.
— Benham,	do.	do.
John Sunday,	do.	do.
Peter Jones,	do.	do.
Seth Crawford,	do.	do.
James Currie,	do.	do.
David Sawyer,	do.	do.
John Paul,	do.	do.
James Gilruth,	Wyandots,	do.
M. Hinckle, Sen.	do.	do.
M. Hinckle, Jr.	do.	do.
Russell Bigelow,	do.	do.
Charles Elliot,	Ojibways,	do.
J. J. Trott,	Cherokees,	do.
D. C. M'Leod,	do.	do.
Alexander Talley,	Choctaws,	do.
Dan Barnes,	Oneidas,	do.
Thos. Johnson,	Shawnee,	do.
Wm. Johnson,	Kansas,	do.
— Luckenbach,	N. Fairfield, U. C. Brethren.	
— Miksch,	do.	do.
— Haman,	do.	do.
— Byhan,	Cherokees,	do.
— Clauder,	do.	do.
Wm. Potter,	do.	A. B. C. F. M.
Wm. Chamberlin,	do.	do.
D. S. Buttrick,	do.	do.
S. A. Worcester,	do.	do.
T. C. Stuart,	Chickasaws,	do.
J. Holmes,	do.	do.
H. Wilson,	do.	do.
C. Kingsbury,	Choctaws,	do.
C. Byington,	do.	do.
C. Washburn,	Cher. Ark.	do.
M. Palmer,	do.	do.
A. Wright,	Ark. Choc.	do.

Missionaries.	Station.	Society.
L. S. Williams,	Ark. Choc.	A. B. C. F. M.
Wm. F. Vaill,	do.	do.
N. B. Dodge,	Osages,	do.
A. Jones,	do.	do.
C. Marsh,	do.	do.
Wm. F. Ferry,	Green Bay,	do.
S. Hall,	Mackinaw,	do.
Wm. T. Boutwell,	Ojibways,	do.
S. Van Tassel,	do.	do.
J. Elliot,	Maumee,	do.
A. Wright,	Tuscarora,	do.
	Seneca,	do.

The Church mission at the Red river, seems to be in a prosperous condition. Three churches have been formed; average attendance on each, from 250 to 300; number of communicants, 148; schools, 9; scholars, 393. This mission is at a trading establishment of the Hudson Bay Company on the Red river, about 30 miles south of its entrance into Lake Winipeg, in lat. 49° 4' N. lon. 98° W. The number of settlers are 700 or 800. The American Baptists have 6 churches among the Indians, containing, in all, 375 members. At the Valley Towns, 36 Cherokees were admitted to the church at one time. The whole church, 165 in number, are members of the temperance society. At Sault de St. Marie, a very special attention has been given to religion. The members of the Methodist church at the missionary stations in the United States and Upper Canada, are 11,431; namely, 6757 Indians, and 4774 whites and colored. Nine stations are in Upper Canada, at which 2,000 adult Indians receive instruction, and 400 children. No late returns have been received from the missions of the Brethren. The missions of the American board west of the Mississippi, and in the regions of the north-western lakes, are in an encouraging state. In the latter direction, they are soon to be considerably extended. There has been a remarkable moral transformation among the Stockbridge Indians.

LABRADOR.

The United Brethren commenced their missions in Labrador in 1771. The missionaries are

Missionaries.	Station.	Missionaries.	Station.
— Lundberg,	Nain.	— Meisner,	Hopedale.
— Henn,	do.	— Kunath,	do.
— Herzberg,	do.	— Koerner,	do.
— Fritsche,	do.	— Albrecht,	do.
— Knaus,	Okkak.	— Stock,	Hebron.
— Beck,	do.	— Mentzel,	do.
— Glitach,	do.	— Freytag,	do.
— Stnerman,	do.	— Morhardt,	do.
— Kruth,	do.		

Several of the settlements have been harassed by strange traders, who have enticed away a number of the people by the promise of profitable traffic; but every station enjoys the continued tokens of the divine favor. The number of communicants is, at Nain, 111; at Okkak, 115; at Hopedale, 106; Hebron not reported.

GREENLAND.

The names of the laborers of the Brethren's mission are as follows:—

<i>Missionaries.</i>	<i>Station.</i>
— Grillich,	New Hernnhut.
— Tietzen,	do.
— Herbrich,	do.
— Richter,	do.
— Eberle,	Lichtenfels.
— Mehlhose,	do.

<i>Missionaries.</i>	<i>Station.</i>
C. Koegel,	Lichtenfels.
— Lund,	do.
— Mueller,	Lichtenau.
J. Koegel,	do.
— Bans,	do.
— Ulbricht,	do.
— Kleinschmidt,	Fredericksthal.
— Ihrer,	do.
— Lehman,	do.
— De Fries,	do.

Returns of numbers are not given for 1832. In 1831, there were at New Hernnhut 162 communicants; at Lichtenau, 300; others not reported. Peace and brotherly love are enjoyed, and the Lord owns the labors of the Brethren. The bad examples set by Europeans occasionally entangle some of the young people into sin; but many of the wanderers are brought to reflection, and to seek forgiveness of Christ.

CONCLUSION.

Friends and Followers of the Saviour!

We have taken a survey of the progress of the gospel during the last century; we have followed in its steps; we have glanced at the changes it has produced upon society, the moral beauty it has created in the wildest wilderness, and the elevation it has given to the character of man;—and what are our conclusions, but the high claims which the missionary cause prefers on all who bear the Christian name? Certainly there ought to be some proportion between the *means* and the *endeavors* of the church for the salvation of man and the extension of the Saviour's kingdom. In the support of this holy enterprise, there must be a conformity to the active spirit which animates other associations, who, with objects infinitely inferior, let no opportunity escape which is likely to advance their interest and extend their influence. It is not our wish, by bringing forward the missionary cause, to throw other institutions into the shade: they present their claims, and they find an interest in the benevolent heart: there is no occasion for contrast, much less for disparagement. But missionary societies are invested with a peculiar sublimity; they partake of the glory and benevolence which arrayed the Redeeming God, when, with all the authority of the King in Zion, he gave the mandate, "Preach my gospel to every creature." Like the morning sun without a cloud, they would bless every nation and people under heaven. The claims of some institutions are great,—such as the Magdalene, the Asylum for the blind, the Hospital for the diseased, and the Refuge for the destitute. They touch our feelings, they appeal to our sympathies, presenting misery at our very doors. But in relieving individual and present distress; in listening to the supplicating cry of poverty; in afford-

ing relief to the sick, and bread to the hungry; in imparting knowledge to the ignorant, and consolation to the destitute;—are we to forget the world, and think nothing of its swarming millions, without God, —without Christ,—without Hope? Can we remain unaffected by the curse that thunders over the nations that know not God? Ought we to be unconcerned and indifferent to the scenes beyond the grave, and the unchangeable destinies of man?

Surely we need not speak of the adaptation of the gospel to the state and condition of the human race. Need we ask, From what source does the human mind perceive the absurdity of idolatry, the impurities of lust, and the injustice of oppression? Need we point to the fountain where we are purified from the cruelty and enormity of the heathen world? Need we mark the contrast between benighted nations and the lands of Christendom, where the standard of the cross has displayed its power and unfolded its glory? Would you know the necessity for the ministry of the gospel? Look abroad, and see it in the wretchedness of man. Where shall we direct your attention? To the teeming population of Asia? to the parched wilderness of Africa, and the many islands of the sea? or to the dark and far-off regions of the west? Where shall we direct your sympathies? To those parts of the earth where the Christian profession is prostituted to the basest of purposes? or where the Christian's Christ is despised, and the Christian's name is unknown? Oh! look abroad; behold the cruel king on the pale horse, with Hell following in his step. While we linger, he urges on his victories, and his spear is dyed in the blood of millions. Look abroad, and you perceive that, though *much* has been done to meliorate the condition of man, *comparatively nothing is done.*

While the light merely touches on the coast, and glances on an island, whole continents are in the thickest darkness. Whichever way we turn the eye, the heart sickens at the prospect. Whichever way we lend an ear, we catch the complaints and moans of the wretched, and the shouts of cruelty from the dark parts of the earth.

What can relieve the miserable condition of man? What can dispel the ignorance of ages—the gross delusion that envelopes the world? What can soothe the anguish of the heart, exchange war for peace, uncleanness for purity, cruelty for love, and assimilate earth to heaven? What but the blessed gospel, which delivers from the powers of darkness, and translates into the kingdom of God's dear Son?

What cannot the gospel do? What has it not accomplished? Where it has gone forth, it has, in the beautiful language of the prophet, turned the wilderness into a fruitful field, and the dry land into springs of water. At its voice, fallen humanity has sprung up, from the life of the brute, to an existence of intellectual greatness, from that of a worm to that of an angel; the cruel Indian, the filthy Hottentot, the sensual Otaheitan, and the oppressed Negro, have become civilized, have become Christian. Under its divine influence, charities most benevolent and extensive have arisen to the alleviation of misery and the consolation of a dying world. O blessed gospel! what a train of benefits follow in thy path! The heathen never heard among them of a society for the sick and infirm, never knew of an institution for the relief of the destitute, never thought of making strangers happy, and of teaching distant nations the way to heaven. O blessed gospel! in breaking the bonds of the negro, the chains of the slave, in giving bread to the hungry, and liberty to the captive, and consolation to the dying, thou displayest but faint emblems of thy spiritual and eternal blessings.

Then the missionary cause deserves the support of all who bear the Christian name, and are interested in the great salvation. When we look on it in all its connections, we see a convocation, not of the mean and despicable, to advance their own peculiar interests, not of the powerful and rich, to tyrannize over the weak and helpless, but an association of the great and good, of all that is excellent in the Christian church, of statesmen and legislators, of the brave warrior and the meek Christian, of the aged pastor and the ardent missionary,—an association in which the authority of the state, the wealth of the affluent, the tongue of the learned, the prayer of the poor, and the mite of the widow, are engaged to give the gospel to all the tribes and nations of the earth. Such a society of the good deserves well of all—it appeals to our common nature; and, overlooking every minor consideration, like the good Samaritan, yea, like the Son of God in his compassion to the miserable, it would save men and nations from their common ruin. Why do we speak of nations, when continents are its object, without overlooking the habitable rock—when the world is the mark of its prize, without forgetting an individual soul!

Who does not rejoice at the present day, when Christianity is putting forth her power, and claiming the earth as her own? How different the day from those which are passed, no more to return, when Christianity was hardly known in Christendom, when her worship was secularized, her habitations the temples of priestcraft and superstition, and her name put to the vilest purposes; when, in the long night of the dark ages, she could only be traced by her sighs and groans, when the caves and dens of the earth were moistened with her tears, and the dungeons and scaffolds of Europe were stained with her children's blood! But that night of sorrow has fled; the envenomed arrow of the bigot shall no more be dipped in her blood, the torch of the persecutor shall no more light her to the stake: the Son of God has broken her captivity, has turned her mourning into joy; she has arisen from the dust, the more lovely for her tears; she has put on her beautiful garments of salvation, and, like the sun in his eastern glory, she is gone forth to enlighten and bless the earth.

The gospel has advanced in the union and exertions of its friends. The set time to favor Zion has arrived; the angel having the everlasting gospel to preach to all the nations is on his flight, and his wing shall never tire. And now shall the gospel recede? Shall it give way? Shall it now faint in the prospect of universal dominion? The superstitious may defame your object, and mock the attempt; the profligate and the vain may scandalize your motives; infidelity may sound the war-whoop, and urge on to human slaughter; yea, they may all combine to impede your advance,—but the gospel, powerful as the Son of God, cries aloud, "Silence, ye tempests; ye troubled winds, be still." It advances!—let heathenism, and crime, and ignorance, and intolerance, tremble through all their ranks, while the gospel throws the arms of its compassion over a disordered world. At its approach the ignorance of ages gives way, the fires of persecution are extinguished, and the inquisition, with its horrid rack, tortuous pulley, and dying victim, are no more. It advances!—where is the eye that cannot see, where is the soul that cannot feel, where is the Christian's heart that does not pant with joy at beholding the gospel rising superior to every barrier, and casting the streaming glories of salvation through the night of the heathen world? From its mild influence the ices of the North are dissolving; from its healing wing the sultry climate of the South is impregnated with the balmy breath of heaven; and from its morning light persecution and oppression are stealing away to the tiger's haunt and the vulture's habitation. It advances!—and we see Messiah's kingdom coming on the earth; the nations are awaking through all the valley of Death; ere long the living army shall spring up in countless multitudes, and the anthem shall break forth, rising to the heavens as the voice of many waters, and as the voice of mighty thunders, resounding, "Hallelujah, Hallelujah! the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

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APPENDIX.

HISTORICAL VIEW OF ROMAN CATHOLIC MISSIONS.

[Taken from the American Quarterly Register, for February, 1832.]

In giving a brief survey of the efforts of the Roman Catholic church in establishing foreign missions, I shall in the first place look at the *means* which they have employed for this purpose.

It will be obvious to every one, that, so far as human means are concerned, the Romish church has every possible advantage over the Protestant church. Whilst the Protestants, in their various sects, amount only to 57,694,000, the Roman Catholics form one solid body of 129,550,000. Whilst on the Protestants no principle will operate but that of true Christian benevolence, which, alas! so few of them possess, the Roman Catholics are wrought upon and drawn into the pope's interests by selfish motives, by a hope of purchasing heaven by indulgences, and by all the unnumbered considerations and motives flowing from selfishness and superstition. Whilst the Protestant churches have no other missionaries but the few volunteers that offer themselves for this field, the pope has but to open a couple of monasteries, or give a hint to the general of the Company of Jesus, to fill any country with his missionaries. Their institutions for this purpose are great and extensive. The most efficient of these was, and is, doubtless, the Propaganda at Rome (Congregatio de Propaganda Fide), formed by Gregory XV. in 1622. It consisted, according to some, of twelve cardinals and some prelates, or, as others would have it, of thirteen cardinals, two priests, one monk, and one secretary. Mosheim mentions eighteen cardinals and several ministers and officers of the pope. It is designed to propagate the Roman Catholic religion throughout the world. Nothing particular respecting its income and operations has been obtained. "Its riches," says Mosheim, "are to this day adequate to the most expensive and magnificent undertakings. By it, vast numbers of missionaries are sent out into every part of the world." The Propaganda holds a session every week in the presence of the pope, in a palace built for the purpose. Says the Rheinisch Encyclopædia, "Its printing-office (from which brevini and missives proceed far and wide) is

furnished with types of ALL important languages of the globe, and is altogether the first establishment of this kind now existing. It excites our admiration," they continue, "when we see into how many languages extensive works are translated and printed within a few weeks. If we consider this unique institution only (and there are many more of equal excellency in Rome), we can easily account for what purposes the immense sums have been used, that wandered to Rome in past times." A magnificent and immense library is also attached to the Propaganda. (Rheinisch Encyclopædia, *Coll. de Propaganda*.) In 1637, Urban VIII. connected with it a *college or seminary for the propagation of the faith*, for the purpose of educating missionaries. This *seminary* owes its existence to a Spanish nobleman, John Baptist Viles, residing at the court of Rome. To lay its broad foundations, he offered to the pope *all* his ample possessions, together with his house at Rome, a noble and beautiful edifice. His zeal excited a spirit of emulation, and he was followed, for more than a century, by a large number of donors. The instructions imparted in this seminary are well adapted to the end, and are altogether superior in the department of languages. "All important languages of the globe," says the Rheinisch Encyclopædia, "are taught there." In 1637, the cardinal Barberia, brother of Urban VIII., established twelve scholarships (*stellen*) for young men from Asia and Africa; and the year after, thirteen others for seven Ethiopians and six Hindoos, or, if they could not be obtained, for as many Armenians. The expenses of this seminary are said to amount to 50,000 Roman dollars yearly. "Its beautiful library and press" (probably the same with those of the Propaganda), says the work above quoted, "make it an institution unequalled as yet by any similar one."*

* The Propaganda has of late been supposed to be impoverished; nor is this improbable; but the emperor of Austria has made extraordinary efforts to raise it again. The king of Spain has devoted \$60,000 to its support, and a kind of ecclesiastical societies have lately grown up in France, to raise its declining funds.

In 1663, the Congregation of the Priests of Foreign Missions was instituted in France by royal authority, while the bishops and other ecclesiastics founded the Parisian seminary for missions abroad. From hence apostolic vicars are still sent out to Siam, Tonquin, Cochin-China, and Persia, bishops to Babylon, and missionaries to the Asiatic nations. (See Mosheim.) But if Abbé Tessier, in his Methodical Encyclopedia (*Encyclopédie Méthodique*, Paris, 1787, 220 vols. 4to), and if the great, complete, Universal Lexicon, Leipsic and Halle (*Grosses Vollständiges Universal Lexicon*, Leipsic and Halle, 1739, bds. 64 vols. fol.), is correct, there must be an inaccuracy in Mosheim. According to the complete Universal Lexicon, the Congregation of the Priests of Foreign Missions was instituted by Paul, and confirmed by the archbishop of Paris in 1626, sanctioned by the pope, 1632, and by the king of France, 1642. It is destined for the upbuilding of destitute Roman Catholic churches at home and abroad. It has, or had, according to Mereri, 77; according to others, above 80 houses or monasteries, of which the house of St. Lazarus (*Maison de St. Lazare*), at Paris, is the most considerable; hence the order is often called *Lazarists*. Besides one mission which they still retain in China, they have missions at Algiers, Damascus, Tunis, Tripoli of Syria, Aleppo, Trebizonde, Syra, Antoura, Smyrna, Constantinople, and some other places. A Seminary of Foreign Missions, according to Abbé Tessier (*Encyclop. Method. art. Missions*), was founded at Paris, in 1663, by Bernard de St. Therise, a barefoot Carmelite, and bishop of Babylon, seconded by sundry persons, zealous for their religion. It is destined both to send forth and support apostolic laborers, and is intimately connected with the Propaganda at Rome. Its missionaries go chiefly to the kingdoms of Siam, Tonquin, and Cochin-China. According to the *Annales* of the Propaganda, a work printed at Paris, this institution is yet in full operation, sends out its missionaries from time to time, and M. Langlors, who is now president (*superieur*) of it, stands in lively and confidential correspondence with the laborers abroad.

"In 1707," says A. Tessier (*Encyclop. Meth. art. Miss.*), "Clement XI. ordered the principals of all religious orders to appoint certain numbers of their respective orders, to prepare for the service of foreign missions, and to hold themselves ready, in case of necessity, to labor in any part of the world. This zeal," he continues, "though very conformable to the command of Jesus Christ, and to the apostolic spirit, has found no favor in the eyes of the Protestants. Being unable to imitate it, they have resorted to the easy expedient of rendering it odious, or at least suspicious."

Of these orders, there are three which distinguished themselves specially in the spread of Romanism, namely, the Capuchins, the Carmelites, and the Jesuits. When Roos (*Encyclopedia*) says that the former order have become much more numerous than the others, I suppose that he means they have become more numerous than the Jesuits of the first order or rank. Only then the remark can hold true.

The number of the Jesuits of all the orders has never been known, and probably never will be. The founder of the Capuchins was Matthew Bassi or Basci, who instituted the order on a special revelation from Heaven, as he said, in 1528, and received immediately the sanction of the order from the pope, Clement VII. They were first confined to Italy, but afterwards received permission to settle where they pleased. Their first convent was built at Mendon, by the cardinal of Lorraine. Henry III. of France built them another at Paris. They soon grew so numerous, that they were divided into nine provinces in France, or into ten, reckoning that of Lorraine. In 1606, they established themselves in Spain; and, during the first half of the last century, they were divided into more than fifty provinces, and reckoned near 500 monasteries, and 50,000 members of the order, without taking into the account their missions and missionaries in Brazil, Congo, Barbary, Greece, Syria, and Egypt. (Mereri, *Dictionary Historical*, 1740.)

As to the Carmelites, they seem to have done comparatively little towards foreign missions. As I have been unable to get any information respecting them, except what encyclopedias and historical dictionaries give, I shall say nothing respecting them. They used to pretend to descend from Elijah as their founder, and maintained that all the prophets and saints of the Old Testament, together with Pythagoras and the Gallie Druids, belonged to their order; that the Rechabites, Essenes and Pharisees were their Tertiarii, and Mary, with all the pious women of the New Testament, their nuns. Jesus Christ was their protector, if not a Carmelite himself, and his apostles emissaries proceeding from Mount Carmel. At one time they divided their order into 38 provinces, in which they pretended to possess 7,500 monasteries. Their order, according to their statements, then consisted of 180,000 members. But all this is vanity and a deception.

The history of the Jesuits is better known to the Protestant world than that of any other order of the Roman Catholic church. By way of remembrance, however, I shall touch upon a few facts respecting them. This institution would, to all human appearance, have deluged the world, had Divine Providence permitted them to go on. Their plan was a universal hierarchy, with the pope as the titular ruler; and their order (the general of the order at the head of it) as the true and active manager of the whole. Their riches were immense. They indeed possessed no more than 24 houses (*Professhauer*) in which the (so called) *Professi*, or Jesuits of the first order, lived, and which, according to their constitution, could own no property, but had to depend on charity; but they owned, besides these, 612 colleges for their scholars or candidates, and 399 (so called) *residences*, or houses of probation, for their coadjutor Jesuits of the second order, all of which could possess property to any amount, and many of which equalled, in splendor and income, the palaces and houses of the kings and princes of France. They possessed numerous abbeys. They were the confessors of kings and queens,

princes and ministers. They pretended to say for their benefactors 70,000 masses and 100,000 rosaries annually—no small inducement for superstitious people to give. Says one of them, "For the founder of a college or house, we say, during his lifetime, 30,000 masses and 20,000 rosaries, and as many after his death; so that, if an individual founds two colleges or houses, he enjoys the benefit of 120,000 masses, and 80,000 rosaries." They carried on a trade in India and China more extensive than the English and the Danes, and in some places to the exclusion of all others. With drugs they traded in Lyons and Paris, and, in spite of a direct prohibition from the pope, with bread, spices and wine in Rome. According to the testimony of cardinal Tournon, they lent money on usury, taking 25 to 27 per cent. interest at Peking; in other places they demanded 100 per cent. The charities bestowed upon them were immense. There was a time when they amounted, in the city of Rome alone, to 40,000 Roman dollars annually; and once, within a short space of time, three families bequeathed to them above 130,000 Roman dollars. At the abolition of the order, their property, when confiscated, was found to exceed *ten times* the papal treasury at its most flourishing and affluent period; and yet no money was scarcely found in their establishment, owing, no doubt, to their precaution to secrete it for future purposes. All this immense wealth and power was to be used for the execution of their plans, which were most intimately connected with the extension of popery. Their whole order, which contained many able members, was, by constitution and oaths, subjected to the arbitrary direction of the general of the order, bound to promote its interests by every possible means, and by every sacrifice which might be required, life itself not excepted, which, indeed, they did lay down in many instances. What but the hand of the Almighty could redeem the world from such a horrible enemy as this? The order was revived by Pius VII. in 1814. Power was again granted to them, to apply themselves to the education of youth, to direct colleges and seminaries, to hear confessions, to preach, and to administer the sacraments. They were placed by the bull in the same condition of privilege and power as they formerly enjoyed. The publication of the bull was followed by an act ordaining the restitution of the funds which were the patrimony of the Jesuits, and making compensation for their confiscated property; and the bull was never to be submitted to the judgment or revision of any judge, with whatever power he might be clothed. The bull of Clement XIV. which abolished the order, was abrogated (one infallible decree by another infallible decree); and it is lastly stated in the bull, that if any one shall attempt, by an audacious temerity, to *infringe or oppose* any part of this ordinance, he will thereby incur the *indignation of Almighty God and of the holy apostles!!!* What that order will yet do, and what contests the church will yet have to sustain against them, time must teach.

From the pamphlets which have been sent from Paris to a gentleman in Boston, it appears probable that a new Propaganda has recently been established

in France. The pamphlets are printed at Paris, and entitled "Annals of the Propagation of the Faith" *Annales de la Propagation de la Foi*. Paris). They are the numbers 15 to 18, reaching to the close of 1829. Three numbers are issued every year. Hence it appears that this foreign mission publication began in 1824. The writer of the article, "The Papal Church in the United States," inserted in the American Quarterly Register, says, "At what precise period this association was formed, or what station it holds in the Roman church, whether it has succeeded the College de Propaganda Fide (by which he must mean the Propaganda in Rome), or is a new body altogether, we are not informed." But for any thing which appears from those pamphlets, it must be a *new association*. Its seat is in France; but the press has never been removed from Rome. Its funds are raised in France only. Its missionaries proceed from France, receive their support from thence, and send their reports thither. It has a superior council (*conseil superieur*) in France (where, precisely, could not be ascertained), and a particular council (*conseil particulier*) at Marseilles. It consists of two divisions, each having its own central council. That of the northern division is seated at Paris, that of the southern at Lyons. For a specimen of the income and expenditures of this new Propaganda, see American Quarterly Register, vol. ii. page 195.

There is, then, a Foreign Mission Association in France, in full and growing operation, as it appears. The charities which they bestow upon the missions are, then, by no means the only support of those missions, but only the voluntary contribution of that new Propaganda, as I suppose it to be.

It might be interesting to give an accurate account of their institutions, colleges, and theological seminaries on missionary ground, if I had been able to obtain definite information on the subject. The Edifying Letters of the Jesuits mention a number of them as existing in China and India at that time; and, according to the Annals of the Propaganda, and the Evangelical Church Journal, printed at Berlin, several of them are still in a flourishing state, and young converts are, besides, still sent to Europe, to be educated as missionaries among their countrymen. Last year, four young Catholic Chinese arrived in France, to receive a theological education.

I now proceed, in the second place, to consider the Foreign Mission Operations of the Roman Catholics. I shall say nothing in particular respecting their efforts and success in *America*.

Impenetrable darkness rests upon the Roman Catholic missions in Africa. To Congo, which was discovered in 1484, a mission was sent soon after its discovery. The king and his son immediately received the ordinance of baptism, and a form of Christianity must have prevailed to a considerable extent; for Mereri remarks, in his Historical Dictionary, that idolatry was afterwards introduced *again*. The count of Songo, the mightiest subject of the king of Congo, made several attempts, at the beginning of the 17th

century, to render himself independent of his sovereign, because his country was, from its situation, almost inaccessible to a large army. This induced the king to request from the pope missionaries for that country. A number of Capuchins were, in consequence of it, sent there by the pope in 1644 and 1647. They were kindly received by the count of Songo, and dispersed in every part of the country. Their success must, however, have been small. Modern travellers observe that the Capuchins were, in many instances, poisoned by the inhabitants—a common way among the Congo negroes to despatch those whom they dislike. Yet it does not appear that these missionaries are at all discouraged. They continue to labor there to this day.

To Egypt the first missionaries were sent at the close of the 16th century. They were sent out by Henry III. of France, at the request of pope Gregory XIII., and the offer of Aquaviva, the general of the Jesuits, to furnish the men. The missionaries were Jesuits. They pretend to have had considerable success at first. Henry IV. and Louis XIII., informed of their prosperity, increased their number, and assigned funds for their support. They made still more rapid progress with the aid lent to them by Louis XIV. They at last succeeded in establishing a mission at Cairo; at what time is uncertain. The most conspicuous missionary in Egypt was M. Sicard. He had been a very successful missionary at Aleppo, to which place he proceeded from France, in 1706. Though attached to his mission by very tender ties, yet, as soon as he received orders to take the place of the deceased superior of the mission at Cairo, he immediately left his beloved Aleppo, and resorted to his new place of destination, where he took hold of his work with his usual vigorous and self-denying spirit. He conformed himself entirely to the Egyptian mode of living. He ate nothing but vegetables, dressed and dwelt as the Egyptians did, and disputed and conversed with them for nine successive years, without ceasing, until at last he saw one man turn over to Roman Catholicism. From that time onward he succeeded better, proceeded to Thebais, and penetrated into regions before unvisited by any European. At Cairo he ended his laborious life. Mr. Wolff found the establishment still at Cairo in 1822, but it was then very inefficient. They made no attempts among the Turks, which they said was now prohibited by his holiness, but confined their feeble efforts to the heretics only.

In Abyssinia, the Roman Catholics have sustained a most desperate struggle for several centuries, and have exhibited a degree of perseverance and devotedness to their cause, which deserve the highest encomiums. It was the beginning of the 16th century, specially, when the pope, to make up for his loss of power and income in Europe, endeavored to establish his dominion in other parts of the world. His watchful eye was soon directed towards Æthiopia, a country of about 88,000 square miles in extent, and 4,000,000 of inhabitants, that had torn herself from the bosom of the mother church, together with the other Monophysites, about the beginning of the 6th

century, and whose singular and ill-calculated ecclesiastical constitution seemed to make it an easy prize. On account of a war which had broken out between the Abyssinians and the Turks, queen Helena, who reigned over Abyssinia during the minority of king Negus, David II., requested aid from the king of Portugal in 1516. In 1520, a Portuguese fleet, with soldiers, bishops, and other missionaries, arrived in Habesh. St. Ignatius, the founder of the Jesuits, to whom the pope had transmitted the charge of the mission, appointed John Nugnez, patriarch of Abyssinia, and Oviedo and Carnero his coadjutors. The patriarch separated from Lisbonne in 1550. At the time the patriarch arrived in Æthiopia, David II. was already succeeded by Agnaf, his son, who, as the missionaries stated, was the best theologian and the most subtle disputant in his kingdom. Still the mission prospered under him. But as soon as he was succeeded by his brother Adamas, the Catholics were persecuted with the utmost cruelty. The bishop came near being killed by the king's own hands. The Jesuits fled into caves. A Portuguese colony, which had been planted in Æthiopia to second and support the mission, was banished; women and children retained in slavery. Oviedo and five of his companions still remained in Æthiopia, in extreme poverty and peril, and labored to the last moment of their lives. King Adamas died in 1563. The last of the missionaries, Francis Lopez, died as late as 1597. Pedro Paez, a Castilian, was appointed for that bloody mission, and started in 1580. He was first taken prisoner by the Tures, dragged from dungeon to dungeon, and made to labor on the galleys for several years, but never lost sight of his mission. He was afterwards released, and penetrated into Æthiopia in 1603, and was well received. The king then reigning was favorably disposed, and requested, in 1604, patriarchs, bishops, and missionaries; whom he received. The cause of the pope now prospered. In 1604, the emperor, his son, and many grandees and officers of the state, and many monks, became Roman Catholics. The public religious services, and all the ceremonies of the church, were now fast Romanized. But too fast. It produced a reaction. The people rebelled. War ensued, in which thousands perished on either side. As long as the emperor lived, the Roman Catholics were supported and protected. But his successor belonged to the other party. With his accession to the throne, persecution began. Death and exile were the usual punishments. The Roman Catholic patriarch was exiled and removed. But Apollinaro d'Almeida, and seven other Jesuits, were determined not to leave the ground; dispersed in the empire, and continued to labor in secret. Caspar Paez and Juan Pareira lost their lives in the cause in 1635; the bishop of Neicé and two other missionaries, in 1638. Two others, Bruni and Cardeira, were cruelly put to death in 1640, and Bernardo de Noguera, who continued to labor, forsaken of all, the only missionary in the whole empire, finished his course by martyrdom in 1653. Yet soon after, seven other missionaries made again an attempt to enter this dangerous field. Two were massacred

on the road by robbers; two penetrated into the capital of the empire, and were instantly seized and put to death; three were decapitated by the pasha of Suaguen, from whom the emperor of Æthiopia had demanded their heads. In 1714, the circumstances being favorable, another attempt was made. Missionaries arrived there, and were well received. But another sedition put a stop to their efforts. The emperor was poisoned, the missionaries stoned, in 1718. A few trials more were made, but with declining success. After a desperate and heroic contest of near 300 years, the Propaganda suspended their efforts at the close of the last century.

"In Africa, on the Senegal river," says the Rhenish Encyclopedia, 1827, "the Roman Catholic missions are in a poor condition. But a description of the hitherto unknown empire *Mulua*, between Mozambique and Angola, in the interior of Africa, gives us the most interesting accounts of the important progress which the Portuguese Capuchin missionaries make there." They are there preaching popery in the interior of Africa, where no Protestant missionary has ever yet put his foot!

In the Levant, the Roman Catholic missions were and are still numerous. Already Mereri gives the following enumeration. The Capuchins of the Congregation of Paris entertain twelve missionary stations in the dominions of the grand seignior, namely, Galata and Pera, at Constantinople, Smyrna, Scio, Athens, Napoli di Romania, Candia, Naxia, Paros, Milo, Syra, and Castadacli. The Capuchins of Touraine have seven—Nuosia, Arnica, Cyprus, Aleppo, Grand Cairo, Diarbeck, Ninivo, and Babylon. The Capuchins of Bretagne have six—Damas, Tripoli in Syria, Barne, Sidon, and two on Mount Lebanon. The Jesuits have ten, namely, in Constantinople, Smyrna, Damas, Seid, Aleppo, on Mount Lebanon, in St. Turin, Scio, Naxis, and Negropont. The Carmelites have three—in Aleppo, Tripoli in Syria, and Bassera. Thirty-eight missionary stations in all. There is another mission in Antoura, which has existed since 1659, and another still in St. Jean d'Arc. We have no time to give even the smallest sketch of the labors performed in these stations. In some of them, at least, business is carried on with vigor and fidelity. In Constantinople there are always numbers of Catholic slaves in the beguios or prisons. Even these are faithfully attended to. Every sabbath a missionary shuts himself up with them in the prison, for the purpose of attending divine worship with them. The sick are diligently taken care of. In time of plague, if it extends to the prison, one missionary is selected to make the prison his permanent abode, until the plague shall be over, in order to pray with the sick, to hear their confessions, to give the eucharist, and the extreme unction to the dying, and to render them such services as they may need. Sometimes he escapes the plague; at other times, he is carried from the prison to the burying-ground. Their efforts among the Greeks and Armenians are unwearied, and by no means unsuccessful, as our own missionaries have repeatedly noticed. They have often been persecuted, put into chains, dragged into prisons, and beaten; yet

they continue to labor, still hoping to unite one day all the heretics in the East, and in the world, to the Roman church, from which they have departed.

Armenia is a country which has ever excited the deepest interest at the court of Rome, and the most strenuous efforts have been made, and are making to this day, to bring this church again into subjection to the pope. A sketch of the missionary labors of the Roman Catholics among the Armenians, would lead us back to the first reception of Monophysitism among the Armenians, about the middle of the 5th century. Since that time, the popes have never lost sight of this people, and, on several favorable opportunities, were near taking possession of them again. Yet they have never succeeded in doing so, although their efforts have of late been crowned with rather uncommon success in Asia Minor. At Erzeroum they have had a stated mission ever since 1688. The first missionary who went there died with the plague, which he contracted by visiting people infected with that disease. About the beginning of the 18th century, the missionaries and their adherents were accused of designs against the Porte. Some Catholic Armenian priests were hasted; others severely fined; one missionary was put into chains, and the others exiled from Erzeroum. They were, however, soon restored to their station by the interference of marquis Chateaufort, French ambassador at the court of Constantinople. They now divided the mission into two, superintended by Messrs. Ricard and Monier. One was called the *mission of St. Gregory*, and comprised the cities of Tarzen, Assankala, Cars, Beazit, Arabkire, and forty villages; the other was called the *mission of St. Ignatius*, and embraced the cities of Ispire, Baybeurt, Akaska, Trebizond, Gumichkané, and twenty-seven villages. Ricard and Monier labored with great success. The former introduced himself to the people by his knowledge of medicine; the other exerted great influence by secret nightly visits and meetings among the Roman Catholics, and those who were favorably disposed towards popery. In 1711, Ricard united with the Roman Catholic church one bishop, twenty-two priests, and eight hundred and sixty other persons. Monier penetrated as far as Curdistan, in spite of all the dangers which must have attended a journey among people that lived almost wholly on rapine. He was well received by the Armenians. The mission of Erzeroum has been repeatedly persecuted, but always to the advantage of the persecuted cause. In 1714, seven hundred individuals again joined the Roman Catholic church.

The missions in Persia were begun during the first half of the 17th century. But too little is known of them to enable us to give even the most meagre sketch of them here.

India.—The first missionaries that entered India were Portuguese, sent by king Emmanuel, soon after its discovery and conquest, if I may call it so. They immediately founded bishoprics at Goa, Cranganos, and Cochin (on the western shores of Southern Hindostan), and, soon after, one at St. Thomé. They opened, without delay, several schools, one academy,

and one seminary. The bishop of Goa was soon made archbishop and patriarch of India, a terrible inquisition established at Goa, and all the schismatics severely persecuted. Conversions now could not fail to become numerous; and the only trouble was, as the missionaries complained, with great *naiveté* indeed, a want of sincerity in these converted heretics. Alexis Menezes, archbishop of Goa, celebrated a council in 1584, and another at Diamper (if my sources of information are correct), in 1589 or 1590, the consequence of which was, that the Thomas Christians, as a body, made an outward profession of Roman Catholicism, and transmitted their books to the archbishop, to erase from them whatever he should think heretical. Near 200,000, so called, heretics then returned to popery, and the Roman Catholics enjoyed from that time uncommon peace in India. Louis XIV. of France, and Colbert, sent the first French missionaries there during the latter half of the 17th century. The Seminary of Foreign Missions was established at Paris in 1663. But as it would have taken too long time to wait for those who were fitting there for the work, the Jesuits offered themselves, and were accepted. The first six Jesuits who sailed to India were Fontenay, Tachard, Gerbillon, Le Comte, Bonvet, and Videlou. They were able men and members of the academy of sciences at Paris. They were soon followed by sixty others, who dispersed in all parts of South Asia, Siam, and China. I could wish to have time to give an idea of their indefatigable efforts; but I must forbear. When the French revolution destroyed all Christian institutions at home, and deprived them of the hope of ever seeing again missionaries coming out to assist them, the Jesuits trained up native preachers. A seminary was opened for this purpose at Pondicherry. Numerous convents were established at Goa, belonging to the Dominicans, Franciscans, Augustins, and Jesuits. The convents, with the buildings belonging to them, covered so much ground each, as to look rather like small, separate towns. They composed the whole upper part of the city of Goa. Splendid churches, imposing ceremonies, false miracles, persuasion, and force, all were united to promote the cause of popery in India. Xavier himself seems to have countenanced the use of arms in the conviction and conversion of heretics and heathen. There was a time when the archbishop of Goa had 400,000 souls under his supervision; and yet, as late as 1780, there was one among the missionaries of India who had 60,000 communicants, whose oral confessions he was to hear, whose children he was to baptize anew. They had mere success in proportion as they proceeded to the interior—a circumstance worthy of our notice. At Madouri, which was an extremely dangerous mission, from the circumstance that the whole region was infested with castes of *professed robbers*, the Jesuits boast at one time of having 150,000 converts about them, and add that their number was daily increasing. However this may be, thus much is certain, that the missionaries knew how to gain the affections of these castes of robbers, built large and splendid churches in their woods, and lived in perfect security among them.

Mr. Martin baptized once, within less than five months, 1,100 individuals in his district, and Mr. Laynez near 10,000, in less than two years. The mission of Carnatic flourished equally well. Pondicherry was the chief rallying place and strong hold of the Roman Catholic missionaries.

An equally strong hold they have in the Philippine isles. According to the accounts given in the *Edifiantes Lettres*, there is an archbishop seated at Manila, with three bishops under his jurisdiction. In these four dioceses there are 700 parishes, and more than a million of churches, better instructed, they say, than churches usually are in Europe. They are taken care of by the Augustins, Franciscans, and Jesuits. The latter boast themselves of having converted all these people, and subjected them to the king of Portugal. The missionaries of Madouri carried their religion also to Bengal, and were received with joy, as they say. But no accounts of them are at our disposal. Large accounts are given in the *Edifiantes Lettres* of remarkable conversions, the manners, virtues, and fervor of the new converts, and also of the sufferings of the missionaries, and of the martyrdom of some. But it is too difficult even to conjecture how much of all this may be true. Those publications evidently mix truth with falsehood; yet there must be some foundation to the prominent facts at least.

China.—Xavier's desires and attempts to open a way into China are well known. He died, however, before he reached that country. Matteo Ricci, a Jesuit, and distinguished man, of a noble family of Macerata, was the first who entered upon this important field of missions. He had arrived at Goa in 1578, and had studied the Chinese language there. He reached Caoquin, in Canton, in 1583. To ingratiate himself with the Chinese, as well as to refute their proud notion that China constituted the greatest part of the earth, he drew an atlas for them—a thing never seen there before. To prevent, however, the unpleasant sensation which the largeness of the world, in comparison to China, was calculated to excite in the Chinese, he put the first meridian in China. Notwithstanding this and other important services which he rendered to the people, he could not get access to the emperor until 1601; and then he effected it only by suggesting that he had some curious presents to bring to his majesty. Ricci was now in his sphere, having obtained permission for the Jesuits to own a house, with revenues, at Peking. He first assumed the humble apparel of a Bonze; but as soon as circumstances required it, he dressed with all the splendor of a mandarin. Ricci now labored assiduously and successfully for the conversion of the great at court. Still he and his companions were in continual danger. By the machinations of the Bonzes, who soon became violently opposed to them, they were once on the point of being expelled from China. Ricci averted the catastrophe (as Wolf states in his History of the Jesuits), by scattering secretly a libel on the emperor, and accusing the Bonze, who was at the head of their enemies, of having composed the piece. The emperor believed it, and the miserable Bonze expired under a fearful bastinado upon the

soles of his feet. Soon after, the suspicions against the Jesuits still continuing, Mr. Martinez, a Jesuit, was seized by the governor of Canton, and died under the same terrible punishment. Ricci labored in China twenty-seven years, and died at Peking in 1610. The progress of the Jesuits in China was very rapid, after the first obstacles were overcome. By raising the science of mathematics, to which the Chinese attach a kind of sacredness far above that degree to which the Chinese and Arabs had been able to carry it, the Jesuits acquired an almost unbounded influence. They penetrated China in all directions, and made converts among the high and low without number. The empress Helena, one of their converts, was induced by them to write a letter to the pope, Alexander VII., in the humblest possible terms, calling herself his servant, an unworthy, poor Chinese woman. She begs the pope, on her knees, and with her face to the ground, to favor her with a look of grace and acceptance, expresses her entire subjection to his holiness, and begs him to send to China some more of the holy Jesuits, &c., dated December, 1650. In 1655, the Jesuits were on the pinnacle of glory in China. Adam Schall a German by birth, but a consummate Jesuit, became a mandarin of the first order, and president of the tribunal of mathematics at Peking. The emperors of China were never before used to leave their palace, on any occasion whatever. But to Schall the emperor paid more than twenty personal visits, within two years! One of his birthdays, when he ought to have received on his throne the congratulations of his court, he spent wholly in the private dwelling of Schall. A great number of Jesuits was now admitted into the empire, among whom was P. Verbiest, who afterwards became a mandarin of the first order. Schall was intrusted with the education of the heir of the throne. His influence seemed to have no bounds. When the Dutch endeavored to establish their commerce in China, and came with immense presents to the emperor, to obtain permission to traffic in his dominions, it cost Schall but a word to prejudice the monarch against them, and frustrate their whole plan entirely. I pass over all the quarrels of the Jesuits with the Dominicans and the Capuchins. They were the ruin of Roman Catholicism in China. Worthy of notice is the courage with which the Jesuits encountered danger, imprisonment, and even death, in times of persecution, and the intrepidity with which they often entered the field again, when it was smoking with the blood of their martyrs. Once, after a season of persecution, four Jesuits entered upon the field again, and were seized and decapitated. After making all due allowance for the fact that the *Edifiantes Lettres* were written by Jesuits, the sufferings related in volumes 2 and 3, must have matter of fact at the bottom, sufficient to form a considerable martyrology. Yet persecution did not at first affect very sensibly their success in making proselytes, and would never have done them injury, if the power of truth had been on their side. The series of calamities which at last reduced popery to the low state in which it is at present, began during the lifetime of

Schall. He himself, together with other Jesuits, was put into chains, and, though released again after some time, he died from the consequences of the hardships and deprivations of his imprisonment. Towards the close of the 17th century, the difficulties between the Jesuits and the Dominicans and Capuchins increased, and Roman Catholicism in China declined correspondingly. Persecutions at last followed. After all the missionaries were expelled from the empire, some of the Jesuits still remained at Peking in the capacity of mathematicians, retained much influence, and remained in the possession of three houses in the city, each of which afforded them the annual rent of 50,000 German dollars. In 1780, Mr. Hallerstein, a Jesuit of Suabia, was yet a mandarin and president of the mathematical tribunal at Peking.

From the Annals of the Propaganda, the work above mentioned, it appears that China is by no means given up by them; on the contrary, the efforts to reduce it to the pope are becoming more vigorous now. There is still a bishop at Su-Tshuen, and a college at the confines of the province (1827). In 1827, they suffered somewhat, but none of their converts apostatized. About 1300, leagues on the north of Su-Tshuen, at Yel-Kiang, there are living above 200 Roman Catholic exiles, with four priests to minister unto them. In 1823, the apostolic vicar of Chancy sent a priest there to visit them, and strengthen them in the faith. The same year the emperor permitted all to return to their homes, if they would forsake their new religion. Only five individuals made use of their permission.

From the mission of Tong-King, the intelligences from 1828 state, that the present emperor, Minh-Menh, though he does not literally persecute the missionaries, yet he will not permit any new ones to enter into his dominions. Those who have been in the empire for some time, he keeps in the capital under his immediate inspection, pretending to have European papers which he wished them to translate for him, but probably to send them away as soon as convenient. There are there, at present, Mr. Lenger, apostolic vicar, and three priests, one of whom, Mr. Poudereux, embarked for the mission in 1827. The mission prospers in spite of all these hindrances. In 1825, they baptized 297 individuals, and in 1826, 1,006. The number of ecclesiastical functions performed, at that single mission, during one year, will give us an idea of the prosperity of the mission, and the activity of the missionaries. In 1826, they baptized children of believers, 3,237, and of unbelievers, about 1,000,—adults, 1,006; confirmed baptisms, administered by catechists or Christians, during the absence of a priest, 5,365; heard confessions, 177,456; administered the communion 78,692 times; viatici, 1,303; extremo unctions, 2,706; they had marriages, 943, and confirmations, 3,941. (From a letter of Mr. Messon, missionary at Bon-Bang, March 25th, 1827.)

The mission in Cochin-China is in similar political circumstances with that of Su-Tshuen, the country being also under the government of Minh-Menh. In 1826, the emperor was requested again to issue an

edict of persecution against the Christians. He deferred to give an answer. The missionaries immediately fled, and the scholars of their college, of which Mr. Taberd is president, dispersed. The following year they returned to their respective abodes, though trembling, and ready every moment to flee again. Mr. Taberd, the superior of the mission, and bishop of Isaurapolis, was carried to the capital, in 1827, to translate, as was pretended, European papers and letters for the emperor, and was put under the supervision of a mandarin. Though very ill, he was compelled to labor hard. Still, after some time, Messrs. Taberd, Gagelin and Odario were permitted to return to their stations and converts. Under all these difficulties they prosper. The German *Conversations-Lexicon* states that several hundred thousand converts have been made in that country. In 1827, the mission of Tong-King lost two missionaries. To re-enforce it, Mr. Bellamy, who had been a missionary in Michigan, sailed from New York the 7th of October, 1828, at the order of the Seminary of Foreign Missions, at Paris. He arrived safely at Tong-King. He found four missionaries, one of whom was bishop, old, and very infirm, yet still remaining on his post. They have trained up there a numerous native clergy. The whole population amounts to between fifteen and twenty millions; the number of Roman Catholic Christians, to about 150,000.

The Roman Catholic mission in Siam is still going on. An apostolic vicar resides at Siam (city). In the beginning of 1827, he lost at once his three fellow laborers, and was left alone on the ground. Shortly after, three others, Messrs. Boucho, Barbe, and Bruguière, arrived. Boucho and Barbe remained at Pinang, in two different parishes; Bruguière went to Siam (city) to assist the vicar in his duties. He was introduced to the king, and very kindly received. The king is said to be very favorable to Christianity. In a letter to Mr. Langlois, president of the Seminary of Foreign Missions, at Paris, Mr. Bruguière gives an account of his journey, and of the exceedingly friendly reception with which he met every where in Siam (empire).

One word respecting Japan, the last Roman Catholic mission which I shall mention. Though it has been a dead mission for near two hundred years, it is worthy of notice, because it exhibits better than any other mission what Roman Catholics can do and suffer for their cause. Xavier entered upon this field in 1549, and remained there till 1551. He was followed by other Jesuits. Their success was so rapid and so great, that, according to Mereri, at one time

the number of Christians amounted to 1,800,000, among whom there were more than twenty kings or viceroys, and nearly all the great officers of the crown, and of the imperial armies. Perhaps this is too high an estimate. Thus much, however, is certain, that, in 1585, three kings (namely, the kings of Bungo, of Arima, and of Omura) sent a splendid embassy to the pope, to express their submission to him; and Crasset, in his church history, estimates the number of Christians, in 1587, to be 200,000. About 1590, a persecution arose at the instigation of the Bonzes, in which, according to Puffendorf, 20,570 persons lost their lives. "Yet, within 100 years," he adds, "the Jesuits, by their assiduous efforts, made up abundantly for all this immense loss." In 1593, six Franciscans, three Jesuits, and seventeen or eighteen laymen, were executed. Still Christianity flourished, and, as Wolf states, there were, in 1629, above 400,000 Christians in Japan. It was about that time that the last general persecution arose, the Jesuits being suspected, and, as it seems, justly, to be preparing an insurrection against the emperor. The emperor immediately took measures to surprise the rebels. Being, however, warned by friends at court, they could, though hastily, gather up some of their forces. Two young men of distinction, and brothers, attached to the interests of the Jesuits, placed themselves at the head of 37,000 men, and routed the imperial army in the first engagement. The emperor now collected another army, and led it in person against the rebels. After an obstinate and very dubious battle of two days, the, so called, Christians were totally defeated and dispersed. To characterize the unexampled cruelty with which the persecution, which now followed, was carried on, I need only to say, that in 1649, i. e. after twenty years from the insurrection, not a trace of Christianity was to be found in Japan. One hundred and fifty Jesuits, and a considerable number of Augustines, Dominicans, and Franciscans, were cruelly put to death. Not unfrequent attempts, however, were made by the Jesuits to re-commence the mission; but they paid for their zeal invariably with their lives; and the mission is, so far as we know, now given up, though, to reason from the spirit of Roman Catholicism, not forever.

A new mission has been established in Thibet, in 1822. The queen of that country was converted by an Italian, who lived there, and whom she raised to the station of prime minister. She immediately requested of the college of the Propaganda eighty missionaries. Five Capuchins were forthwith sent there. (*Rheinish Encyclopedi-*)

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