









Digitized by the Internet Archive  
in 2015

# AMERICAN Missionary Register.

VOL. III.

SEPTEMBER, 1822.

No. 3.

## Reports of Societies.

### THIRD ANNUAL REPORT OF THE METHODIST MISSIONARY SOCIETY,

PRESENTED AT THE ANNUAL MEETING IN NEW-YORK, JUNE 29, 1822.

*Secretary, Rev. THOMAS MASON—Treasurer, Rev. NATHAN BANGS.*

This Society embraces in its operations both Domestic and Indian Missions. The Managers, in the introduction to the Report before us, represent "the establishment of the Society" as forming "a new era in the history of Methodism." "Through its influence," they observe, "the latent energies of many an individual are called into action, and directed to the accomplishment of the grand designs of redemption—the universal diffusion of Gospel truth and holiness." In relation to Indian Missions, they justly remark—"Never, indeed, since the first settlement of our country, has a more effectual door been opened to the natives of our soil than at the present period; and it is matter of no small exultation, that the exertions of the Christian community are becoming proportionate to the demands of the destitute, and that the Supreme Head of the Church is raising up and qualifying men to enter the fields of Missionary labour with that spirit and intrepidity which promise a complete triumph to Christianity."

Following the order of the Report, we shall arrange our Abstract under the following heads: Domestic Missions, Indian Missions, Auxiliary Institutions, and Concluding Remarks.

#### DOMESTIC MISSIONS.

*Upper Canada.*

At the session of the last Genesee Conference, two Missionaries, Rev. Fitch Reed and Kenneth M. K. Smith, were appointed to the new settlements in Upper Canada. In mentioning this Province, we can but recollect, with gratitude to God, the progress which the Gospel has made in that region, where, previous to the visits of the Methodist preachers, the

people were generally destitute of Gospel ordinances; but where, through the persevering and indefatigable labours of these heralds of salvation, thousands have been drawn to the standard of Immanuel; many of whom are now lending their aid, both by their prayers and money, to extend the borders of His kingdom. And now, through the medium of the Missionary Society, the poorest and most destitute neighbourhoods are likely to be

favoured with the transforming power of the Gospel of the Son of God. By this means the bounds of His kingdom will be limited only by the extent of the settlements; and dwelling houses and meeting houses shall rise up together.

In support of these general remarks, a letter is introduced from the Rev. Fitch Reed, dated at York on the 20th of March last. Of this letter we shall here quote the most interesting passages.

#### *Difficulties and Discouragements.*

The last of August, we passed into the new settlements about thirty miles from this place, and made it our first object to ascertain the state of the country, the wants and dispositions of the people, and to what places we might, with the best prospect of success, direct our attention. We found the inhabitants in general composed of English, Scotch, and Irish, with a few American families; possessing different habits and inclinations, and consequently differently disposed as it respects religion. But they received us kindly, and generally expressed a desire to have the gospel preached among them. To extend our labours to all those places where this desire was manifested, it was necessary to travel over a large extent of country, frequently without any open roads, and sometimes without even the mark of the axe upon trees to guide us from one settlement to another. To travel with horses was found impracticable, both from the state of the roads and want of accommodation for our beasts.

I found it necessary to return to my station in this place before I could visit all those townships which were considered proper missionary ground; nor have I been able since to travel so extensively as I could wish, from the important duties connected with my charge in town. Brother Smith has generally remained in the bush, while, as often as possible, I have gone to his assistance. He has performed his tours altogether on foot, directing his course by a small pocket compass, where there was no path, and sometimes travelling from four to ten miles without meeting with the footsteps of man, or a house to shelter him from the storm.

Although the people had generally expressed a wish to have preaching, yet at first but few attended; four or five on week days, and not many on the Sabbath. Contending with difficulties common to new settlers, and anxious to render themselves comfortable in worldly circumstances, so much did the cares of life engross their attention, that it was difficult to engage their minds in the duties of religion. In numerous instances, the Sabbath was not regarded as holy to the Lord, but devoted to worldly purposes; and many who were once living witnesses of the power of godliness, had become lax in religious duties, and seemed to have lost, in a great measure, their spiritual enjoyments.

#### *Ultimate Success.*

But glory and praise to God, the scene is changed. An astonishing alteration in the manners of the people soon became visible; not in one or a few places only, but generally where the gospel was preached. Where formerly our congregations were very small, houses are now crowded with listening multitudes, anxious to hear the word of salvation; and their inquiry is not so much, "What shall we eat, and what shall we drink?" but in many instances, "What shall I do to be saved?" The gathering crowds upon the Sabbath, and the multitudes which frequently press to the house of worship in the evenings, witness the solicitude of their minds by their serious attention, and often by tears and cries of penitence. To see them in every direction coming from the woods with lighted torches, has often filled us with a pleasing solemnity, and led us to reflect upon the importance of those realities which have excited this deep interest in their minds. We have had the pleasure of witnessing not only the tears, but, in some instances, the joyful conversion of penitents. In the townships of Esquesing and Chinquacousy, the Lord has favoured us with a revival; and a number have been brought from "darkness to light," and "made free from the law of sin and death." They are principally young people. The work still ap-

pears to be progressing, and our meetings are crowned with the gracious presence of our God.

In October we held our first quarterly meeting. It was, indeed, a season long to be remembered. Nearly one hundred collected upon the Sabbath, and about forty communicants came forward at the sacrament of the Lord's supper. Our seven months' labour, I trust, has not been in vain. We have formed six societies, and added nearly seventy members. The greater part of these were members before, in different parts of Europe and America; and others, we trust, are the fruits of recent labours. One circumstance of importance is, the members generally evidence a genuine work of grace in their hearts; and there is a gradual increase of holiness and zeal. Two Sabbath Schools have been formed, in which are about fifty or sixty children. They promise to become useful and important auxiliaries to the cause of religion in this infant establishment. One house of worship has been erected, and two others will probably be completed in the course of the ensuing season. Surely the Lord is at work among the people; and I believe he will still perform gloriously in this country. The views and efforts of our Missionary Society have evidently been seconded by the people, as doubtless they were first sanctioned by the great Head of the church.

The country is new, having been settled but little more than two years. In each of the townships of Esquesing and Chinquacousy, there are about one hundred and fifty families; and emigrants are constantly moving into these and other townships adjoining. I would wish to suggest to our Missionary committee the necessity of persevering efforts in regard to this Mission, as I think we have reason to be encouraged from the success of our first endeavours.

The townships which form our Missionary field this year are Toronto, Trafalgar, Chinquacousy, Esquesing, and Erin. But these do not embrace *all* the ground where our labour is needed. The call is, on every hand, "Come and help us." In

Albion, Caledon, Eramosa, and Nelson, the people would probably welcome the messenger of salvation; and I am persuaded that our Missionary Society will, if possible, send an additional labourer the next year. The people will probably afford considerable assistance towards their support.

The prospect in this town is by no means discouraging. There is an evident increase of holiness among Christians; and a number have been hopefully brought to a saving knowledge of the truth. About thirty have been received into the Society since I came here, and something more than that number have removed. This will account for the decrease in the returns of the last minutes. An unusual seriousness has lately appeared in our congregations, and some at this time are earnestly inquiring the "way to Zion." I am more and more convinced that my appointment to this place was of God; and I have reason to think that I shall ever remember, with pleasure and gratitude, my labours in Upper Canada.

#### INDIAN MISSIONS.

##### *Wyandott Indians.*

After following the flight of our Missionaries through the wilds of Canada, and witnessing the triumphs of truth in the hearts of its inhabitants, we will turn our attention to some of the Indian tribes who dwell in the skirts of our own States and Territories. In surveying this field of Missionary labour, we shall have abundant cause of thankfulness for the blessed result of the recent exertions among our brethren of the forest.

At the last Ohio Conference, the Rev. James B. Finley was appointed Missionary to the Wyandott Indians, with instructions, if possible, to establish schools for the instruction of Indian youth, as well as to convey to them the knowledge of the truth as it is in Jesus; and the following communication from him will show the state of the mission at the time he wrote.

This communication is dated at Upper Sandusky, on the 4th of November last. After a short introduction, Mr. Finley thus proceeds:—

I left my dwelling on the 8th of October, with two wagons loaded with our household goods, farming utensils, and other needful apparatus, to commence a Missionary School among the Wyandott Indians, with a design to embrace any of the neighbouring nations to which we may obtain access. After driving hard for eight days, I arrived at this place on the 16th, and immediately commenced building me a small house for present accommodation, as a shelter from the storm and cold. By constant labour, I have already made this habitation pretty comfortable; and although I am in the midst of savage men, and very much fatigued by hard work, yet the Lord is with me, and I have enjoyed some precious moments both in public and private. I feel much drawn out in prayer to God for the universal conversion of this people. I have tried to preach to them three Sabbaths, and our meetings have been gracious seasons. Scuteash, a chief of the Big Turtle tribe, is our class-leader, and last Sabbath, while he was speaking to the class, the Lord poured out his blessed Spirit, and we had a season of sweet refreshing from his presence. One of the old sisters, who has been much afflicted, said to me, "Dear brother, I thank the Lord that you have come to us once more; and I thank the Great Spirit that He sent you, that I might hear once more the blessed word. It has given me much strength. And now my soul is full of love to Jesus and his people—my sickness is all nothing, and I am now ready to die: all that hinders me is my children—I am afraid they will be lost for ever." She then began to exhort them to seek the Lord now; for now, said she, is the best time.

Through bad management some difficulties have arisen, but I have no doubt but I shall be able to have all difficulties adjusted and amicably settled. The prospect of being extensively useful to these children of the forest is truly pleasing. They are prepared to receive the instructions of religion, and almost universally willing that I should have their children to instruct. I have no doubt, but if I

had the means to commence with, I could, within two months, have fifty scholars. I have commenced a small school with fourteen of these native children. They learn fast, and can speak the letters plain, and will soon be able to speak English.

The Senecas wish to put under our care and tuition fifteen or twenty of their children, and some of the Wyandotts who are poor, and living in Canada, wish to send their's also. Four of the chiefs have given me liberty to enclose as much ground for a farm as I please, and I can have the use of their Saw-mill to cut plank, or any privilege I want for the benefit of the institution. In a word, my dear brother, I believe the Lord has opened a great and effectual door to the Methodist Episcopal Church to do this people good, and to extend its Missionary labour, and the knowledge and praise of the Saviour's name.

To put this establishment into complete operation, will require, for the first year, between two and three thousand dollars. But probably after the first year one third of this sum will support the institution. It is my most ardent desire and prayer to God that He would open the hearts of our brethren and friends to *lend* Him this small sum. If I had only the money which even the Methodists in your city, (not to say in America,) consume in smoking segars, chewing tobacco, and in other unnecessary expenditures, how many of these poor little naked savages could I feed, and clothe, and learn to read the word of God! O send over, and help us! For the sake of Christ and the souls of this people, get help from those who have to spare!—Dear brother, I shall depend much on your exertions. Your last letter to me was one of the instruments that placed me in this forest. I am now in need of funds; but am still pressing on. I want to grasp all these children; and learn the girls to knit, sew, spin, weave, and the art of housewifery; and the boys agriculture; and all of them to read the Holy Scriptures, and serve the true God. This I know is a hard task; but by the grace of God, and the help of his friends, I shall succeed. I

know I have the confidence of these Indians. God has opened my way, and I now see nothing to hinder my success but a failure of means and labour. I am determined, by the help of God, not to stop at this nation, but to visit the Delawares, Senecas, the Tawways and Chipeways. The two last live at Cheganga, three hundred miles from this place. My interpreter can talk all the tongues, and the Lord has converted his soul, and he is willing and wants to go. I feel the heavenly flame run through my soul—I have confidence in God, that He will be with me in this important undertaking. Our conference is much in the spirit of the work. Clothes and food can be amply supplied in this country; but money is scarce, and the people are much in debt. I have confidence that you will do all for us that lies in your power—your extensive acquaintance with the preachers may afford you the means of aiding us, which others do not possess. I pledge myself, that whatever may be collected for this purpose, shall be faithfully appropriated to the best advantage. My intention is to enclose a large pasture, and plant fifteen or twenty acres of corn, and sow as much wheat if I can. This will enable me to support the institution the next year without purchasing provisions at a very dear rate, or conveying them through very bad roads from eighty to one hundred miles.

#### *Creek Indians.*

At the last South-Carolina Annual Conference, the Rev. William Capers was appointed Conference Missionary, and furnished with instructions which made it his duty to visit the neighbouring Indians, with a view to the establishment of a mission or missions among them as early as practicable. The first part of the present year he was employed in travelling extensively within the limits of the conference, and making collections and other necessary arrangements, to effect the object of his appointment. Having been advised by Bishop M'Kendree to make the first proposals to the Creeks, as being the most destitute, he accordingly went on in August.

In a letter, dated at Coweta, Creek Nation, September 5, 1821, Mr. Capers says—

In company with Col. Blount, of Georgia, I have visited the Creeks, and have done all that at this moment can be done for the institution of a mission among them. M'Intosh and Lovett are more than friendly, and say, the chiefs in council, will surely accede to our wishes. To give permission to any white man to live among them, a council of the whole nation must first be held, and the concurrence of the agent obtained.

The agent is now in Alabama, and we know not when he may return—probably within a fortnight; but as early as may be, the necessary consultation will be had, and the result made known to me through the agent: or if the council cannot be had very early, the time for holding it will be made known, that I may attend.

The Indian Council was held in October, and terminated in favour of the mission. On the 9th of November, Mr. Capers writes from the Creek Agency, as follows:

I am now hastening into Georgia to make the necessary arrangements for the Coweta Mission. Brother Hill remains with Lovett at Tha-katch-ka, until I return; and will be occupied in procuring provisions, examining the country, and conversing with the Indians.

Decided that I ought to engage for *two* schools, I thought it better not to delay their commencement. As the Indians are prepared to receive our services only to a limited extent, I supposed the smallest beginnings might be valuable, to form their acquaintance with our character: and that promptness to serve them might be better estimated than the service rendered. I could wish to put up buildings that might accommodate sixty children at either school; but for the first six or twelve months, we may not have more than half that number.

We are encouraged to believe that, in this attempt to establish a mission among our heathen neighbours, we are following the openings of a gracious Providence, which, although it has suffered them long to remain in darkness, yet hath purposes of mercy toward them. May the Lord

who does not despise the day of small things, bless these our efforts to do good, and gloriously ride on until all shall bow to his sceptre. May the hearts of his people be enlarged, and their hands stretched forth to promote the interest of his Kingdom.

Mr. Capers soon returned to the field of his labours, fixed on the site for the missionary establishment, and commenced the necessary buildings. In a subsequent communication, the Missionary remarks :—

I cannot forbear to mention with how solemn feelings we occupied this place, in the name of the Lord. We had been encamped on the road at Fort Mitchell, and from that place, moved slowly with our baggage to this. Scarcely a word passed by the way ; we mutually preferred our meditations. When 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 solemn time of joy, and we blessed God for the consolation.

The latest advices from the mission, as well as the appointment of two additional Missionaries, are communicated by Bishop M'Kendree, as follows :—

You have been informed of the agreement entered into by the South-Carolina Conference, with the Creek Indians ; and some of the circumstances under which that agreement was concluded. Later accounts evidence the importance of the undertaking ; and give increasing encouragement to prosecute it.

The buildings at our first establishment are so far advanced as to admit the opening of a school immediately ; and the good disposition of the Indians has increased with the progress of the work.

From the present Conference, we send two Missionaries into this important field. Our venerable brother, the Rev. Isaac Smith, who in the year 1786 was associated with the first Missionaries to South Carolina, now offers himself to the Indians ! He goes in charge of the mission ; and with him, his excellent wife. Brother Andrew Hammill, an elder, is associated with them. These were not chosen with-

out much prayer ; and heartily offering themselves, and are most cordially approved by us, for the great work upon which they are embarked.

#### AUXILIARY AND BRANCH SOCIETIES.

Since the last report, official information has been received of the following auxiliary and branch-societies :

1. The Virginia Conference Missionary Society. Though this Society was organized previously to our last anniversary, yet an official notice of its existence did not arrive in time to report it in its proper place among the auxiliaries. Its first anniversary was held, March 4, 1822. The report presented to the meeting concludes in these words :—" In inviting the friends of the Virginia Conference Missionary Society to continue their support to this interesting department of missionary labour, the board is inviting them to exercise one of the most exalted privileges of their lives, and to confer one of the richest boons that Heaven has placed at their disposal. The mercy that they impart, is mercy of the highest order : it is mercy to the souls and bodies of men ; it is mercy for time and eternity : it is mercy that is twice blessed ; it 'Blesseth him that gives, and him that takes.' It issues from the hands of its dispensers, in streams of life and salvation, and returns in honour and blessings on their heads."

2. Jamaica Circuit Auxiliary Society. The following is an extract from the communication of its Secretary, Rev. David Buck : " It affords no ordinary pleasure to the pious mind to see the friends of Zion so deeply interested in behalf of the aborigines of our wilderness. The interest already excited in the hearts of our brethren gives us reason to hope that this infant society will arrive to manhood, and become a powerful auxiliary to the parent institution. The fields are white ; and though age and infirmity compel me to a more circumscribed sphere of action, yet I rejoice that God is raising up young men, in every section of our country, who are able to take the field, and who will, I hope, transmit to posterity the unsullied doctrines of the gospel."

3. Reading Circuit Auxiliary Society. The Corresponding Secretary of this society observes; "We are happy to learn that Missionary fields are opening among the aborigines of our country, and that our church is taking so important a part in the work of their salvation. We wish to cast in our mite with you in aid of the general cause of missions, and hope that your zeal will provoke very many to this best labour of love."

The whole number of Auxiliary and Branch Societies, now is twenty-six.

From the Second Annual Report of the Baltimore Auxiliary Society, it appears that the following branch societies have been formed within the bounds of that auxiliary. (viz.)

1. Stephensburg, for the Winchester circuit. 2. Georgetown. 3. Calvert circuit. 4. Huntingdon. 5. Stanton. 6. A Female Mite Society, at Winchester, in Virginia. 7. The Juvenile Finleyan Missionary Mite Society of Baltimore.

"To each of these are justly due, says the report, the warmest thanks of this Society; and we pray most devoutly that their numbers may be increased, and their influence widely extended."

After a variety of very useful matter, the above mentioned report concludes in the following words;—"For twenty-five years before the dreadful carnage of Waterloo, the highest energies of the human mind, and the utmost force of the physical powers of man, were employed in the barbarous work of destruction! What a change of things now gilds the scene! How delightful to turn and behold so many institutions, springing up in all parts of the world; which, by the unity of their design, the benevolence of their purpose, and the salutary tendency of all their means and results, are calculated to excite common feelings in all who bear the Christian name; to soften and subdue the malignant passions of the heart, and bestow the blessings of civilization and pure religion on all who dwell on earth. How delightful the reflection that we partake in the godlike work! And we are confidently sure, that in the awful hour, when a dying bed shall call in review the

various pursuits and transactions of life, it will be a goodly solace to think, in the good cause of missions to our perishing aborigines, we have not been idle spectators, but zealous and laborious partakers of the work."

The Female and Young Men's Auxiliary and Missionary Societies of New-York, are continuing their exertions with increased zeal and success. Their anniversaries were highly creditable to themselves and the numerous assemblies who attended them. To *all* the Auxiliaries, which are pouring their tributary streams into the parent institution, this Society presents the expression of its gratitude, for the zeal and unanimity with which they have seconded the views of the Missionary Society.

A Report of the "Missionary Society of the M. E. Church, within the bounds of the Philadelphia Conference for promoting Domestic and Foreign Missions" has been received. Although this Society has not become Auxiliary to the General Society, yet it deserves to be noticed in this Report, inasmuch as it is pursuing the same objects, and promises to do much towards extending the influence of the Missionary cause.

Bishop M'Kendree, in a letter to the Corresponding Secretary, dated Philadelphia, May 14, 1822, observes:—

"It affords me heartfelt pleasure and satisfaction, to be enabled to inform you, that the Missionary Society of the M. E. Church, in the bounds of the Philadelphia Conference, which went into operation about fourteen months since, has now upwards of six hundred members attached to it, including an Auxiliary Society in Germantown, and part of Bristol circuit. Since I have been here, at a special meeting of the Managers, held on the 11th inst. they authorized me to draw upon them for 500 dollars, which I have accordingly done, and have divided that sum among the Wyandott and Creek missions; to the former 300 dollars, and to the latter 200 dollars: thus this Society has made a blessed commencement in the great and glorious cause of missions.

As Auxiliary to this Society, Juvenile

Societies have been established in St. George's Union, and Ebenezer Churches in this city, in which they have already united about 300 of the youth, many of whom display great zeal in this good cause."

*Conclusion.*

It would be an easy matter to swell this Report with interesting accounts of the proceedings and success of other Societies, all of which are directing their attention to the attainment of the same grand consummation, namely, the salvation of the world. But it is unnecessary to enter into minute details. We would just observe, however, in passing, that the numerous Bible Societies in Europe and America, Tract Societies, Sunday-school Institutions, Free Schools, with Missionary Societies, are like so many streams issuing from the great fountain of Divine goodness, pouring their tributary waters into the broad river of Christian benevolence, and rapidly wafting immortal souls towards the ocean of eternal felicity.

The West-India and South-Sea Islands are receiving His law who died to redeem them. The vast tribes of East Indians are witnessing the rising beams of the Sun of Righteousness. The hills and vallies of Palestine, once the theatre of such grand events, are echoing with the voice of divine mercy. The depressed sons of Africa are stretching out their hands to God. And the tribes of savage men on our own continent, are beginning to listen to the sound of "salvation in Jesus' name." While the poorest and most destitute parts of our own scattered population are reached by the feet of the zealous Missionary. All these are sharing the beneficial results of these various Societies.

And while *Christianity* is thus marching forward, and making its solemn entry into the temples of idolatry, and planting its standard amidst the ruins of infidelity, *science* is following in its train, and pouring its enlightening beams into the human understanding; and thus preparing man for the full entertainment of that pure offspring of the Most High. And while *Christianity* transforms the heart, and

*science* enlightens the understanding, man is becoming qualified to move with becoming dignity in this life, and finally to join the spirits of just men made perfect in heaven.

O, brethren! with an object of such magnitude before us, who can remain unmoved? Let the arm that will not be stretched out in support of such a cause, forget its cunning. The voice of God calls—arise. The time to favour Zion, even the set time, is now come. A halo of glory already surrounds the head of the intrepid Missionary who is successfully elevating the cross of Christ among the savage tribes of men. And he loudly calls for more to come over to his help.

It is now only about three years since this Society commenced its operations. Combining so large a field of labour, and comprehending in its plans so large a circle as the whole of the Methodist Conferences in the United States, it was but reasonable to expect that its progress would be slow; but it has been sure. Time and patient perseverance are necessary to set so many wheels in motion: to communicate life and vigour to each, and so to direct the movements of the whole, as to produce a simultaneous and harmonious co-operation. But, blessed be the God of missions!—the God of Wesley and Whitefield!—those eminent Missionaries of the old world, who inspired them with sufficient energy to set the mighty machine in motion—of Asbury and Coke, who gave it such an impulse in the new world.—Blessed be his Holy Name for ever, that he hath so far given success to the experiment. Already the impulse is felt more or less strongly from the centre to the circumference of our connexion. The mustard seed first sown about three years since, has taken deep root, has extended its branches, and many are reposing under their shadow. Young branches are shooting forth in various directions, and instead of exhausting the parent stock, are daily adding to its growth and stability. As you have already heard, the heathen tribes of our wilderness are partaking of its fruits.

The time, indeed, is not far distant when

every man who shall have engaged in this godlike enterprise will esteem it as the happiest period of his existence, the highest honour ever conferred upon him, when he embarked in the cause of missions. The loiterers, those who have looked on with cold indifference, and, with envious eye have waited the doubt-

ful result, will stand abashed, filled with confusion at their own supineness; and will, if their zeal for God be not quite extinguished, petition the privilege to redeem their lost time, by being permitted, last, to participate in the grand work of conquering the world by the power of truth.

## Home Proceedings.

### UNITED FOREIGN MISSIONARY SOCIETY.

In a Postscript to our last number, we mentioned that a letter of the 23d of May, accompanied with the Journal for the months of March and April, had just been received from the Superintendent of the *Union Mission*. A few brief extracts from the letter were then given, and the Journal will be found below. In the course of the last month we have received advices from the *Great Osage Mission* to the 20th of June; the *Tuscarora Mission* to the 19th of August; the *Seneca Mission* to the 5th, and the *Cataraugus Mission* to the 8th of the same month. At each station the Missionaries were generally in good spirits, and in comfortable health.

#### UNION MISSION.

JOURNAL FOR THE MONTH OF MARCH, 1822.

##### *Want of Funds.*

*Friday, March 1.*—Being in need of funds to discharge our debts, and to carry on the business of the Mission, we find it indispensable for one of the brethren to undertake a journey in pursuit of this object. Resolved, therefore, that Brother Chapman go down the River to obtain money for the Mission, to the amount of three thousand dollars. We have not been able to procure money by the sale of drafts, in consequence of its being so scarce in this part of the country.

##### *A Company of Visitors.*

Five men lodged here last night on their way from Missouri to the South. They requested the privilege of a sermon. Accordingly, the family assembled last evening, and a discourse was delivered from Luke xiii. 5. This afternoon our usual lecture, preparatory to the sacrament. Discourse from 1 Cor. xi. 28.

*Lord's Day, March 3.*—This little church has once more enjoyed the privilege of communion at the table of Christ. In the discourse before communion, our meditations were directed by these words, “Thy vows are upon me, Oh! God.” May we always feel that, as Christians and as Missionaries, we are under solemn vows.

*Departure of Mr. Chapman for New-Orleans.*

*Wednesday, March 6.*—As there is a boat going to the mouth of White River from the Trading House, Brother Chapman left us this morning, with a view to embark in this boat. A young man who has been with us from the time we left Cincinnati, has taken leave of the family to return to his native place in New-Jersey. He is a professor of Religion, and has been a faithful labourer. He expects to go directly to New-York. We, therefore, thought it advisable to send by him our official communications. We have likewise sent many letters to friends.

*Friday, March 8.*—Brother Vaill re-

turned from the trading house to-day, whither he went to assist brother Chapman on his journey. The water in the Creeks proves to be too low for boating. Brother C. therefore, proceeded to the garrison on horseback. The country is now filled with parties of Indians, searching for their enemies. Distressing accounts for a Missionary Journal.

*Monday, March 11.*—Four Osages arrived early this morning. They tell us, that Clamore feels badly, and wants to see us. Poor people, we pity them. We are much tried, for while they are looking to us for help and counsel, we know not what to do for them.

#### *Visit to the Osage Village.*

*Friday, March 15.*—Brother Vaill, and Brother Requa, the elder, repaired to the village on Wednesday, and returned to-day. The Chiefs and all the people are desirous of peace. They are anxious to know Mr. Philbrook's success, in negotiating peace with the Cherokees, as they have heard nothing since he left them. Being told that Governor Miller was expected to be at the garrison, at this time, they requested us to send down to bring up the news. When we told them that Mr. Chapman had gone down the river, and would see the Governor, and that we would do what we could to help them, they appeared to be satisfied. They are very friendly; and one of the principal Chiefs pointed out three daughters, whom he designed to give us, as soon as they had peace. Others named two, others one of their children, which they had selected for us.

#### *Letter from the Agent.*

*Tuesday, March 19.*—A letter arrived from the Sub-Agent, Mr. Philbrook, directed to the Osage Chiefs. As they are so anxious to hear the news, we think it our duty to convey the letter to them immediately, and interpret it as well as we can.

#### *Another visit to the Village.*

*Thursday, March 21.*—Brs. Vaill and Requa went again to the village yesterday, and returned this evening. The chiefs were very thankful that we brought

the letter, and pleased that we could interpret so well. They begin to call brother William E-a-was-koh, interpreter. The letter gives them a reason why the Agent is detained, and assures them that the Governor is doing all he can to make peace. The agent warns them to be on their guard, and promises to return soon. The truth is, the Osages have observed an armistice since the agent left them. They have not hunted much, but have been waiting in suspense. The consequence is, that provision is growing short amongst them, and they feel poor.

*Saturday, March 23.*—Brother George Requa, having been down the river as far as the Cherokee nation, returned to-day, with only one labourer, the only one he could obtain. He visited the mission at Dwight. He informs us that they have thirty seven children in their school. Received a letter from Mr. Lewis, the Domestic Secretary, dated 1st November, and several from other friends. These letters have been a long time on the way. It is seldom that we obtain one in due time. We hope our friends will make suitable allowance for our not answering their letters sooner.

#### *Retrospect of the Month.*

*Lord's Day, March 31.*—Nothing specially interesting has taken place the past month. The internal concerns of the mission have proceeded with as much despatch as our circumstances would admit. Our intercourse with the Indians is becoming more free and interesting. Every month we find in our hearts unceasing desires for their good. When will the time of their deliverance come? When will this darkness flee away before the light of the gospel? When will Satan's kingdom be demolished? Hasten this work, Almighty Redeemer! Let thy kingdom come!

### GREAT OSAGE MISSION.

#### EXTRACTS OF LETTERS.

*Mr. Jones to the Domestic Secretary, June 1, 1822.*

Since the 30th of January last, it has been my lot, through the leadings of Di-

vine Providence, to take charge of the School. As you may wish to know its situation, I will briefly give you the information.

At the time I first entered the school, not one Indian youth knew his letters. Five can now readily spell and read in words of three syllables. When I first took charge of them, they had not begun to show their peculiar dispositions; nor did they until three or four weeks had passed away. After this period, it seemed, for six or seven weeks, that the adversary of all good was determined to overthrow all the designs of mercy towards this people. But by the blessing of God upon the means used, the enemy seems to have lost his influence, and at present the School is in a prosperous state. The Indian boys are now as orderly as most boys with whom I have been acquainted in New-England. We have now twelve Indian youths in our family, and there is only one who does not know the alphabet.

The family are generally in health, and are greatly prospered. The farmers have this day finished ploughing a field of forty acres, more than half of which is planted, and the corn hoed once. Had it not been for the rise of water, the saw-mill would have been in operation in July, and the grist-mill soon after. At present, the river is very high, and we cannot tell when it will be sufficiently low to permit the dam to be built.

*Messrs. Newton and Bright, to the Domestic Secretary, June 20, 1822.*

Believing that it would be accordant with the feelings of the Board to hear from the Agricultural Department at Harmony, the Managers thereof would present a brief statement of their labours and progress. In doing this, we may repeat some things already communicated by the Superintendent.

We have enclosed five fields with a good fence; a door-yard of six acres, on which our cabins stand, and on which our permanent buildings are to be erected; a garden of four acres; a potato field of two acres; a corn field of forty acres;

and a pasture of the same quantity; making in all ninety-two acres.

Our garden has cost us much labour; and, if we were to estimate the value of its productions, at the price which the same kinds and quantities might cost in your city, we should be but poorly repaid; but the worth of vegetables, in our situation, we cannot estimate, and we feel rewarded for our labour, notwithstanding the produce is not abundant. The garden plot was stiff prairie, and was first broken up in January last. The comparative failure of the plants is doubtless occasioned by the inactive state of the soil, which will be removed by cultivation. In proof of this, we perceive a surprising difference in the present growth of our corn: That which stands on the hard stiff sod is now about eighteen inches in height, while that on broken ground, where the sod is decayed, will measure from four to five feet. We are, therefore satisfied, that, when the sod is thoroughly broken, and the ground duly prepared, we shall find our soil of the best quality for the various purposes of agriculture.

The soil is a dark, thick loam, bottomed with clay. It will be easily worked after the sods are decayed; but the first ploughing requires a team of four yoke of oxen and two pair of horses, and the attendance of three men. The stiffness, and consequent difficulty of ploughing, is not owing to the soil itself, but to the roots of the wild grass which bind the soil and impede the plough. It is a singular fact that we cannot use steel on our plough-share. This circumstance we could not at first comprehend. The fact, however, is, that the share must be kept so thin and sharp, that steel, hardened or unhardened, breaks and wears into notches against the wiry edge of the grass roots. We plate our shares thin, and grind them to an edge, and use a file to keep them in order in the field.

The Osages have formed a new village, within seven or eight miles of our station. At their repeated and urgent request, we have ploughed for them a field of about

two acres. We took with us four horses, performed the work, and returned the next day. The Indians were highly delighted with our labour. King *Whithair* was the first in the field, and helped with a rake to clear the ground.

In addition to our other work during the season, we have cut and split fourteen thousand rails and stakes, most of which are hauled and put into fence; and have erected a stable, wagon-house, and corn-crib, united, 34 feet by 28.

We have experienced many hindrances and inconveniences in our labour, from our inexperience in this wild culture, and the defectiveness of our implements. The want of blacksmith work has been a serious evil. The cart-wheels brought from Pittsburgh failed before we had hauled one fourth of our rails; the wagon could not be ironed; the Pittsburgh ploughs were useless in breaking the prairie; for the want of chains and staples in our yokes, we used ropes and tuggs; all things were new; nothing was in readiness; and our hired men were unskilled in this preparatory labour.

The live stock upon our farm, consists of five horses; eighty-five head of cattle, including oxen, cows, and young cattle; and thirty-two swine. To this number may be added, twenty-four calves, and thirty or forty pigs. Since our arrival here, we have slaughtered, for the use of the Mission, nine cattle, and twenty-two swine.

#### JOURNAL FOR THE MONTH OF MARCH, 1822.

##### *Forwardness of the Season.*

*Friday, March 1.*—Finished ploughing our garden, containing four acres, and planted a few potatoes.

*Saturday, March 2.*—Fine pleasant weather. The leaves of the trees begin to shoot forth. O may it be spring with our hearts. Met this evening for a season of prayer, with some special view to invoke God's blessing on the administration of his word to the natives to-morrow.

*Lord's Day, March 3.*—Brother Dodge preached in the morning, and administer-

ed baptism to brother and sister Bright's infant child, whose name is William Baird. Brother Montgomery preached in the afternoon.

##### *Sermon to the Indians.*

At 3 o'clock, according to previous appointment, Brother Dodge preached to the Indians; a little number, together with the children, being present. This is the first time we have attempted to speak to them in this way. This has been neglected because our interpreter has, until lately, manifested a decided unwillingness to assist us in interpreting sermons. We hope, in future, to embrace some opportunities of communicating christian knowledge. White Hair, the principal chief, and his uncle, the brother of the old chief, were present on this occasion. They both, after the exercises were through, acknowledged that they believed what had been said to them was true, and that there was such a God as we had represented.

##### *Erection of Mills.*

*Monday, March 4.*—To-day brother Austin, with two hands, commenced the task of building our mills. This is an important business; may the Lord prosper the labour of our hands. Met this evening to unite in the general concert of prayer.

##### *Return of Messrs. Pixley and Newton.*

*Wednesday, March 6.*—This was a day of joy to us, particularly on account of the arrival of our brethren Pixley and Newton from the Missouri in good health, with a very fine drove of cattle, and a span of horses for our establishment. They have also engaged several hands to labour for us.

##### *Visit to the Indian Village.*

*Thursday, March 7.*—A number of the brethren, together with four of our Indian boys, went to the Indian village. We invited all the boys to accompany us, but three of them declined the invitation. One said he came here to learn, and he did not want to keep running to the village every day. Only four of the seven who were large enough to travel to the

village could be persuaded to go. We arrived at the village a little before night. When we came in sight, we held a large concourse of children out at play; and when we were discovered, a large number of men, women, and children, came flocking down to meet us, and stood in crowds by the side of the way for twenty or thirty rods before we entered the village. As we passed by, they turned in behind, and followed us up to the Big Soldier's tent. They appeared far more decent than we expected to find them. White Hair requested that we would give him a plough; and the Big Soldier expressed a wish for some domestic animals. They begin to see the necessity of turning their attention to a different course of living from the one they have hitherto pursued.

*Friday, March 8.*—This morning we held a talk with the Osage chiefs, in which we endeavoured to inculcate the importance of locating their new village at the most convenient spot near our establishment, that they may not waste too much time in travelling to and from our mill and our station, on business. Having conversed with them some time on this subject, and on the importance of sending their children to our school, we took our departure, and returned home. Some hands arrived this evening from the Missouri, among whom is a Millwright, who wishes to be employed in assisting to erect our mills. We think it best to employ him.

*Saturday, March 9.*—The goodness of God still shines around us. O that our hearts might be engaged in grateful strains to our Great Benefactor.

*Lord's Day, March 10.*—Brother Pixley preached this morning, and brother Montgomery in the afternoon. May the Divine blessing attend their labour. We have attended a Sabbath School for a number of sabbaths past, and it excites much attention, not only among our children, but among our hired men. It is pleasant to behold all our hired men, together with our children, white and red, convened to attend to Bible instruction. Besides the Sabbath, we have attended,

for some time, three evenings in a week, with the hired men, to instruct them in reading, spelling, writing, and arithmetic.

#### *Indian Funeral.*

To-day we saw something of the effects of heathenism. An Indian woman died near us, at a wigwam belonging to some of her connexions. She was turned out of the tent twenty-four hours before she died, and was left without any care or attention, to die alone. After she was dead, three women came to bury her. We assisted in digging the grave; and they buried her in their own way, painting her head and face, and putting her knife by her side.

*Monday, March 11.*—One of our Indian boys ran away. He was enticed away by a woman who was employed by his mother for that purpose.

#### *Purchase of Stock for the Farm.*

*Tuesday, March 12.*—Planted corn, cucumbers, turnips, &c. in our garden. Have taken this day, five children, half breeds, two boys and three girls. Met this evening for business, and heard brother Newton's report of business done on the Missouri, which was as follows:—

Bo' 25 cows and 9 calves,	\$237 00
12 beef cattle, 4 & 5 years old,	126 00
20 steers and heifers, 7 two years old, and 13 three year old, and upwards,	138 00
19 steers and heifers, 7 two years old, and the re- mainder one,	61 06
2 Large oxen, broken to the yoke,	60 00
2 Bulls,	20 00
2 Horses, good size for work- ing,	100 00
10 Fat swine,	40 00
53 Domestic fowls,	8 50
Total cost of stock,	\$790 50

#### *First marriage among the Osages.*

*Thursday, March 14.*—Another boy came to join our school. He is a very promising boy, about 14 or 15 years of age. We have a young Indian, who has

been with us from about the commencement of our school, who was married according to their customs, a little previous to his coming to live with us. He tried, and we used our influence, to have his wife come with him, but her mother would not consent. He said, that, at all events, he would remain at school. He should be glad to have his wife at school also, if she would come with her whole heart; but if she could not, he did not wish her to come at all. He did not consider himself bound to her, as their custom of marrying is binding no longer than during the pleasure of the man. She finally concluded that she must go over to the village for a few weeks, and then she would return, and live with him at our station. She accordingly came back to-day. We are now enabled to decide an important question, in relation to the prosperity of our Mission, and the well-being of the Osages. To suffer them to live together with no other ties than are furnished by their mode and views of marriage, would be giving countenance to the loose and sinful practices of these heathen people. To attempt to separate them while living with us, would probably be in vain, and to say that one or both of them should leave us, would hardly be consistent with our object. But one of these things must be done, or they must be regularly married.

*Friday, March 15.*—We conclude that if the young Indian and Squaw, before mentioned, remain with us, they must be instructed in the nature and solemnity of the marriage covenant, as much as possible, for the present, and that they be united in marriage this evening. We accordingly conversed with them through our Interpreter, and endeavoured to make the subject as plain to them as possible. They acknowledged their affection for each other, professed their willingness to be married according to our customs, and promised to consider the connexion as binding for life. After supper and family worship, they were married in the presence of all the family, and of several Indians, who came in to witness the ceremony. They exhibited, on the occasion,

a degree of decency, and propriety of conduct, which would have done honour to a young couple in a civilized land.

*Monday, March 18.*—Met this evening for a season of prayer, at which time we conversed further upon the subject of organizing a church. Appointed Friday evening next to agree upon articles of faith, and to appoint ruling Elders, if we should find ourselves prepared.

*Thursday, March 21.*—Five men came in from the Missouri, seeking employment. Thomas Montgomery, one of our Indian boys, went off this evening, having been reprobated in consequence of misconduct in school.

*Friday, March 22.*—This evening the Mission family assembled according to previous appointment, and agreed to form a church upon the Presbyterian Platform. Brother Bright and brother Newton were chosen Elders. Agreed to enter publicly into covenant together, in a week from the next Sabbath, and to hold our first communion as a church on that day.

*Regulations for the Indian Children.*

*Tuesday, March 26.*—This evening met for business, when the committee, appointed some time ago, to draft regulations for managing the Indian boys out of school, reported as follows:—"For the present it is expedient that the teacher call the boys to labour precisely at sunrise, and that they continue at labour an hour, and have a recess until 8 o'clock. At 8, call them again, and continue their labour until called to school. At 1 o'clock P. M. call them to labour, continue one hour, and then take them to school. When circumstances will admit, the teacher may commit them to the charge of any member of the family who will labour with them. The teacher shall keep a record of each boy's labour, the manner in which he labours, as well as the time, and may offer premiums for punctuality and faithfulness. The superintendent of the Farming department shall designate work for the boys from time to time." Voted to accept the above report, with the addition, that the teacher have one of the brethren regularly to assist the boys in business. This evening our young Indian

and his wife had a falling out, and he beat her. In his passion, he flew for his knife. We did not know but it was his intention to kill her, but we learned afterwards from the Interpreter, that he was about to execute an heathenish custom. In quarrels of this kind, the man takes his knife, and the woman is obliged to hold her head, and let him cut it in several places, and make it bleed. This settles the whole difficulty. But we interfered before he effected his purpose, and took away his knife. We then talked to them both, and they became, in some measure, reconciled.

*Visit of the Big Soldier.*

*Wednesday, March 27.*—The Big Soldier arrived this morning.. He requested that the Indian children might come together, that he might speak to them. He gave them good counsel. He told them that they must be willing to work: if they were not, it would be right if we should build an house with a chimney to it, and put them there in a cold day, without any wood. They must be patient, therefore, and willing to chop wood, and do any thing else that we set them about. After talking to them for some time, he left them.

*Thursday, March 28.*—We have lettuce, mustard, turnips, pease, and corn, up and growing. We have now 12 men engaged at our mill, 6 are getting out timber, 4 are framing, and 2 are at work upon the running gears. Most of the timber for the frame is now out.

*Friday, March 29.*—Brother Pixley and the Doctor returned from a visit to the Osage village. The Doctor received a severe blow from the kick of a horse on his mouth. It loosened some of his teeth, and occasioned his lip to swell, but we have reason to be thankful that it is no worse. The Indians are re-building their old village, which has been forsaken for three years. It is within about eight miles of our establishment.

*Saturday, March 30.*—We assembled this afternoon, at 4 o'clock, for a sermon preparatory to the communion. Brother Pixley preached. May we all be pre-

pared for the solemn duties of the coming day.

*Mission Church organized.*

*Lord's Day, March 31.*—This is a day of memorial to us, for it is a day in which the Christian Church in the Osage country commenced its existence. We formed ourselves into a church, by publicly entering into covenant together; ordained two elders; and administered the Lord's Supper. Brother Pixley preached in the morning, and brother Dodge in the afternoon. The scene was solemn and interesting. May this little band be indeed a branch of the true Zion of God, where he shall delight to dwell.

**TUSCARORA MISSION.**

*Rev. J. C. Crane to the Domestic Secretary,*  
*July 25, 1822.*

DEAR SIR—Some weeks have necessarily elapsed since I promised soon to send you an account of the state of the Mission. If we were not intimately acquainted with the particular circumstances of the Indians, we might be disposed to entertain the most pleasing hopes on account of some favourable appearances among them.

We now hold our meetings in the new house, and can assure you that there have been but few seasons in which so many have attended to hear the Gospel. This is not produced by the novelty of assembling in a new house for worship; for we had no reason to complain of the want of an encouraging attendance previous to the removal. With many it has become a habit. All who have respectability or influence attend, and many who have not, are led by their example.

To prevent a sameness in preaching to children, or in preaching for years in a style, and on subjects adapted to the capacity of children, I have recently commenced a course of exposition. I began with the Gospel of Matthew. This brings before the Indians all the particulars of the history of the Lord Jesus; and some of the discourses contain historical information, perhaps entirely new to many of them. The attendance of

some may be induced by this circumstance. But, whatever their motives may be, we are supported by hope, because *they hear*; for "faith cometh by hearing," and salvation by faith.

Our conference on Saturday is better attended now than it has been for some time past; and there are some who profess to feel anxious to unite with the church. I have not, however, discovered any satisfactory evidence of their anxiety to be saved from sin, and to follow the Lord Jesus. My heart often grieves over the many proofs of their blindness, ignorance, and depravity. Notwithstanding all the instruction they have had, there are many who, from one or other of these causes, would receive baptism and the Lord's supper without hesitation or fear.

Although many attend to hear the word of God, yet there is but little anxious attention paid to it. Many of our youth are fearfully hardened in iniquity, and intemperance is spreading among them. I am under the painful necessity of telling you that two of the young men, who gave us the most satisfaction, have returned to their former habits. We mourn over them as fallen—a loss to the church!—a loss to the tribe! Yet their souls are precious—may be saved. O that the Lord would send upon us, and upon our dear patrons, the spirit of prevailing prayer for them and for all!

The members of the church are, I fear, in a low state. My Indian brethren do not appear to feel it. I cannot discover any encouraging degree of anxiety among them for the salvation of the tribe. If they were "praying with all prayer and supplication in the spirit," I should feel much consolation. O, what a loss was William Henry! Were he now with us, his "righteous soul would be vexed from day to day"—his soul would be weeping in secret places for this dear people! Excuse me, Sir, I can seldom think of the state of my people without thinking of the loss of this dear man.

---

*Rev. J. C. Crane, to the Domestic Secretary, August 19, 1822.*

RESPECTED AND DEAR SIR.—We

have lost another valuable member of our little Church—another son of Cusicks. You have probably heard of him as distinguished for his ingenuity in painting. The state of his health, for a number of years, has been such as to prevent him from performing hard labour; yet it afforded him much time for using the pen and pencil, and for improving his mind. He excelled in writing, painting, singing, and in general information. These, in connexion with his Christian deportment, gave him much influence among our youth; and his influence was generally salutary. He united with the Church in January, 1818; and on the whole, he has afforded increasing evidence of the renewal of his heart, by his exemplary conduct, and particularly by his efforts for the good of his young companions. His recent confinement lasted about four months. For three months we were seldom favoured with opportunities of conversing with him, on account of some peculiarities in the mode in which his parents communicated to him his medicine. Since they have despaired of his recovery, we have had free access to him, and have endeavoured to lead him to an unreserved surrender to the Lord Jesus, and to obtain some evidence of this surrender. In general, he has complained much of a struggle in his breast between his desires after God and holiness, and the corruptions of an evil heart. Occasionally, he has expressed much submission—his willingness to die—his confidence in the Saviour—his religious consolation. At other times he has been distressed by painful apprehensions of his being deceived. He was, much of the time engaged in prayer, and evinced a great desire that others should pray with him. In his last moments he told his father that he was anxious to go away, and that he should soon be in a more happy place. He died last evening, and is to be buried this afternoon.

The Indians attend regularly upon the instructions of the Sabbath. The school has increased a little. Sister Brown has from ten to eighteen scholars, consisting of women and children.

## CATARAUGUS MISSION.

## JOURNAL,

*From the 13th of June to the 5th of August,  
1822.*

*Visit to the Indian Village.*

*June 13.*—This day visited the Indian village, but found most of the Indians absent, having gone to attend the great Council at Buffalo. Learnt that they would not return till after Sabbath. Endeavoured to hire a horse, that I might be present at the Council, but could not succeed.

*June 14th.*—Some of the people of this neighbourhood called to see me, and stated that they had had no meeting on the Sabbath, having none to take the lead. They solicited me to appoint a meeting next Sabbath, if consistent, as they were desirous to receive religious instruction. I told them, that as there would be no meeting among the Indians, on account of their being absent, I would comply with their request.

*Sabbath, June 16th.*—Attended meeting with the white people of this place, agreeably to appointment. Twenty-two persons assembled. They were very attentive, but there was no person to assist me in any of the exercises. In the morning I read Dr. Dwight's sermon on the final judgment—"But the day of the Lord will come as a thief in the night." In the afternoon, Burder's sermon on repentance, "And they went out and preached that man should repent." As the Indians cannot assemble on the Sabbath for worship, before 12 o'clock, on account of the great distance they live from each other, I thought best to gratify the wishes of the people here, who have been destitute of the means of grace, by appointing a meeting every Sabbath morning at 9 o'clock, which will be over in time to attend the Indian meeting. Thus there seems to be an unexpected opening for usefulness. It is better for these people to meet together for the worship of God on the Sabbath, even for one exercise, than to spend the day at home, or wandering about the fields.

*June 20th.*—The Indians are beginning

to return home from Council. I feel anxious to hear the result. One of them brought me a letter from brother Harris, requesting me to visit him as soon as possible, as he wanted to advise with me on some important business.

*Sabbath, June 23d.*—Met with the people of the settlement this morning at 9 o'clock. About thirty attended. Some came four and five miles. In the afternoon met with the Indians. Their number about the same. I read to them the 16th of Matthew, and remarked upon the value of the soul. They all paid strict attention, and seemed to swallow every word. After service, Jacob Johnson, a very interesting Indian, rose and thanked me for the instruction I had given, respecting their souls. He said they now had more to think about than they had before, and they should remember it, and hoped it would do them good. He said they felt glad in their hearts every time the good book was read and explained to them, and they thanked the Great Spirit that they were now beginning to know something about the concerns of their souls. They also gave me notice that they wished me to meet with them in Council to-morrow, as they desired to confer upon the concerns of the Mission.

*Indian Council.*

*June 24th.*—Met the Indians at the appointed hour. They informed me that nothing had been done at the Great Council at Buffalo, to do them any good. The Pagans were more opposed than ever. They hoped I would pity their case. They were anxious to have their children instructed, and as it was not safe to erect buildings on the Reservation, they wanted to mention one thing. Would I be willing to open a school at the place where I lived, and receive their children into my family, provided the house can be obtained for the purpose. I told them that this was a measure about which I must consult the good Society at New-York. As for myself, I was perfectly willing to do any thing to promote their interest, as far as corresponded with the views of the Board. They said they would see if the house

could be hired, that I might send to the Board. They accordingly appointed the Chief Warrior, Jacob Johnson, and the Interpreter, to wait on Mr. Taylor, the owner of the house, to see upon what terms the house could be obtained. Mr. Taylor told them he wished to promote their interests, but as there were two parties, and a reconciliation was important, he would not give a decided answer till he conversed with the opposite party.

*June 25th.*—Mr. T. has seen the Chiefs of the opposite party, who consent to have the school at this place, but he is yet undetermined about the house. It is a very large and valuable house, and very convenient for such an establishment. If he could be persuaded to let it on reasonable terms, until a suitable place can be provided, and buildings erected, I think the Board will approve of the plan.

#### *Visit to Seneca.*

*June 29th.*—On Wednesday morning last I left home, and arrived at Seneca Mission House about 5 P. M. It was pleasant again to enjoy the society of that dear family. The business which particularly occupied our attention, was the plan proposed by brother Crane, respecting embodying all the children of the different Reservations at the Seneca station, thereby forming but one school. After seeking the presence and direction of Him who alone giveth Wisdom, we proceed to consider the subject. After much conversation, we concluded it was not expedient, at present, to recommend such a system to the Board, but wait some time, perhaps a year, especially if a house is hired for the Cataragus Mission, during which time we shall probably be able to form a more correct opinion on the question, whether it is best to continue the schools at the different Reservations, or embody the children all at one. I am more inclined to think that the most good may be effected by continuing the schools at the different stations.

*Sabbath, June 30th.*—Our morning meeting was more interesting than usual. More than 40 attended. It is animating to have the number increase. Also about

40 of the Indians assembled this afternoon. This has been a good day to me. I have enjoyed it much. Felt an unusual freedom and engagedness in prayer and other duties. Truly, I can say it is good to be here. It is good to be engaged in the service of the Lord among the Heathen. I thank God that He ever inclined me to come to labour among this dear perishing people; and praised be his name, there are so many of them desirous to hear the word of God. While the majority are violently opposed to the Gospel, it is remarkable to see the Christian party so determined to persevere and seek after truth. Surely it is the work of the Lord.

#### *Concert of Prayer.*

*Monday, July 1st.*—O! could the benevolent contributors to the cause of Missions among the heathen have witnessed our monthly concert of prayer here this day, their hearts would rejoice that they had been permitted to assist in such a glorious cause. The prayer meeting was appointed at 4 o'clock P. M. at the room where we hold our Sabbath service. A number of the Indians came before 12. Fourteen white people and 20 Indians attended the meeting. It was the most animating scene I ever beheld. White men and red men met together to pray for the extension of the Redeemer's kingdom—to pray for the success of the Gospel among the heathen. The meeting was opened by prayer, and singing an appropriate hymn; after which I read the 60th chapter of Isaiah, and made some remarks on the importance of prayer. All were solemn and attentive; it almost seemed that the prophecies were fulfilling before our eyes; it was a season highly interesting and affecting. One of the whites, whom I afterwards found to be a professor of religion, could not refrain from tears. He told me after meeting, that it was astonishing that any person could ever be opposed to Christianizing the heathen, and that they only needed to be present at such a meeting to alter their sentiments. He said, "hard indeed must be that heart that would not be

affected at such a scene." After the meeting was closed, the Chief Warriour, a venerable looking Indian, of grey hairs, rose and addressed me in pathetic language, thanking me for the instruction I had given them, and expressed the pleasure he had enjoyed in the meeting. He said he desired to thank the Great Spirit that they, poor ignorant people, were permitted to hear the word of God, and that they were beginning to learn the good way. He also felt it a great privilege that they could meet together with their white brothers to pray to God. He hoped they should in future enjoy a good many such days; and, repeating what I had said, that probably many were engaged in prayer for this very people at this time, he could hardly express his feelings, and closed by saying that if so many good people felt interested for them, he hoped the Great Spirit would hear their prayer, and enable this poor people to pray for themselves.

*Arrival of Mr. and Mrs. Harris.*

*July 5th.*—Arrived last evening, Brother and Sister Harris, from Seneca station. It was truly reviving once more to see those who are engaged in this good work. We feel thankful for this interview. They expect to spend the Sabbath with us. This afternoon some of the principal of the Indians came to see us. They are very anxious to have the school commence.

*July 9th.*—This morning, parted with our dear friends. May the Lord protect them on the way, return them to their family in safety, and make them a blessing to the poor heathen among whom they labour. Brother Harris preached Sabbath morning from these words:—"Turn ye to the strong hold, ye prisoners of hope." About fifty hearers. Some came eight miles. In the afternoon he preached to the Indians. The Lord reward him for his labours of love.

*Another Indian Council.*

Yesterday we had a very interesting council with the Indians. They expressed much anxiety about the school; they wish to have their children embodied in

our family; they know it will be expensive to the Board—therefore they say they will do all they can towards clothing them, and will give annually more than 100 bushels of grain; and each family that has children in school will give yearly a fat hog. The number of children now ready to come into the family is twenty-one. They are willing to give up their children entirely to our direction, with regard to study, working, and discipline. It is pleasing to see the confidence they place in your Missionary. When they speak of placing their children in the family, they say they are to be our sons and daughters for two or three years. They seem willing to agree to any proposal that we make to them. On some accounts it seems best that the school establishment be on land adjoining the Reservation, especially if the children are embodied in the family, as a greater influence may be maintained over them, and the Indians in general. Whatever buildings are erected would be property increasing in value to the board, and not subjected to the capricious disposition of the Indians. Last evening Brother Harris and myself wrote to the Board upon the subject of hiring a house for a year or more; but I think the Board will not be willing to give the price, as it is quite too much for a house in this country, though large and convenient. As there was no other way for opening a school at present, and as the Indians were so anxious we should write, we thought best to comply with their request, knowing that the answer from the Board would be satisfactory to them.

*Sabbath, July 14th.*—Both meetings were attended this day as usual; that among the whites was rendered particularly solemn, by an instance of mortality taking place in the neighbourhood last night.

*July 15.*—Attended a quaker funeral this afternoon. About sixty persons present, and three of their ministers. Uninterrupted silence reigned more than an hour, when the ministers rose and walked out, the people following one after another in regular order.

*The Indians desire a Singing School.*

*July 17.*—At our last council, Monday, 8th, the Chiefs desired to know if I was willing to open a singing school at my dwelling, for their young men to attend every Thursday evening, to improve in singing. I replied in the affirmative, being desirous of improving that part of Divine worship. A young man who leads the singing in our morning worship kindly consented to meet with us, and instruct the Indians in sacred music ; but the owner of the house hearing of the intended singing school, told me this morning that nothing of the kind should ever take place in his house. I replied that, if it was disagreeable to him, we should meet in some other place. He is a man of great property, and has much influence with the Indians. If he was disposed, he might be the means of doing much good to this Society, in assisting their operations among them. He speaks their language fluently, and has formerly been employed by the Society of Friends at Philadelphia to improve the Indians in agriculture and other temporal interests. May the Lord, who has all hearts in his hands, dispose him to use his influence and property in promoting their spiritual interests.

*July 22.*—I attended the meeting yesterday, as usual. The number at the Indian meeting was less than ordinary, as many have gone on hunting excursions, to be gone several days.

*July 25.*—Have been informed by the owner of the house that he is not disposed to accommodate the Mission with it upon the terms he had before proposed, which have been committed to the Board. He shows himself more friendly to the Pagan party than to those who are seeking after truth. Saw some of the Indians this afternoon ; mentioned to them that they could not have the house ; and told them that I thought the Board would not give more, if as much as had been stated to them. They felt disappointed ; said something must be done ; they would have a council, and see if the buildings could not be erected on their land.

*July 27.*—Not able to attend the council to-day, on account of ill-health.

*Unusual solemnity among the Indians.*

*Sabbath, July 28th.*—Our meetings have been interesting to-day. More than usual solemnity among the Indians. After the meeting was closed, the Chief Warriour rose, and recapitulated the whole discourse, in order, as the interpreter informed me, that the young men might have it more impressed on their memories. He is a remarkable man.

*A site selected for Buildings.*

*July 30th.*—This morning the interpreter came up to desire me to meet with the Indians this afternoon, to learn the determination of the last council, and to view a site they had selected for buildings. I accordingly attended. They said they had concluded to have the buildings erected on the Reservation, if I thought it best ; and that they would pay in money thirty dollars, as nearly as they could judge the value of what they had promised to do towards the school-house, thinking it would give less offence to the opposite party to hire the work done by white people than to do it themselves. The site they have selected is as good, perhaps, as can be found, having adjoining it very excellent land. They are not so particular in limiting the quantity of land for Missionary use as at Buffalo ; but offer from thirty to one hundred acres. It is the best of land. Respecting building on their land during the present state of affairs, I hardly know what to say.

The establishment being among them would be the most convenient, and the best on many accounts, were it not opposed by the Pagan party, who are the majority of the Indians, and therefore have the greatest claim to the lands. I think it very doubtful whether they would dare to put their threats in execution of destroying property. If it should be thought best to go on the land, and a farmer and his wife could join the Mission, to superintend the boys in working on the land, I think the Mission family could be principally supported from the farm. It needs but little labour to prepare one hundred acres for cultivation. This will soon become a very important station. The Indians inform me that

they expect their brothers of the Christian party at Allegany will, before long, remove to this place.

*A Chief withdrawn from the Pagan party.*

Aug. 1.—A circumstance related by the Chief Warriour has caused us to feel grateful to the God of Missions, and not a little encouraged us to proceed in our work. One of the principal and most influential Chiefs of the Pagan party has become displeased with their conduct, and left them. He will probably join the Christian party, and draw over many others. He has been one of the most active opposers. He is a smart man, and son to the Chief Warriour. “The Lord reigneth, let the earth rejoice.” The opposers of the Gospel at Buffalo, Allegany, and Cataraugus Reservations, have

gone now to Tonewanta, to attend a council, in order to try to remove the Indians who are friendly to the Gospel from the several Reservations, and confine them on the Buffalo Reservation, which the Pagans will abandon. But the Christian party say they never will consent to it. They are willing to give up all but Buffalo and Cataraugus, feeling that this would be a more equal division.

Aug. 5th.—Yesterday being very rainy, the people did not collect for meeting. Therefore went into a neighbour’s house and read a sermon, eight persons only present. A little before noon, as it slacked raining, I went to the Indian village. Had a very good meeting, though not so many present as usual. On account of the rain to-day, but few attended the monthly concert for prayer.

## Foreign Intelligence.

### ANNIVERSARIES IN LONDON.

In our last number we commenced an account of the Religious Anniversaries, celebrated in London from the 24th of April, to the 16th of May. We were then obliged to break off in the midst of the celebration of the Society of the *United Brethren*. At this point we now resume the statement; and, that the reader may see the connexion, we refer him to our 73d page.

#### UNITED BRETHREN.

*State and Prospects of the Missions.*

The Synodal Committee adds on this subject:—

In the year 1820, the Congregations collected from among the heathen have grown both in number and in grace. We have particularly noticed, with great gratitude, the awakening and divine life which has been manifested through the preaching of the Cross of Christ. In South Africa, Paramaribo, and the island of Antigua where we have been called upon to form two new establishments, and also in Jamaica and St. Kitt’s, the Lord has been pleased to cause His work to flourish. If it still please Him to give success to the testimony of our dear Missionaries, when they preach Jesus

and Him crucified among the heathen; if He grant to them to labour together in brotherly love and harmony of spirit, and humbly and in dependance on Him to do their work; and if He continue to prepare Brethren at home, who gladly and willingly accept of the call to step into the places of those whose labours are finished—then we may rest assured that the joy and gratitude of our hearts will supersede all fears and doubts, which otherwise might assail us.

In all heathen lands new doors are opening, inviting the Messengers of Peace to enter in; and many invitations are sent to us to come and proclaim deliverance to the captives of sin and Satan, that they may be translated into the glorious liberty of the children of God, being brought

from darkness into the light of the glorious Gospel of God. The harvest truly is great, but the labourers are few. Our slender means render it impossible for us to accept of the invitations given. Let us, dear brethren, and most earnestly, see to it, that the Spirit of the Lord may have free course among us in the Brethren's Church; that the members thereof may be well grounded upon the merits of our Blessed Redeemer; and that we may continue to be a people bearing witness, by walk and conversation as well as by doctrine, that in the sacrifice of Christ alone is to be found grace and the remission of sin for all mankind.

We request you to pray most fervently and diligently for us, that we may be strengthened in our official situation; in which we meet, in many respects, with difficulties of various kinds.

#### *Contributions of the London Association.*

This Association, which was formed Dec. 12, 1817, has paid the following sums to the Brethren, in aid of their Missions:—

	<i>L. s. d.</i>
In 1818,	640 9 4
1819,	1156 12 2
1820,	1095 8 0
1821,	1896 12 3

#### JEWS' SOCIETY.

##### FOURTEENTH ANNIVERSARY.

The Rev. George Stanley Faber, B. D. Rector of Long Newton, in the County of Durham, preached the annual sermon, at St. Paul's Church, Covent Garden, on Thursday morning, the 18th of April, from Isaiah lx. 1—5. The object of the sermon, and the interpretation put by the Preacher on the text, will be seen from the title assigned to the sermon on its publication, which has just taken place—"The Conversion of the Jews to the faith of Christ, the true medium of the Conversion of the Gentile world." The collection was 67*l. 2s. 2d.*

The annual meeting was held, on Thursday the 2d of May, in the Egyptian Hall at the Mansion House. The Lord Mayor, having taken the chair and opened the

meeting, resigned his place to Sir Thomas Baring, the President of the Society. The Report was read by the Rev. C. S. Hawtrey, one of the Secretaries; after which resolutions were moved and seconded—by Lord Calthorpe, and the Rev. C. Simeon—by the Rev. Lewis Way, and the Rev. John Brown (late of Belfast)—by Mr. Wilberforce, and Robert Grant, Esq.—by Lord Gambier, and the Rev. J. W. Cunningham—by the Hon. Frederic Calthorpe, M. P., and the Rev. Legh Richmond—by the Rev. Daniel Wilson, and Sir Robert Harry Inglis Bart.—and by the Rev. David Ruell, and the Rev. P. Treschow.

We extract the following resolutions:—

That, in the estimation of this meeting, the communications received from various parts of the world, afford increasing evidence of the favourable disposition of the Jews towards Christianity; and that the beneficial results to which the operations of this Society have led, in those countries to which its attention has been chiefly directed, while they call for devout acknowledgments to Almighty God, afford the amplest encouragement for the continuance of its exertions.

That the opening prospects of useful exertion in other parts of the world where Jews reside in considerable numbers, especially on the shores of the Mediterranean and in the East, furnish an urgent appeal to the Society for an enlargement of its efforts.

That, deeply impressed with a sense of the inefficiency of human endeavours, unless accompanied with the special aid of Divine Grace, this meeting earnestly calls upon Christians to unite in fervent prayer to God for the abundant effusion of the Holy Spirit, both on the Jewish and Gentile world.

The Collection after the meeting amounted to 134*l. 8d.*

<i>Receipts of the Year.</i>	<i>L. s. d.</i>
Annual Subscriptions,	901 7 0
Donations and Life Subscriptions,	515 11 6
Associations, and Congregational and Anniversary Collections,	7199 10 0
Legacies,	278 3 0

	L. s. d.	L. s. d.
Contributions for Hebrew Testament,	1038 15 4	Contributions from Parents of Scholars,
Ditto for Building Fund,	438 14 9	Dividends on Stock,
Ditto for Foreign Schools and Missions,	271 6 9	Total, £5372 5 6
	10,693 8 4	
Sale of Books and other Sources,	526 14 7	
Total,	£11,220 2 11	

The contributions of the year exceed those of the year preceding by the sum of 820*l.* 6*s.* 11*d.*

#### *Payments of the Year.*

Jewish Children,	1944 1 9
Adult Jews,	119 17 0
Foreign Schools and Missions,	1999 7 1
Missionary Seminary,	744 4 3
Printing the Hebrew Testament and the Prophets,	1969 11 5
Building Fund,	362 8 10
Printing the Jewish Expository, Reports and Tracts, Travelling Expenses, Salaries, and Incidentals,	2910 9 9
Total,	£10,049 19 6

#### HIBERNIAN SOCIETY.

##### SIXTEENTH ANNIVERSARY.

On Saturday the 4th of May, the Annual Meeting was held at Freemasons' Hall; His Royal Highness the Duke of Gloucester in the Chair.

The Report was read by the Rev. Benjamin Richings, one of the Secretaries, when several motions were made and seconded.

The Collection amounted to 183*l.* 8*s.* 8*d.*

#### *Receipts of the Year.*

	L. s. d.
Donations,	410 11 5
Annual Subscriptions,	597 3 0
Auxiliaries and Collections,	2051 7 11
Legacies,	95 0 0
Collecting Boxes and Sale of Jewellery,	37 11 7
Contributions in Ireland,	1190 6 10

	L. s. d.
Contributions from Parents of Scholars,	921 17 3
Dividends on Stock,	68 7 6
Total, £5372 5 6	

#### *Payments of the Year.*

Salaries of Schoolmasters, Inspectors, and Agents, with travelling charges,	5321 4 11
Purchase of 4220 Testaments, with Printing and Stationery,	384 7 0
Salaries and Poundage,	230 15 0
Sundries,	317 2 11
Total, £6253 9 10	

#### SUNDAY SCHOOL UNION.

The annual meeting took place on Wednesday morning, the 7th of May, at six o'clock, at the City of London Tavern, Joseph Butterworth, Esq. M. P. in the chair.

#### *Summary of Returns of Sunday Schools.*

These returns have been received from the different Unions and Reporting Societies in correspondence with the Institution.

	Schools.	Teach.	Schol.
Four London Auxiliaries, Sixty Country Unions and Societies,	362	4,908	53,393
Unions in Wales,	2,567	32,766	296,041
Sabbath School Union for Scotland,	172	10,580	93,017
Sunday School Society for Ireland,	978	2,121	57,831
	1,558		156,255
Grand Total,	5,657	50,375	656,524
Additions reported since last year,	622	14,148	138,659
Of which 471 are New Schools opened during the past year.			

#### *Receipts of the Year.*

	L. s. d.
Contributions,	140 12 4
Publications,	1621 12 1
Total,	1762 4 5

#### *Payments of the Year.*

Publications,	1358 5 5
Grants to Schools and Societies,	72 4 9
Sundries,	101 11 7
Total,	1532 1 9

#### NAVAL & MILITARY BIBLE SOCIETY.

##### FORTY-SECOND ANNIVERSARY.

The annual meeting was held on Tues-

day, the 7th of May, at the King's Concert Room, in the Haymarket, Admiral Lord Gambier in the Chair.

Major Close, one of the Secretaries, having read the Report, a number of Resolutions were moved and seconded.

The sum of 194*l.* was received at the meeting, including 7*l.* 5*s.* for donations and annual subscriptions.

#### *Receipts of the Year.*

	<i>L. s. d.</i>
Annual Subscriptions,	536 10 6
Life Subscriptions and Donations,	181 12 6
Collections,	101 3 0
Legacy,	5 18 2
Auxiliaries and Bible Societies,	780 18 7
Sales and Contributions in return for Bibles and Testaments,	434 1 5
Total,	2040 4 2
<hr/>	
<i>Payments of the Year.</i>	
Purchase of Bibles and Testaments,	1442 5 3
Stationary and Printing Reports,	99 3 6
Salaries, Poundage, and Travelling Expenses,	336 0 5
Sundries,	188 1 6
Total,	2065 10 8

#### LONDON MISSIONARY SOCIETY.

##### TWENTY-EIGHTH ANNIVERSARY.

The following Sermons were preached on this occasion:—Wednesday morning, the 8th of May, at Surrey Chapel, by the Rev. Dr. S. Hanna, of Belfast, from John xxi. 17—the same evening, at the Tabernacle, by the Rev. Timothy East, of Birmingham, from Deut. xxxii. 31.—on Thursday evening, the 9th, at Tottenham Court Chapel, by the Rev. W. Wilkins, of Abingdon, from Isaiah xxvii. 13—and on Friday morning, at St. Anne's Church, Blackfriars, by the Rev. J. A. Stephenson, M. A. Rector of Lympsham, Somerset, from Luke xi. 2. *Thy Kingdom come.* A Sermon was also preached, in French, by the Rev. Cæsar Malan, of Geneva, on Tuesday, May 7th, at the Poultry Chapel, from Acts xvi. 9, 10; and two in Welsh, at Gate-street Chapel, on Tuesday evening, May the 14th, one by the Rev. Mr. Davies, from Rom. viii. 19—21, and the other by the Rev. Mr. Owen, from Ezek. xxxviii. 1—10.

At the Annual Meeting, held at Surrey Chapel, on Thursday morning, W. Alers Hankey, Esq. the Treasurer, in the chair,

prayer having been offered, the report was read by the Senior Secretary, the Rev. G. Burder, when a number of resolutions were moved and seconded.

The Lord's Supper was administered on Friday evening, at Sion, Orange-street, Silver-street, and Tonbridge Chappels.

The Collections at the different places amounted to the following sums:—

	<i>L. s. d.</i>
Surrey Chapel,	357 8 3
Tabernacle,	202 6 9
Annual Meeting,	392 15 6
Tottenham Court Chapel,	153 15 0
St. Anne's Church,	191 4 0
Sion Chapel,	100 19 6
Orange-street Chapel,	83 0 0
Silver-street Chapel,	58 7 6
Tonbridge Chapel	42 11 6
Poultry Chapel,	23 10 0
Gate-street Chapel,	10 8 6
Albion Chapel (Young People)	16 0 0
Total,	1632 6 6

The collection at the annual meeting included a benefaction of 100*l.* “A thank offering to God;” with another of 50*l.* from Joseph Trueman, Esq.

##### *State of the Funds.*

The receipts of the year had been 29,487*l.* which was an increase on the twenty seventh year of 3263*l.* The expenditure had, however, much exceeded the income, having amounted to 40,279*l.* —leaving a deficiency of not less than 10,842*l.*

Many of the remarks, offered by the Treasurer on presenting the accounts of the year, are peculiarly appropriate to the present situation of the United Foreign Missionary Society. Our expenditures, like those of the London Missionary Society, greatly exceeded our receipts; and, like that Institution, we have been obliged to dispose of our permanent funds to meet our unavoidable engagements. That Society, however, has the advantage of ours, as we have been compelled to sell the whole of our stock, and are still in debt.

The Treasurer, having stated the receipts and expenditures of the year, proceeded as follows:—

Such, my dear friends, is the statement which I have the honour to present to you. You are aware it is not my custom on

these occasions to enter into discussion, instead of detail; and I should be extremely happy to avoid it altogether, because I am aware that the topic of Funds is less agreeable than the other subjects which will be presented to you: but, being placed as a sentinel over your funds, I should be justly blamed were I to suffer them not merely to moulder away gradually, but really to fall with precipitation, without raising the stirring note of vigilance to rouse you to due exertion. The Society formerly stood at the head of all others, in point both of expenditure and income. In respect to the former, we still keep our rank, and this year has placed us far at the head of all similar institutions, having applied to the support of Missions no less than forty thousand pounds: but the result of this is, that the expenditure has exceeded the income ten thousand eight hundred pounds. The consequence has been an inroad necessarily made by your Directors upon the stable funds of the Society; and since 1821 it has led to the sale of £4000 3 per cents. and 7000 4 per cents.—a very serious sum—one which, if repeated for only three years, will reduce us to the total want of a stable fund to which recourse might be had upon any emergency.

I do not, however, offer this statement to you with any feeling of despondency. Far from it: for in January last, when I felt it my duty to present to the Society an intimation of the course in which our affairs were proceeding, considerable exertions were immediately made, some of which have already been reported: and among other instances of liberality was that donation from the Emperor of all the Russias, which you have no doubt heard of with delight.

But the question still remains, how is this disproportion to be met? How are the increasing expenses which result from enlarged operations to be provided for? This seriously presses itself on the Society, and no one who really wishes it well can rest till it is satisfactorily resolved. We all know that the Exchequer of the Great King, whom we serve in the Missionary cause, is supplied by the free-will

offerings of his subjects. That is the Treasury which the Great King has opened, from which his agents are to draw their resources, and I am sorry to say that the Exchequer of Him who calls the silver and the gold his own, is the poorest of any Exchequer in the world, and all that is collected there, for the purposes of his kingdom, amounts but to a sorry sum, when compared with the income of the most petty king on the civilized face of the earth! Now, how can this be remedied? Increase must be made in some way or other. It may take place, first, in the *amount* of contributions from the wealthy; and, secondly, in the *numbers* of those who, though not rich, are yet able to contribute. The one is an increase of magnitude, the other of number, to compensate for magnitude. The thought has often struck me, and no doubt has occurred to many others—how small, comparatively, is the annual sum of that which is subscribed to this cause, by the greater number of those who contribute towards it. Custom has led us away, and we seem not to weigh the relative magnitude of the objects which we support. Thus habit has made us think a guinea a liberal sum, and it has become a kind of standard by which we measure our bounty. We do this to the Charity School in our neighbourhood, where perhaps 40 or 50 children are instructed; but what is this object, when compared with the *conversion of the world!* Then again, as it respects numbers, I am fully convinced a great deal more might be done in the lower as well as in the higher ranks of life; for Christianity inspires liberality wherever it enters, and there is, perhaps, more liberality to be found among the poor, in proportion to their means, than among the rich. Is it extravagant to suppose there may be a million of people in this country, who would be ready, if the opportunity of contributing were afforded them, to subscribe a *penny a-week?* How much would be the amount? The amount in 12 months would be no less than 216,660*l.* From this calculation I conclude that we have not, for all the Missionaries throughout

the world, a subscription amounting to a penny a-head from a million of people! This statement is calculated to astonish us, and to open our eyes to our duty. It shows us what a wide field lies before the friends of Missionary exertions, and what aid may be called in by some future Chancellor of the Exchequer to which I have referred, in the cause of our Great King. I do hope that some measures will be struck out which will abundantly supply all the zealous servants of our Lord, in the several Missionary Societies, in their efforts to extend the gospel among the heathen.

But, after all, this is not the most pleasing part of our business this day, and I must draw a conclusion from these premises thus stated to you. Will you say, I perceive that the efforts now making by the Society are too great, and I would recommend it to the Directors to abstain from accepting new calls for Missionary service; and only to take good care of the old? Who would venture, in this meeting, to say so? And with what spirit would it be met? But, my dear friends, sometimes truth makes silent, though not less forcible advances; and that truth, unwelcome as it is, is approaching with such steps to your Directors' Room, and will oblige them to pay an attention to it, though not less painful to them than to you. The world is still open before you. There are thousands and millions of men who are waiting for the gospel. I am much mistaken if ever, since the day when Paul saw, in a vision, the man of Macedonia, saying, Come over and help us—a more manifest call was made to any body of Christians than that from the Island of Madagascar, which was presented to you at the last meeting, when a letter from the King of that country was read to you, sent by an emissary, of no less dignity than that next to his own, accompanied by the Madagascan youths now before you—pledges of his desire, "Instruct them, and send them back, to impart to us the blessings we need." Now, if after all these calls you can hold back, I do not yet know you. I trust

you have men in the management of your affairs ready to spend and be spent in your service. What then remains but that you second them, and support the Society to that extent to which your own feelings, your own judgment, your own principles cannot but incline you.

### RELIGIOUS TRACT SOCIETY.

#### TWENTY-THIRD ANNIVERSARY.

On Friday morning, the 10th of May, the Annual Meeting was held at the City-of-London Tavern, at seven o'clock; Joseph Reyner, Esq. the Treasurer, in the chair.

It appeared from the report, that the Tracts issued during the year had amounted to 5,222,470; being an increase of 388,700 on the number of the preceding year. Since the formation of the Society in 1799, the issues amount to FORTY-FIVE MILLIONS, besides others printed abroad.

The Rev. John Clayton, in moving the reception of the report, adverted to a measure recently adopted by the Committee, of printing what are called the "Dying Speeches" of the unhappy malefactors who suffer the extreme sentence of the law. By this means, instead of the trash hawked about under this title, they are enabled to put into extensive circulation, together with an instructive account of the criminal, a variety of seasonable and salutary remarks. On a recent occasion, not less than 24,000 copies of one of these papers were circulated within the compass of a few hours.

Mr. Clayton related the following striking anecdote:—

Some years ago, on a winter night, when the snow was falling heavily, a poor woman, with five children, reached a village in Essex, just as a farmer's lad was closing a barn. She requested him to ask his master's permission that they might pass the night in the barn. The lad did so; and the master, who was a humane man, ordered him to take a bundle of straw, and make them a comfortable bed. The poor woman felt grateful;

and, wishing to show her thankfulness, asked the lad if he liked to hear a song ; hoping it might prove one of a licentious description, he replied, Yes ; upon which, she and her children sang one of Dr. Watt's Hymns. The lad felt interested. She asked him if he had ever prayed to God, and thanked him for the mercies which he enjoyed ; and said that she was going to pray with her children, and he might stay if he pleased : the lad remained, while she offered up a grateful prayer for the mercies which she enjoyed, and intreated the divine blessing for him. He then retired, but could not sleep : what he had heard remained on his mind. After passing a thoughtful night, he resolved on going again to the barn, to converse further with the woman : she was gone ; but, from that day, he became an altered character.

This account was brought to light on occasion of his applying for admission to a congregation of which he is now a member.

In illustration of the benefits which may be derived from intimations such as those conveyed by Religious Tracts, Mr. George Clayton stated a remarkable circumstance :—

A young man, gay, thoughtless, and dissipated, with a companion like himself, was passing along the street, intending to go to one of the theatres : a little boy ran by his side, and attempted to put a letter into his hand : he repulsed the boy : but the boy persevered ; and when the young man's companion attempted to take it, the boy refused him, saying to the other, "It is for you, Sir!" He opened the paper, and read its contents : they were simply these words, "Sir, remember the Day of Judgment is at hand." It pleased God that these words should arrest his attention : he was struck with them : he felt disinclined to proceed, and said he should return home. His companion rallied him, but he took leave of him, and bent his course homeward. On his way, he observed a place of worship open ; and though he was not accustomed to attend the House of God, he felt inclined to go in, and did so. A

venerable and respected Minister, well known to most of you, was about to preach, and was then reading his text : he had chosen these words, *This is the finger of God.* (Exod. viii. 19.) The extraordinary combination of circumstances (receiving the letter and hearing these words) deeply impressed his mind ; and, by the blessing of God, what he heard produced an entire change of conduct and feeling : he was led to the Saviour, and to that peace which passeth all understanding. He is now a respected and useful member of a Christian Society.

The collection amounted to 57*l.* 1*s.* 6*d.*

#### *Receipts of the Year.*

Collections,	415	7	3
Donations and Life Subscriptions,	364	1	10
Annual Subscriptions,	627	6	0
Auxiliaries,	797	1	10
Legacies,	64	0	0
Sale of Publications,	6823	11	8
Sundries,	169	14	5
 Total,	 £9261	 3	 0

#### *Payments of the Year.*

Printing and Paper for Tracts, &c.	5736	16	11
Gratuitous issues of Tracts, &c.	1065	1	10
Loss on Tracts and Sheets sold to Hawkers,	129	9	7
Repayment of advances,	322	17	0
Rent, taxes, repairs, fitting up, &c.	787	16	1
Travelling expenses,	142	7	2
Salaries, poundage, translations, shipping charges, stationary, and incidental,	1057	11	6
 Total,	 £9242	 0	 1

### AFRICAN INSTITUTION.

#### SIXTEENTH ANNIVERSARY.

We expressed our hope, in stating the proceedings at the last Anniversary, that the objects of the Institution would be more justly appreciated, and its means of exertion increased. A measure has been adopted on the present occasion, which will doubtless lead to this desirable result. The time of the annual meeting has been brought within the range of the Anniversaries of other Benevolent Societies—while the attendance of all per-

sons of both sexes, interested in the welfare of Africa, and the extinction of the Slave Trade, has been invited: and noblemen and gentlemen, who have zealously laboured in this humane cause, have forcibly urged its claims upon the meeting, which completely filled the spacious Hall at Freemasons' Tavern. A satisfactory pledge of increasing funds was given on this occasion, in a collection which nearly equalled one-third of all the subscriptions and donations of the preceding year.

Preparatory to this meeting a circular was distributed, which we here copy, as it states, in a short compass, the strong claims of the Institution to the support of all the sincere friends of the African race:

*Address to the Friends of Africa.*

Fifteen years have elapsed since Great Britain, by an act of the Legislature, prohibited its subjects, under heavy penalties, from taking any part in that trade which has since been described, by the unanimous voice of the great powers of Europe, assembled in Congress at Vienna, as "a scourge which has long desolated Africa, degraded Europe, and afflicted humanity;" and it is now classed by the British Parliament among the foulest crimes. Soon after the passing of that act, a considerable number of those who had strenuously exerted themselves, through a long series of years, to expose the enormities inseparable from this horrid traffic, and to procure the co-operation of the friends of humanity in its abolition, formed themselves into a Society, under the name of the AFRICAN INSTITUTION, with a view, not only to promote the civilization of much-injured Africa, but also, as essential to this object, to watch most carefully over the conduct of those who might attempt to evade the abolition laws.

Great Britain had the less difficulty in effecting the abolition of this traffic, by reason of the liberty of her press, and the nature of her government, which rendered it comparatively easy to convey the necessary information respecting the real character of this trade to all classes

of society. But the case is very different in many of the nations of the continent. In few, perhaps in none of them, do the same facilities to the diffusion of knowledge and the forming of Societies for the objects of benevolence exist; and, consequently, very erroneous ideas prevail abroad on the subject of the African Slave Trade.

The information received from time to time by the African Institution, of the horrid crimes perpetrated in Africa, and on the high seas, by miscreants who make it their business to buy and sell their fellow-creatures, and of the alarming increase of this abominable traffic under the flags of France, Spain, Portugal, and the Netherlands, is of such a nature, as to render it the duty of the Institution to give the utmost publicity to the facts which are constantly coming to their knowledge, and to call the attention of the British Nation, in a very particular manner, to the enormities now practised upon the persons of the helpless children of Africa—enormities never exceeded in the annals of oppression and cruelty. At the present moment, vast numbers of innocent men, women, and children, are languishing in the hands of their tormentors: many are suffering a most cruel and lingering death, by suffocation in the holds of Slave ships: thousands are on their way to interminable slavery, to which they will infallibly be consigned, unless previously released by death, or rescued by the intervention of some merciful hand, from those dealers in human blood, whom the American government has declared to be Pirates, and who, instead of being protected and sheltered, ought to be branded by every civilized state as enemies to the human race.

The African Institution is persuaded, that, in France, now most deeply implicated in this cruel traffic, as well as in the Netherlands, Portugal, and Spain, the public at large are not yet informed of the real nature and vast extent of the crimes daily and hourly perpetrated by the subjects of their respective countries, who are engaged in the African Slave Trade. The Directors have therefore determined,

if furnished with means, to publish, in various languages, the facts which are almost daily communicated to them ; in the firm conviction that, when these facts shall be generally known, the wise and the good of all nations will rise up, and, with the voice as of one man, solicit their respective Governments to abolish a traffic marked in every stage with blood, disgraceful to every nation that does not use the greatest exertions for its utter extinction, and a standing reproach to the Christian name.

The African Institution, therefore, invites the friends of humanity and religion to its Sixteenth Anniversary Meeting, to be holden at the Freemason's Hall, on Friday, the 10th of May ; at which meeting his Royal Highness the Duke of Gloucester will take the Chair. It is intended on that occasion to bring forward certain Resolutions, which will doubtless be supported by several of those Members of Parliament who have so frequently distinguished themselves by pleading for Africa in the great Council of the Nation.

His Royal Highness took the Chair at the meeting at one o'clock. The Report having been read by the Secretary, Thomas Harrison, Esq. a number of Resolutions were moved and seconded.

The Resolutions offered on the occasion, give a brief view of the present state of the question relative to the Slave Trade. Among the number, was the following :—

That this Meeting views with peculiar satisfaction, not only the desire manifested by the Government and Legislature of the United States of America to co-operate with Great Britain in putting an end to the Slave Trade : but, above all, the bright example which they have recently held forth to all other States, in being the foremost to declare that trade Piracy.

Mr. Brougham touched on a topic which demands the serious consideration of all Foreigners who would palliate the continuance of the Trade, on the plea of the subject being new to them. We hope that the information which the Directors are about to diffuse on the Continent, relative to the crimes perpetrated in the

pursuit of this Traffic, will be accompanied by a strong appeal in the spirit of the following remarks of Mr. Brougham.

It would seem, from the Report, that the history of the chief countries of Europe, since the peace, exhibited nothing but a series of pledges given to be forfeited—opportunities of benefiting mankind afforded, only to be thrown away—chances held forth to the nations of the world, but cast aside, of recovering themselves, and of gaining imperishable renown. He looked with indignation at the contrast presented to these nations by the United States of America : and the still greater contrast presented by the subjects of a free country, in the performance where they had not promised so much, to those Governments which had promised so much and performed so little. These Governments stood wholly without excuse ; and he would press upon them, if they could hear him—he would press upon their people, through whom those Governments must sooner or later hear it—that vain will be their plea of England's example of indifference to this traffic for a series of years, even if that plea were stronger than it can be pretended to be.

True it is, that this is the Fortieth Year since the wrongs of Africa first caught the attention of the English ear. At that time, a small Society, (principally from among the Society of Friends.) six in number, of whom alone George Harrison was the survivor, met in conclave upon this traffic. This Society sought information : they were followed by Thomas Clarkson ; and, treading on his heels in the great work, came his Honourable Friend, (Mr. Wilberforce,) who had rendered his name illustrious by his services in this holy cause. And yet, notwithstanding the great exertions of such men, twenty-five years elapsed, from the beginning to the conclusion of their efforts, so far as the passing of the Abolition Act.

Why did he refer to these facts ? that they might take to themselves the deep shame of allowing so many years to elapse in the progress of such a question ; not to vindicate Foreign Powers, or al-

low their plea of the example of England. When the subject was first taken up in England, it was new; its details and atrocities were unknown; the effect of measures was untried. But would it be contended that the Powers of the Continent could plead that ignorance? Had they not had the benefit of the progressive experience of England, they might indeed, have come into the discussion at the eleventh hour; but they did so with all the advantage of hearing the ten hour's previous debate, and acquiring all the experience of the past to regulate their decision. They must start, therefore, with us at the present time, and not flatter themselves with the delusive hope, that either among the wise or the good men of future times they would stand justified in a delay, which in the case of England was without defence, but which in their case would be utterly without palliation.

MR. RANDOLPH, the distinguished American, was present; and, in the unavoidable absence of the American Ambassador, rose to return thanks for the respect paid to his country in one of the preceding Resolutions. He assured the Meeting, that all that was exalted in station, in talent, and in moral worth, among his countrymen, was firmly united, as in England, for the suppression of the infamous traffic in Slaves. It was gratifying to him, to know that Virginia, the land of his sires and the place of his nativity, had, for half a century, affixed a public brand and indelible stigma on this trade, and had put in the claim of the wretched objects of it to the common rights of humanity. The simplicity of Mr. Randolph's appearance and manner, with his easy and unaffected address, greatly attracted the attention of the Meeting.

The Collection, including 109*l.* 12*s.* 6*d.* Donations, amounted to 204*l.* 17*s.*

#### Receipts.

	<i>L. s. d.</i>
Subscriptions and Donations,	645 2 0
Proceeds of the Life of the late Mr. Granville Sharp, presented by the Author, Prince Hoare, Esq.	479 0 0
	1124 2 0

#### Expenditure.

	<i>L. s. d.</i>
Translating and Printing Tracts relative to the Slave Trade, in Foreign Languages,	404 13 4
Printing the Report,	196 6 0
Stationary, Rent, Salaries, and Incidental,	507 4 4
	<hr/> 1108 3 8

#### MERCHANT-SEAMEN'S BIBLE SOCIETY.

##### FOURTH ANNIVERSARY.

The benefits derived to Merchant-Seamen from this Institution have been frequently noticed in our Reports of the proceedings of the British and Foreign Bible Society, of which it is an Auxiliary. It was formed in February, 1818; and has now begun to hold its anniversary, in connexion with other Societies, in the month of May.

At the Fourth Annual Meeting, which took place on Monday the 13th of May, at the City of London Tavern, Admiral Viscount Exmouth, G. C. B. the President of the Society, was in the Chair.

It appeared from the Report that the gratuitous distribution of the Scriptures, by the Society, among Merchant-Seamen, since its formation, had amounted to 3088 Bibles and 7768 Testaments; and that the sales, in the same period, at half or three fourths of the cost price, had been 3120 Bibles and 1010 Testaments. Of the number, however, gratuitously distributed in the first instance, 427 Bibles and 1087 Testaments had been since paid for by the Merchants in London.

It is an encouraging fact, that while the gratuitous distribution has gradually lessened, the sales have increased. In the first year, 5778 Bibles or Testaments were distributed—in the fourth, 877: in the first year, 597 were sold—in the fourth, 1118.

The annual subscriptions of the Society do not amount to more than 188*l.* 11*s.*; but it has been liberally assisted by the Parent Institution. No less a sum, however, than 3854*l.* 13*s.* 4*d.* has been contributed, since the formation of the Society, by the merchants, ship-owners, and others who take an interest in the moral and religious welfare of the Mer-

chant Seamen, for the exclusive purpose of supplying this valuable body of men with the Holy Scriptures.

The Society has been assisted, in the last year, by an association of ladies, under the patronage of the Duchess of Beaufort ; the funds of which are to be equally divided between the Naval and Military Bible Society and the Merchant-Seamen's Bible Society. The sum of 102*l.* 9*s.* 6*d.* has been paid to this Institution by the association.

The collection at the annual meeting amounted to 75*l.* 5*s.* 6*d.*

#### BRITISH & FOREIGN SCHOOL SOCIETY.

##### SEVENTEENTH ANNIVERSARY.

On Wednesday evening, the 15th of May, the annual Sermon was preached at Great Queen-street Chapel, by Professor Cairns, of Belfast, from Matt. x. 8. *Freely ye have received, freely give.*



## Miscellanies.

#### EDITORIAL NOTICE.

In consequence of the afflictive Providence with which our city is visited, the Editor of the *American Missionary Register* has removed his Office to the white house in Fourth-street, between Broadway and the Bowery, and near the Vauxhall Garden. Persons having business with him in relation to the Register, or to the *United Foreign Missionary Society*, are invited to call at his present residence. Letters by mail, if addressed to him at New-York as formerly, will reach him in due season.

#### GENERAL ASSOCIATION OF CONNECTICUT.

*At a Meeting of the General Association of Connecticut, at Tolland, the third Tuesday of June, A. D. 1822, the Committee appointed on the State of Religion, made the following Report :*

It was the privilege of this Association, at its last session, to report a work of divine grace, powerful in its operation, great in its extent, and delightful and animating in its effects. While we looked upon the

On Thursday, the 16th, the annual meeting took place in Freemasons' Hall ; His Royal Highness the Duke of Sussex in the Chair. The Rev. G. Clayton, one of the Secretaries, read the Report ; after which resolutions were moved and seconded.

The expenses of the year had exceeded the income by about 450*l.* The Society is in debt to the amount of nearly 6000*l.* : this sum the Treasurer, Mr. W. Allen, hoped to be able to raise by benefactions of 100*l.* each : he had already received the names of 5 contributors to that amount.

Seven of the Madagascar Youths, now under education by the Society at the expense of Government, were present : Mr. Hill bore a strong testimony to their improvement and good conduct.

The collections amounted to 75*l.* 12*s.* 9*d.* and the donations and subscriptions to 178*l.* 18*s.*

stately goings of God among us ; the ease with which sinners, in multitudes, were turned from the ways of sin and death to those of holiness and salvation, we hardly allowed ourselves to anticipate the embarrassments into which we should fall, or the gloom which we should feel, when the Holy Spirit, should in a great measure, be withdrawn.

We now review a different year. A year, however, not without many traces of divine goodness toward the churches under our charge ; though, a year, which in many sections of the State, discloses to us the condition and character of man in the absence of divine grace.

The revivals of religion, which were in a happy progress at the time of the last session of this body, continued, for months, in some instances, into the year which now closes. The city of New-Haven is the only place, in which, after a decline of the work of grace, there has been any considerable revival of it. But in many places the rich fruits of it have been realized in

large accessions to the churches. These clusters of the vines, together with the gleanings from the State at large, presented to us in the returns of the several district associations, enable us to state, that something more than three thousand persons of our denomination have, during the year past, made a public profession of religion.

With fervent gratitude to Him, who, by his power, preserves his saints in the faith, we receive assurance, that apostacies of recent professors are very rarely to be found. The complaint, however is, from several regions, wide as the territories of district associations, that there is, in the churches, a general diminution of religious zeal ; a decline of social prayer ; and, in the world, a recusitation of the usual spirit and forms of vice. That awe, which, while the power of divine grace was manifestly present, pervaded almost every unsanctified mind, is gone ; and the reproofs of the gospel are now avoided, or when heard are disregarded. The natural state of man comes forth to our view, as a testimonial, though a deplorable testimonial, of the truth of the Bible.

While God has suffered the depravity of man thus to confirm his word, he has not left himself without witness, in that he hath sent the rain of his special grace upon some of our churches and parishes which has made them as a well watered garden. Upon the first parish in Litchfield, there is at present, and there has been, for several months past, a copious effusion of the Holy Spirit.

Suffield, Wilton, Pomfret, West and South Woodstock, Killingly, and Exeter have been blessed with a revival of religion. Norwalk and New-Canaan are also refreshed, and two or three other places in their vicinity, and a few elsewhere, share, in a less degree, the precious blessing.

The instruction of children on the Sabbath continues its happy and hopeful progress, without abatement. The interests of religion in the Heathen Mission School, at Cornwall, and in Yale College, and especially in the department of the charity students, still present a pleasing aspect.

Upon the ministry of the gospel in the State, we look, not without some melancholy reflections, nor without anxiety. Not that any thing has interrupted our harmony, or in the least diversified our creed. Not that we would overlook the kindness of the head of the church in recently giving worthy pastors to some of our needy churches, thereby setting his seal to the usefulness of our Domestic Missionary Society, and crowning, with joyful success, the efforts of other churches, themselves, to sustain the institutions of religion. But a painful fact we must acknowledge. The company of those who proclaim the gospel is somewhat diminished. Three have slept in death : two of the aged fathers, and one brother in the midst of his days, with whose life many of our hopes were extinguished. This is the monitory work of God, to whose rebuke we silently submit. But the inroad upon our fraternity, which fills us with the most concern for the welfare of our Zion, is the unprecedented number of our dismissions which has occurred within the last six months. We can only hope in God, that these distressing events are not the result of causes which are still to multiply similar calamities and fears. He can confirm our standing—he can repair our breaches.

With this confidence we compose our minds to contemplate the fact, that the ministers and churches of our connection are still blessed with union of faith and great peace. He who has been around our little abode, for walls and for bulwarks, we rejoice to learn, has saved us from the irruption of any new heresies ; and he who has been in the midst of us, for our glory, has spared our eyes from beholding an increase of such as have long been among us.

On the whole, reviewing our occasion for humiliation, and our causes for anxiety, we find encouragement, much encouragement, to pray and not faint ; to labour and not be weary. To the people of our charge we can return, and to all our constituents we can look and say, be of good courage ; hope in God ; wait prayerfully upon Him ; maintain the faith ; search for wisdom as for hid treasure ; ask,

universally, and with an opportunity not to be diverted, for the Holy Spirit ; and in the time ye shall reap if ye faint not.

To the report of the delegation from the General Assembly of the Presbyterian Church, we have listened with deep interest. In this very extended and increasing section of the American Church, they call us to the contemplation of a vast number and variety of spectacles, powerfully calculated to awaken our sympathies—of departments of country, which for size, seem to us like counties and States, where population is numbered, in some instances, by tens and hundreds of thousands, but which are almost destitute of the preaching of the gospel. On the other hand, they invite us to notice the prosperity and usefulness of many of their benevolent institutions ; the increased number of their Missionaries, furnished by the Theological Seminary at Princeton ; the cheering facts, that a majority of the students in Hamilton College, are hopefully pious ; and that seventy out of two hundred and forty, at Union College, are of the same character ; and, especially do they call on us to rejoice with them, over not less than eighty of their congregations, blessed with the special effusion of divine grace.

The report received from Massachusetts is, that Williams College, the Collegiate Charitable Institution at Amherst, and the Theological Seminary at Andover, are in a prosperous condition ; that in those parts of the state, where error has made the most alarming progress, the friends of evangelical truth appear to be gaining strength and courage ; and that the benevolent enterprises of the day are fostered with increasing interest and efficiency. Upon some parts of the state, and especially upon the county of Berkshire, God has copiously poured out his Spirit. Almost the whole county has been refreshed. In seven parishes the work has been very great ; and in five not less than as many hundreds have been added to the churches. A cheering circumstance noticed in the effects of this revival is, the conversion of an unusual number of young men of education and influence, who have appeared publicly on the side of truth.

The intelligence from New-Hampshire is, on the whole, encouraging. Domestic Missionary efforts have been attended with considerable success. The moral waste, which, in years past, has been a subject of lamentation, has been somewhat narrowed ; and the condition of many feeble parishes have been improved. More general seriousness is visible in the state ; and institutions and works of charity are multiplied. Half the students in Dartmouth College are hopefully pious. At Union Academy, whose operations are now revived, provision is made for the support of twenty charity students. Five parishes are named, in which there is now a work of special grace. In some of these, and in some not named, we are informed a general attention to religion is excited ; and in some, the number of hopeful converts is equal to the number of families.

The delegate from the Convention of the Congregational and Presbyterian Churches in Vermont states, that within their limits, more than half the churches are destitute of pastors ; and that many of them are quite incompetent to support the gospel. The result is, a great prevalence of carelessness, error, and sin. On the other hand, they speak of other and glorious things.

On the western section of the state, God, the last summer, extensively poured out his Holy Spirit ; and at present, showers of divine grace are descending upon Thetford, Randolph, two societies in Norwich ; and less copiously upon some other places on the eastern side. As fruits of the first work, some hundreds have been added to the churches ; the latter presents, in some towns, from one hundred and fifty to two hundred converts.

The delegate from the Evangelical Association of Rhode Island informs us, that this ecclesiastical body is composed of nine churches, with six pastors, two of whom are collegiate. They have two temporary labourers in that part of the vineyard. Some of their churches are large, and some are very small. No recent revivals of religion have been experienced. One church has lately been organized, and furnished with a house for worship, and with

a pastor, on what was before a wide spreading moral waste: and which is still, with the exception of this verdant spot, a land neither sown nor watered. Great solicitude is felt by the friends of religion for missionary aid; and it is believed, that in the state at large, the prejudices against regular and useful religious institutions have, in some measure, decreased; and that a more cheering prospect is opening for Zion.

#### REFORMED DUTCH CHURCH.

*Narrative of the state of Religion in the Congregations under the care of the General Synod of the Reformed Dutch Church in the United States.*

General Synod, convened under the smiles of a gracious Providence, have the pleasure of communicating to the churches under their care, an account of the dealings of the great Head of the Church with our Zion during the past year. They would praise him, that he has left us a name among his people, and continued to us the smiles of his favour. They rejoice that peace and harmony reign throughout our judicatories and churches; that the unity of the Spirit is maintained in the bonds of peace; that the truth, as it is in Jesus, continues to be preached in its purity; that the influences of the spirit of prayer have increased; and that the word and ordinances of God have been blessed to the comforting and strengthening of the people of our God, and the conviction and conversion of many sinners. They would bless Jehovah, that our churches have felt a portion of that liberality and activity for the promotion of the divine glory in the salvation of sinners, by which the present age is so remarkably characterized. They would also mention, with heart-felt gratitude, the continued existence and increasing respectability of our school of the prophets; the lives of our professors have been spared; they have been enabled to prosecute their arduous and important duties, with constancy and success; a greater number of pious and hopeful youth than usual have attended on their instructions, and have given satisfactory evidence of diligence and success in the prosecution of

their studies, by which, under God, they are to be prepared for the work of the gospel ministry, thus inspiring a confident hope, that our churches, when the present race of ministers shall rest from their labours, shall not be destitute of able and faithful pastors, and men be found to bear the glad tidings of salvation to those who are now sitting in darkness.

The General Synod are happy in being enabled to inform you, that, within the bounds of the Classis of New-York, there are manifest indications of a more than ordinary work of divine grace in several of the congregations; that the ordinances are attended with solemnity; and that there have been considerable additions to their churches during the past year.

That, in the Classis of New-Brunswick, prayer-meetings are held, the means of grace are owned and blessed of the Lord, the interests of the Church of Christ are prospering, and, in the congregation of Somerville, an extensive and powerful work of divine grace is progressing.

In the Classis of Paramus, the ordinances of religion are well attended, and, in some of the congregations, special revivals have taken place.

The Classis of Philadelphia find abundant reason to thank the great Head of the Church, for his continued care over their churches, and that he has been pleased to bless the labours of his servants during the past year.

Within the bounds of the Classis of Albany, there exists much to gladden the hearts of the friends of Zion, and to increase their confidence in her exalted King. During the last two years, several of their churches have been abundantly refreshed by the out-pourings of God's Spirit. This has been specially the case in the churches of Schenectady, Coxsackie, Rotterdam, Princeton, and Bethlehem.

The gradual increase of members in the churches in the Classis of Ulster, is encouraging.

In the Classis of Poughkeepsie, there have been observed signs of awakened attention to religion in the congregations of

Kingston, Fishkill, and Fishkill Landing, and a powerful work of divine grace in the congregation of Hyde Park.

The season of refreshing, with which several of the congregations in the Classis of Rensselaer were visited during the last year, has continued. Claverack, Greenbush, and Kinderhook, have been specially favoured. Between five and six hundred members have been added to their churches within two years; by far the greater number of whom, it is hoped, are not only holding on their way, but becoming stronger and stronger. In the other congregations of this Classis, there appears to be an increased attention to religion, particularly to the public worship of God.

Such are the favourable accounts received by General Synod, and they communicate them to you with gratitude and praise. They hope there is much more, not in their power to communicate, of an equally gratifying nature, and calling for thanksgivings to the God of Zion—much which will not be discovered by us till the day of Jesus Christ; enough, however, is known to lead us to take courage, and go on our way rejoicing—enough to animate our hearts, quicken us to prayer, and inflame our love and zeal.

General Synod cannot tell you that all the interests of our Zion are in the state which they desire them to be; there is much to excite our grief, and call us to redouble our exertions. If our ministers have laboured much and faithfully in the vineyard of our Lord, there remains much more to be done. If many souls have been brought out of darkness into marvellous light, more remain in the valley of the shadow of death. If there be some purity and zeal, we have need of more of the cleansing efficacy of the waters of the sanctuary, and of the spirit which says, "Here am I; send me." While, therefore, we would call upon you to unite with us in blessing the Lord for his great mercy and grace vouchsafed to us, we would most earnestly exhort and entreat you to redouble your diligence, and "Be stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is

not in vain in the Lord." Gird yourselves for your warfare; "Be strong—quit you like men;" be fervent in spirit, and importunate in prayer; exert yourselves to promote the interests of the Redeemer's kingdom, by cherishing your respective churches, and by upholding by your prayers, your labours, and your contributions, our school of the prophets, and the Bible, Missionary, and Tract Societies, and Sabbath Schools, by which God, in his holy and gracious providence, is watering and fertilizing our miserable and parched world. By so doing, it is confidently hoped you yourselves will be watered and refreshed. "The grace of our Lord Jesus Christ be with you. Amen."

---

FROM THE LONDON MISSIONARY CHRONICLE.

*Arrival of the Deputation at Tahiti (or Otaheite.)*

On the 29th of May, a letter was received from Mr. Williams, one of the Missionaries settled at Raiatea, dated Nov. 24, at the Bay of Islands, New Zealand, informing the Directors that he had lately visited Tahiti, and was there on the 25th of September, when the *Tuscan* arrived with the Rev. Mr. Tyerman and George Bennet, Esq. the gentlemen who were deputed by the Directors to visit the Islands, together with the Rev. Mr. Jones, the new Missionary, and Messrs. Armittage and Blossom, artisans, with their wives, who were all in good health.

The *Tuscan* left Portsmouth on the 18th of May, and arrived at Tahiti on the 25th of September; so that the voyage was performed in four months and seven days, without any serious accident to the vessel or any persons on board. The thanksgiving of all the members of the Society are due to the Most High, who so mercifully preserved and succeeded them in this great undertaking.

Mr. and Mrs. Williams, of Raiatea, having been much indisposed, and a voyage being deemed needful for their recovery, they embraced the opportunity of sailing from Tahiti, in the *Westmorland*, bound to Port Jackson, but touched on their way at New Zealand, from whence he wrote the above letter.

### DEATH OF POMARE, KING OF TAHITI.

A few days after the above information was received, letters arrived from the Rev. Mr. Jones, Mr. Darling, and Mr. Blossom, dated Tahiti, Dec. 10th, 18th and 19th, from which we learn that Pomare, king of Tahiti, had, for a considerable time past, been afflicted with a dropsical complaint; that he returned from the neighbouring island Eimeo, the latter end of November last, very ill; and on Friday, Dec. the 7th, about 3 o'clock in the evening, he expired. Mr Crook was with him at the time, and had just committed him to God in prayer.

On the 11th he was interred in a new stone tomb, at the upper end of the large chapel which he built a few years ago, and in which the annual Missionary meetings were held. The funeral was attended by all the Missionaries of Tahiti and Eimeo, (except Mr. Darling, who was itinerating in Taiarabu,) and a great number of the natives.

Mr. Davis gave out a hymn, and read a portion of the scriptures. Mr. Nott addressed the natives in their own language on the solemn occasion. Mr. Henry concluded with prayer. After which the king's guards fired several rounds. The Europeans then returned into the chapel, when Mr. Jones preached a sermon in English.

A Regency has been appointed, consisting of some of the principal chiefs. The Queen, with her infant son, who is about 18 months old, and according to their laws now King of Tahiti, designs to reside at Parc, near the Royal Chapel.

The Deputation had interviews with the late king soon after their arrival, for which purpose they went over to the island Eimeo, and were kindly received. But they had left Tahiti, Dec. 1, on a visit to the Leeward Islands, where they designed to continue two or three months.

### DEMERA RA.

*Extract of a Letter from Mr. Smith, Le Resouvenir, Jan. 16, 1822.*

During the past year it has pleased God

to preserve my health, and to bless my poor services for the advancement of his glory beyond any thing I could ever have expected. Within the last twelve months I baptized three hundred and ninety persons, of whom two hundred and seventy-two were adults. Seventy couples have been married; thirty-five members were added to the church; four of the old members have died in the faith and hope of the gospel; and two have been excluded for immorality. The total number of members now in the church is one hundred and forty-seven. I have a list of eighty-three candidates for baptism, about fifty of whom were at the end of last year put off for a time on account of some circumstances that were considered as impediments to their baptism at that time. Ten or twelve we have wholly rejected.

You will naturally conclude that the means of grace are well attended, and I am happy to say they are. Mr. Elliot and I have lately called upon several white gentlemen, soliciting subscriptions or donations to the Society; in this we have succeeded better than we expected. The total amount of subscriptions, donations, &c., among our friends and congregation at Le Resouvenir, from last May to the close of the year, will be about *one hundred pounds sterling*.

### CAFFRES.

*Extract of a Letter from Mr. Brownlee, (who was originally sent out by the London Missionary Society in 1816, but who is now a Missionary to the Caffres, under the direction of the Colonial Government) to Dr. Philip, who introduces it to the Secretary as follows:*

MY DEAR SIR—The friends of the Society will be very much gratified with the enclosed communication. It is extracted from a letter of Mr. Brownlee, dated Jan. 28, 1822. I hope Mr. Brownlee, with his associates, will, by the blessing of God, be enabled to carry on this great work among the Caffres, happily begun by our late excellent missionary, Mr. Williams. Considering the short time Mr. Williams

was engaged in that interesting Mission, the good he appears to have been the instrument of doing is truly great, and entirely refutes all the nonsense which has been advanced against missions to savages. The harvest is great. O that the Lord may send us abundance of such men as Pacalt and Williams into his vineyard. Under the blessing of God, all depends upon the character and qualifications of the Missionary.

I am, &c. JOHN PHILIP.

I am much obliged to you for the information communicated in your last letter. As it respects us in our work, I have little to communicate; we have no reason to be discouraged; and since I wrote to you, we have had a considerable addition to the Institution, so that the members belonging to it exceed 200. Some of them have made considerable increase in knowledge; and from what I can learn from close observation, it appears there is a sort of general desire for teachers expressed by many of the distant Caffres. I believe were Missionaries to go to any part of Caffreland, if not too near to Gaika, they would be able, in a very short time, to collect a congregation. All the people who came here lately belonged to a kraal that was formerly near the Institution on the Cat River. The head of the kraal died in May last, and his conduct ever since the death of Mr. Williams was like that of one who had tasted that the Lord is gracious. It was his constant practice, after he had gained a little knowledge, to communicate the same; and for this purpose they met in a large hut, built on purpose, twice a day for worship. And in all the different vicissitudes they experienced since the above mentioned period, wherever they wandered, they erected a hut for the worship of God, amidst the reproach and persecution of the surrounding Caffres.

On the day in which Sicana died, all the people of the kraal met as usual for worship in the morning. He was present, and addressed his audience in a very solemn and affecting manner to the following effect: "I now speak to you for the

last time, from a conviction that this day I shall die. It has pleased God to afflict me with sickness: but to this I have been resigned, knowing that God can both give health or disease, as he sees fit. My soul and body are both in his hands. You are in the midst of wolves, therefore as quickly as possible remove to the teacher, as he is the only friend you have in this land; and rather than give up the service of God, suffer death, as the situation of all without Christ is wretched. They are dead and without God. On my decease, go and say to all the chiefs amongst the Caffres, that God's word is sent amongst them, and they will do well to listen to it, otherwise they may expect the most serious consequences."

He died at the time he signified, and his last injunction has been complied with, and the whole of the people that belonged to his kraal came here in June, and I am happy to say, that their conduct for the most part is superior to that of the other people, who have been much longer at the Institution.

### RUSSIA.

*Letter from the Rev. Dr. Pinkerton.*

ST. PETERSBURGH, Jan. 28, 1822.

I have the satisfaction to announce to your Committee, the completion of the Modern Russ New Testament. On the 12th Dec. the birthday of the Emperor, Prince Galitzin presented his Majesty with the first complete copy. Blessed, ever blessed be God! who has favoured us to behold this work, of infinite value to the many millions of Russians, completed. The first edition consists of 5,000 copies, and is now in the hands of the book-binder. A second edition of 20,000 is nearly half printed off, and a third edition of 5,000 copies is printed in Moscow. The Book of Psalms in the modern Russ, without the Slavonian Text, has also left the press; and will speedily come into circulation. The edition consists of 15,000 copies. The Pentateuch, the books of Job, Proverbs, and Ecclesiastes are translated, and the Committee of revision are about to begin to examine

them. The Abp. of Moscow, *Philaret*, is now occupied in translating *Isaiah*.

The four Gospels, and the Acts of the Apostles, in the Mongolian, and Calmuc dialects, have also lately left the press. We are now beginning a second edition of these, and of the remainder of the New Testament, in both these languages, with new types, nearly one half smaller than those with which the Gospels and Acts have been printed, so that the whole Testament will be in one volume. Blessed fruits have already appeared from the reading of the Gospels among the Calmucs. Twenty-two individuals have forsaken their idols, and have joined the *Sarepta* Congregation on the Wolga; and there is reason to expect ere long a still richer harvest from the seed of the divine word which is daily sowing among that numerous tribe of gross idolaters. The *Manjur* (or *Manjchou*) translator, has finished the first seven chapters of St. Matthew's Gospel, and we are now preparing the cast types for printing this version. The translators into the *Calmuc*, the *Mongolian*, and the *Manjur*, are endeavouring mutually to assist each other in their important labours, so that in these three versions there will be a harmonious agreement in the orthography of proper names, and in the expressions used for conveying the great doctrines of Christianity. This is of vast importance, as their versions are intended for tribes of heathen who are nearly connected with each other, and who all belong to the *Lamite* or *Shagemuni* system of idolatry.

---

FROM THE LONDON MISSIONARY REGISTER.

*American Baptist Mission.*

Mr. and Mrs. Judson, who had visited Bengal from Rangoon for the recovery of Mrs. Judson's health, reached their station again on the 4th of January of last year, and found all the converts firm, and prospects promising: another Burman was baptised on the 4th of March.

Mrs. Judson's health, however, again declining, it was found necessary that she should return home for a season. She proceeded, therefore, to Calcutta; and

arrived in London, on her way to America, in the *Woodford*, Captain Alfred Chapman, which ship reached Gravesend on the 31st of May. Her health is greatly restored.

*Baptist Missionary Society.*

Mr. Joseph Bourne was designated as a Missionary to Honduras, at Newcastle-upon-Tyne, on the 5th of March. Mr. Joshua Tinson was appointed to the same service, in London, on the 13th. Mr. and Mrs. Bourne left Shields, in the Ocean, and arrived at Deal on the 22d, where Mr. and Mrs. Tinson were waiting to join them.

Mr. Chamberlain, Missionary at Monghyr, much reduced by illness, embarked at Calcutta, on board the *Princess Charlotte*, intending to proceed either to the Cape or to this country, but died on the 6th of December, twenty days after his embarkation. The remains of this zealous and resolute Missionary were committed to the deep in Lat. 9. 30 N. Long 85 E.

*Church Missionary Society.*

The Rev. W. Jowett and his family arrived in Paris, on their way to Malta, on the 14th of March. After receiving great kindness there, more particularly from Professor and Mrs. Kieffer, and from Mr. Wilder, an American merchant, they left on the 26th, and reached Marseilles on the 6th of April. A passage to Malta was engaged on the 8th, on board the *Elizabeth*, Captain Enrico: the expectation of immediate departure prevented Mr. Jowett from paying his intended visit to the Bible Societies in that part of France. They did not sail, however, till the 17th of April. On the 27th they reached Malta in safety.

The Rev. Theophilus Blumhardt, with Mrs. Blumhardt, left London on the 12th of June, on their return to Basle.

On the 3d of November, Jay Narain, the Founder of the Benares Free Schools, died at that city, in his sixty-ninth year.

On the 11th of December, Mrs. Wilson, wife of the Rev. Isaac Wilson, after residing a few months at Tranquebar, in

preparation for their labours among the Natives, was carried off by an inflammatory attack, and died in the triumph of the Faith, greatly regretted by the Native Christians and the Scholars, to whom she had much endeared herself.

The Rev. Joseph Bailey, with his companions, appointed to Nellore, in Ceylon, arrived at Trincomalee, in the Palmira, on the 1st of December.

#### *London Missionary Society.*

The Madagascar Youth, Coutamauve, who had embarked for his native country, died as the Andromache was weighing anchor.

Mr. Humphreys for Malacca, and Mr. Bankhead, for Calcutta, arrived at Madras on the 21st of July: the Lonach left Falmouth on the 21st of March of last year: the labours of the Missionaries on board had been very useful. On the 5th of August Mr. Bankhead sailed for Calcutta: Mr. Humphreys was to sail direct

for Malacca about the 15th. While at Madras, Mr. Humphreys writes—

I witnessed the horrid ceremony of swinging two Young Men, who, evidently under considerable trepidation of mind, came forward with hooks in their shoulders; their bodies adorned with flowers; and carrying in a handkerchief leaves and small fruits, which they scattered among the thousands around them, as they swung in the air. It was truly heart-rending to see with what avidity the deluded multitude endeavoured to procure a few of the leaves or flowers which fell from the unhappy men. even the children clapped their hands in ecstacy, as the poor wretches swung around them in the air. Many of the natives, who had what they call Holy Birds, held them up that they might see the men, and thus they supposed adduced to their sanctity. Oh when shall the period arrive that these deluded creatures shall see the error of their ways, and turn unto the Lord their God!

#### CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

*During the months of July and August, 1822.*

D. C.	D. C.
Wm. Philips, Pittsburgh, Orange Co. N. Y. to constitute himself a Life Member, (omitted in the list for May,) 30 00	Collection in Ref. D. Ch. Garden-street, N. Y. by Mr. W. Forrest, 51 75
Aux. Soc. of Suckasunny Plains, N. J. by Clement Cary, Sec. (omitted in May.) 5 00	Female Aux. Soc. of Winnsboro, S. C. by Mrs. R. M'Master, Sec. 2 50
Collection at Monthly Concert in the Presbyterian Church, Cedar-street, N. Y. 10 25	Collection in Pres. Ch. Lancaster, Pa. by Wm. Kirkpatrick, Esq. 31 44
Female Evangelical Society of Montgomery, Orange Co. N. Y. by the Rev. R. W. Condict, for Mrs. J. H. Borland, Treasurer, 30 00	Collection in Pres. Ch. West Nottingham, Pa. by Rev. J. Magraw, 23 00
In the Presbyterian Church at Oxford, Chester Co. Pa. by the Rev. E. Dickey, 20 00	Collection in Ref. D. Ch. Lebanon, N. J. by Rev. J. T. Schultz, 13 00
Collection in Pres. Ch. Upper Conococheague, Pa. by Rev. D. Elliot, 12 00	Collection at Monthly Concert in do. by do. 3 30
Collection at Monthly Concert in Pres. Ch. Ballston, Saratoga Co. N. Y. by Rev. R. Smith, 10 00	Collection in Ref. D. Ch. Rockaway, N. J. by do. 7 23
Female Cent Soc. of Basking Ridge, N. J. by Rev. W. C. Brownlee, 21 00	Collection at Monthly Concert in do. by do. 3 04
Collection in Pres. Ch. of Millerstown, Adams Co. Pa. by Rev. W. L. Paxton, 10 00	Collection in Pres. Ch. Bedford, West Chester Co. N. Y. by Rev. J. Green, 15 50
Collection in Pres. Ch. of Carlton, Saratoga Co. N. Y. by Rev. T. W. Platt, 38 00	Female Aux. Soc. of do. by do. 17 05
Collection in R. D. Ch. Shawangunk, Ulster Co. N. Y. by Rev. A. D. Wilson, 3 00	Collection at Monthly Concert in sixth Pres. Ch. Philadelphia, by Rev. Dr. Neill, 21 06
Collection in R. D. Ch. New Prospect, Ulster Co. N. Y. by do. 2 28	Aux. Soc. of Newton, Sussex Co. N. J. by J. S. Halsted, Treasurer, 18 59
Donation from a member of do. by do. 1 81	Collection in Pres. Ch. Rome, Oneida Co. N. Y. by Rev. M. Gillett, 15 00
Aux. Soc. of do. by do. 3 91	Collection in Pres. Ch. Neelytown, Orange Co. N. Y. by Rev. J. McJimsey, 8 87
Ladies of Hopewell, Dutchess Co. N. Y. to constitute their Pastor, the Rev. Thomas De Witt, a Member for Life, 30 00	Collection in Graham's Ch. by do. 5 00
Donation from do. 10 00	Collection in Ref. D. Ch. Harlaem, N. Y. by J. Bogert, Jun. 17 59
Collection in Pres. Ch. of Southampton, L. I. by Rev. P. H. Shaw, 10 00	Collection at Monthly Concert in Pres. Ch. Cherry Valley, Otsego, Co. N. Y. by W. Johnson, 13 00
Collection in Pres. Ch. of Pittsgrove, N. J. by Rev. Mr. Janviers, 13 37	Collection in Pres. Ch. Union and Doe Run, Chester Co. Pa. by Rev. E. K. Dare, 15 00
	Collection in Pres. Ch. Geneva, N. Y. by Rev. H. Axtell, 22 44
	Part of avails of a Missionary field, by a few young men in do. by do. 14 58

Collection in Ref. D. Ch. Schodack Landing, N.Y. by Rev. T. V. Johnston,	14 00	Half of the avails of a Mission Box, kept by the children of a family near do. by do.	3 50
Collection in Pres. Ch. West Palmira, N. Y. by Rev. D. C. Hopkins	15 00	Avails of self-denial in the use of sugar by Eliza Smith, a coloured girl, by do	1 00
Collection at Monthly Concert in Pres. Ch. Knox- ville, Ten. by Rev. D. A. Sherman,	20 00	Collection in Falling Spring Con. Chambersburg Pa. by Rev. D. Denny,	13 03
Aux. Soc. of Blooming-Grove, Rensselaer Co. N.Y. by E. Van Allen, Sec.	22 00	Avails of a family Mission Box, kept by the chil- dren in do. by do.	1 97
Collection in Ref. D. Ch. Philadelphia, by Rev. Dr. Brodhead,	50 42	Collection in Pres. Ch. New Providence, N. J. by Rev. E. Riggs,	2 66
Collection in Ref. D. Ch. New Brunswick, N. J. by H. Van Arsdalen, Treasurer,	24 72	Donation from an Individual in do. by do.	7 34
Collection in Pres. Ch. New Brunswick, N. J. by S. Seymour, Treasurer,	29 10	Collection in Pres. Ch. of Aquebouge and Mat- tuckit, L. I. by Rev. N. Reeve,	5 25
Collection in Pres. Ch. Ringo's Town, N. J. by Rev. J. Kirkpatrick,	6 00	Collection in Pres. Ch. Orange, N. J. by Rev. Dr. Hillyer,	37 00
Collection at a Female Prayer Meeting of Mem- bers of Ref. D. Ch. New Brunswick, N. J. by Rev. T. Ferris,	5 00	Collection at Monthly Concert A. R. Ch. Cedar- street, N. Y. by Mr. Blake,	9 80
Donation by Alpha Miller,	1 00	Young People's Aux. Soc. Bethlehem, Orange Co. N. Y. by Rev. J. Johnston,	16 87
Donation by two Ladies at Eaton's Neck, L. I.	5 00	Collection at Monthly Concert in Pres. Ch. New Brunswick, N. J. by S. Seymour,	13 98
Collection in Pres. Ch. Gouverneur, St. Lawrence Co. N. Y. by Rev. J. Murdock,	5 00	Collection in Pres. Ch. Westhampton, L. I. by Rev. A. Luce,	9 72
Donation from Sundry Individuals in Wheeling, Va. by R. M'Kee,	50 00	Collection in First Pres. Ch. Lowville, Lewis Co. N. Y. by Rev. D. Nash,	8 00
Collection in A. Ref. Ch. Broadalbin, Montgo- mery Co. N. Y. by Rev. J. Otterson,	29 00	Aux. Soc. of New Brunswick, N. J. by Doct. A. R. Taylor,	82 20
Collection at Monthly Concert, Kingston, N. J. by Rev. D. Comfort,	8 00	Collected by Mr. Peter Kanouse, Agent on both sides of the Hudson to Albany,	322 00
Young Men's Aux. Soc. Kingston, N. J. by do.	21 00	Collection in Pres. Ch. Ogdensburg, N. Y. by Rev. J. McCauley,	17 12
Donation from Mrs. C. B. Arden and Miss E. Woodruff, Morristown, N. J.	12 00	Collection in Pres. Ch. Sinking Valley and Spruce Creek, by Rev. Wm. A. Boyd,	10 00
Collection in Pres. Ch. Westmoreland, N. Y. by Rev. J. Eells,	16 00	Collection in Pres. Ch. Greencsburgh, Pa. by Rev. Wm. Speer,	20 00
Collection in First Pres. Ch. Camillus, N. Y. by Rev. J. Chadwick,	7 45	Donation from Rev. H. R. Wilson, Silver Spring, Pennsylvania,	10 00
Collection at Monthly Concert in do. by do.	9 25	Collection in Pres. Ch. Delhi, Delaware Co. N. Y. by Rev. E. R. Maxwell,	14 00
Collection in Missionary Box kept by a pious young Lady in do. by do.	2 62	Collection in Pres. Ch. Chanford, York Co. Pa. by J. Douglass,	12 00
Collection in Second Pres. Ch. in do. by do.	3 68		
Collection in A. Ref. Ch. Shippensburg, Pa. by Rev. T. M. Strong,	27 00	Total \$1603 88	
Collection in A. Ref. Ch. Chambersburg, Pa. by do.	24 50		

## CONTRIBUTIONS TO THE AMERICAN BIBLE SOCIETY,

During the month of July, 1822.

## To Constitute Ministers Members for Life.

D. C.	D. C.
Rev. Peter Williams, Jun. of St. Philip's Church, N. Y. by a Lady of New-Hampshire,	30 00
Rev. Samuel Ezra Cornish, of the First Pres. Ch. of people of colour, by the same Lady,	30 00
Rev. Stephen Stebbins, Orange Parish, New Ha- ven, by four sisters,	30 00
Rev. Bela Kellogg, Farmington, Con. by the same,	30 00
Rev. Moses Austin Haven, Hartford, Vt. by the Ladies of his parish,	30 00
Rev. Walter D. Addison, of the Protestant Epis- copal Ch. Georgetown, D. C.	30 00
Rev. Dr. James Carnehan, of the Presbyterian Church, same place,	30 00
Rev. Beverly Waugh, of the Methodist Church, same place.	30 00
Rev. Charles P. McIlvaine, Rector of Christ's Ch., same place,	30 00
(All by the Female Aux. B. S. of Georgetown)	
Rev. Joseph H. Jones, Rockville, Md. by the La- dies of the Rockville Female Bible Society,	30 00
Rev. James C. Wilson. by the Ladies of Tinkling Spring Congregation, Va.	30 00
John Mason, Esq. of New-York, Member for Life	30 00
A Friend to the American Bible Society, Eliza- beth-wn, N. J.	3 00
Jeremiah Evarts, Esq. subscription, 7th year,	3 00
Donations from Bible Societies.	
Carlisle Female Bible Society, Pa.	89 12
Virginia Bible Soc. by Fleming James, Esq. Tr.	300 00
Elizabethtown, N. J. Bible Society,	114 60
Cumberland, N. J. Bible Society,	20 00
Guildford Bible Society, N. Y.	26 00
Columbia S. C. Bible Society, by Carlton Henry,	
	\$3167 33
WM. W. WOOLSEY, Treasurer, Am. B. Soc.	





For use in Library only

I-7 v.3

American Missionary Register

• Princeton Theological Seminary-Speer Library



1 1012 00308 1157