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THE  
**AMERICAN**  
**Missionary Register,**

FOR THE YEAR 1823.

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BY THE

**United Foreign Missionary Society.**

THE PROFITS DEVOTED EXCLUSIVELY TO THE PROMOTION OF THE

**MISSIONARY CAUSE.**

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# CONTENTS.

## BIOGRAPHY.

	Page		Page
Character and Obituary of Mrs. Wilson	33	Arrival of other Missionaries	291
Character and Obituary of the Rev. John Owen, Secretary of the British and Foreign Bible Society	65	Employments of the Missionaries	291
Obituary of Mrs. Susan Poor	97	Difficulties of the language, and intercourse with the natives	292
Obituary of Abraham, a Malabar convert	107	Self-inquiries of the Brethren	293
Notice of the Rev. David Brown	130	Testimonies to the late Rev. John Owen—Lord Teignmouth, Lord Bexley	294
Notice of the Rev. Henry Martin	130	Bishop of Gloucester, Rev. Joseph Hughes	295
Notice of the Rev. Dr. Buchanan	130	Rev. Robert Newton	296
Notice of the Rev. Dr. Middleton	130	Life of Matthew Stach continued—Outward difficulties of the Mission, and unfavourable state of the Natives	321
Obituary of William Blair, Esq.	131	Faith and patience of the Brethren	324
Obituary of Mr. Thomas Brooks	133	First Greenland Converts	324
Life of Matthew Stach—introductory remarks, and narrative of his earlier years	225	Progress of the Gospel	325
Patronage of the King of Denmark	228	Change in the mode of instruction	326
Arrival in Greenland	229	Mr. Stach's return to Europe	327
Memoir of the Rev. James Richards, of Ceylon—his birth, life, and death	257	Life of Matthew Stach concluded—Second visit to Greenland	353
His piety	262	Third visit	355
His partiality for the missionary work	263	Fourth visit	356
His assistance to the Mission	264	Fifth visit	357
Life of Matthew Stach continued—Difficulties in settling in Greenland	289	Sixth visit	357
Temper and spirit of the brethren, and natives	290	His Death in North America	358

## REPORTS OF SOCIETIES.

### AMERICAN BIBLE SOCIETY.

#### SEVENTH REPORT:

	Page
Introductory remarks	193
Erection of a depository	193
Temporary suspension of operations	193
Bibles printed and purchased	194
Bibles issued from the depository	194
Gratuitous distribution	195
Pecuniary grants	196
Funds; Auxiliary Societies	197
Biblical library	199
Claims on public liberality	199
Foreign Bible Societies	199
Conclusion	200

### BAPTIST BOARD OF FOREIGN MISSIONS.

#### NINTH REPORT:

Introductory remarks	296
Burman Mission, Arrakan Mission, Indian Missions	297
Columbian College	298

### EPISCOPAL DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

#### FIRST REPORT:

Introductory remarks	299
Auxiliary Societies, Agencies	299
Missionary Stations, Publications	300
Appropriations, Funds, Conclusion	301

### NORTHERN MISSIONARY SOCIETY.

	Page
Extracts of the Minutes, August 7, 1823	328
Extract of ditto, Aug. 12, 1823	328
Report of Sept. 10, 1823	329

### PRESBYTERIAN EDUCATION SOCIETY.

#### FIFTH REPORT:

Introduction, Agent of the Board	265
Executive Committees and Auxiliaries	265
Number of Beneficiaries	268
Bloomfield Academy, Conclusion	269

### UNITED FOREIGN MISSIONARY SOCIETY.

#### SIXTH REPORT:

Introductory remarks, Union mission	161
Great Osage Mission	163
Tuscarora Mission	165
Seneca Mission	167
Cataraugus Mission	168
Education of heathen youth	169
Auxiliary Societies	170
Boards of Agency	171
Exploring Commissioners	171
American Missionary Register	172
Receipts, and Expenditures	172
Resources and Conclusion	173

### UNITED DOMESTIC MISSIONARY SOCIETY.

#### FIRST ANNUAL REPORT:

Number of missionaries employed	250
---------------------------------	-----

Success of missionary labours	Page 230	Denmark	Page 364
Plan of operations	231	Sweden, and Russia	365
Deficiency of funds	232	Mediterranean, &c.	366
Deficiency of missionaries	233	<b>HIBERNIAN SOCIETY.</b>	
Auxiliary Societies	233	SIXTEENTH REPORT:	
Monthly publication	234	State of Ireland	152
Receipts, Expenditures, and Conclusion	234	Appeal for increased support	152
<b>BRITISH AND FOREIGN BIBLE SOCIETY.</b>			
NINETEENTH REPORT.			
Progress of the Bible Society in France	359	State of the Schools	152
United Netherlands	360	Views of the Roman Catholics	153
Switzerland	361	Circulation of the Scriptures	153
Germany	362	School inspectors and village readers	153
Prussia	363	Ignorance of the Scriptures, with eagerness to hear them	153
		Zeal and proficiency of the aged in learning to read the Scriptures	154

**HOME PROCEEDINGS.**

<b>UNITED FOREIGN MISSIONARY SOCIETY.</b>			
Circular Address to the friends of the Missionary cause	1	Arrival of Mr. Pixley, and others	Page 137
Brief view of missionary stations	270	Arrival of missionary brethren	137
<b>UNION MISSION.</b>		Missionary meeting	137
Abstract of Letters	3	Departure of the missionary brethren	138
Annual Report to the Secretary of War	73	Extraordinary preservation	138
EXTRACTS OF LETTERS.		Various notices	138
Rev. Mr. Vaill, Nov. 15	39	JOURNAL FOR DECEMBER, 1822.	
Mr. Redfield, Nov. 5	40	Monthly concert	176
Letter from Rev. Mr. Vaill, Jan. 1, 1823	176	Severity of the season	177
Rev. Mr. Vaill, May 5, 1823	234	Captured children	177
From the Superintendent, June 4	271	Emigration from Missouri	177
From do. June 5	272	Application for baptism	177
From do. June 10	272	Day of Thanksgiving	178
From do. June 16	272	Important regulations	178
From the Assistant	303	Reflections on the close of the year	178
From Mr. Vaill, Aug. 13	368	JOURNAL FOR JANUARY AND FEBRUARY.	
From Mr. Chapman, Aug. 26	368	Return of Dr. Palmer	201
JOURNAL FOR JULY AND AUGUST, 1822.		Distribution of Bibles and Tracts	201
Bite of a Rattlesnake	3	Various notices	201
Hunters from the Rocky Mountains	3	Substance of an Indian letter	202
Arrival of stock	4	Indian children withdrawn from school	202
Visit from Tally, second chief	4	Departure of Rev. Mr. Pixley	202
Various notices	4	Spirit of religious inquiry among Indians	202
Arrival of chiefs and warriors	5	Sunday school	203
Serious privation	5	Severity of the season	203
Detention of supplies, and arrival of flour	6	Increase of the school	203
News of a treaty of peace	6	Preservation of an Osage infant	203
Meeting for business	7	Indian custom	204
Indisposition of the family	7	JOURNAL FOR MARCH.	
Interview with Clamore	7	Communion Sabbath	235
Donations acknowledged	7	Arrival of the Indian agent	235
Indian wedding	8	Indian bear hunt	235
JOURNAL FOR SEPTEMBER, 1822.		Object of the Agent's visit	235
Arrival of Gen. Gaines, and others	41	Meetings for business	236
Sickness in the Arkansaw Territory	41	Unexpected assistance	236
Affecting interview between a mother and child	41	Departure of Mr. Requa, and others	236
Indian skirmish	42	Industry of Indian females	237
Additional particulars of the skirmish	42	JOURNAL FOR APRIL.	
Various notices, and meeting for business	42	Loss of cattle, and unexpected assistance	273
JOURNAL FOR OCTOBER AND NOVEMBER.		Promised accession to the school	273
Surrender of prisoners	135	Arrival of new scholars	273
Sickness in the family	135	Indian remedy	273
Hostility of the Choctaw Indians	136	Indian labourers, and Anniversary	274
Visit from the Great Osages	136	Indian farmer, and Review of the month	274
Indian mourning	136	JOURNAL FOR MAY.	
		Communion Sabbath, and Indian labourers	368
		Emigration to the South	369
		The rainy season	369
		Visit from the Indians	369
		Close of the month	369

	Page		Page
<b>JOURNAL FOR JUNE.</b>			
Erection of mills suspended . . . . .	303	Labour of female children . . . . .	275
Improvement of Indian females . . . . .	304	Roads impassable, and closing remarks . . . . .	276
Favourable symptoms of hired men . . . . .	304	<b>JOURNAL FOR MAY.</b>	
News from the supply-boat . . . . .	304	Health of the family . . . . .	305
Arrival of emigrants in distress . . . . .	304	Backwardness of the season . . . . .	305
Serious privations . . . . .	304	Advices from Union, and planting commenced . . . . .	305
Arrival of supplies . . . . .	304	Information from Mr. Pixley . . . . .	306
<b>JOURNAL FOR JULY.</b>			
Raising of the mill frame . . . . .	370	Sufferings and arrival of Mr. Pixley . . . . .	306
Scarcity of provisions, and various notices . . . . .	370	<b>JOURNAL FOR JUNE AND JULY.</b>	
Return of the Superintendent . . . . .	370	Translation of Scripture into the Osage . . . . .	372
An Osage founding . . . . .	371	Increase of the school . . . . .	372
Symptoms of Indian civilization . . . . .	371	Indisposition of the family . . . . .	373
Suspension of permanent buildings . . . . .	371	<b>TUSCARORA MISSION.</b>	
Expenses of transportation . . . . .	371	Letter from the Rev. Mr. Crane . . . . .	6
Addition to the school, and Indian council . . . . .	371	Letter from do. . . . .	45
Arrival of iron and salt . . . . .	372	<b>SENECA MISSION.</b>	
<b>GREAT OSAGE MISSION.</b>			
Abstract of Letters . . . . .	8	Letter from the Rev. Mr. Harris . . . . .	9
<b>EXTRACTS OF LETTERS.</b>			
Rev. Mr. Dodge, November 4 . . . . .	43	<b>JOURNAL TO NOVEMBER 2, 1822.</b>	
Mr. Sprague, November 16 . . . . .	43	New arrangement for public worship . . . . .	9
Letter from Mr. Dodge . . . . .	237	Annual Report to Government . . . . .	10
Letter from the Superintendent . . . . .	305	<b>JOURNAL TO DECEMBER 10.</b>	
<b>JOURNAL FOR AUGUST, 1822.</b>			
Rumour of War . . . . .	43	Interesting Sabbath . . . . .	46
Arrival of supplies . . . . .	44	Sick bed conversation . . . . .	46
Sickness in the Indian village . . . . .	44	Encouraging school incident . . . . .	47
Visit from the Indian Agent . . . . .	44	Another interview with the sick youth . . . . .	48
Arrival of Brethren from Union . . . . .	44	Death of the young Chief . . . . .	48
Indian battle, and return of the Agent . . . . .	44	<b>JOURNAL TO AUG. 10, 1823.</b>	
Indian Council . . . . .	45	Christmas visit . . . . .	77
<b>JOURNAL FOR SEPTEMBER AND OCTOBER.</b>			
Arrival of Chiefs, &c. from the Arkansasaw . . . . .	75	Attempt to reconcile difficulties . . . . .	78
Removal of Whitehair and his people . . . . .	75	Special council . . . . .	78
Arrival of Gen. Gaines, and Gen. Atkinson . . . . .	75	Monthly concert and council . . . . .	78
Departure of Mr. Dodge . . . . .	76	The marriage . . . . .	79
Sickness of the family . . . . .	76	Clothing received . . . . .	139
Marriage of Miss Comstock . . . . .	76	Desertion from the school . . . . .	139
Arrival of Colonel Wool . . . . .	76	Arrival of Mr. Crane and Sacharissa . . . . .	140
Arrival of supplies . . . . .	77	Family visitation . . . . .	140
Departure of Mr. Pixley for Union . . . . .	77	Visit from the Chiefs . . . . .	140
Various notices . . . . .	77	Return of boys to the school . . . . .	140
<b>JOURNAL FOR NOVEMBER, 1822.</b>			
Grist-Mill in operation . . . . .	179	Present state of the school . . . . .	140
Addition to the school . . . . .	179	Addition to the school, and Indian hymn books . . . . .	207
Health of the family . . . . .	179	Conversation with pious chiefs . . . . .	208
<b>JOURNAL FOR DEC. 1822, AND JAN. 1823.</b>			
Monthly concert, and severity of the season . . . . .	204	A church organized . . . . .	208
Various notices . . . . .	204	First communion Sabbath . . . . .	208
Corn ground for Indians . . . . .	205	State of the School . . . . .	276
Arrival of supplies, and day of thanksgiving . . . . .	205	Council of the chiefs, and interesting message . . . . .	276
Departure of Dr. Palmer . . . . .	205	Visit of an English traveller . . . . .	277
Return of Mr. Dodge . . . . .	205	State of the mission . . . . .	277
Communion Sabbath . . . . .	206	Labour of the Indian boys . . . . .	278
Increase of the school, and monthly concert . . . . .	206	Seriousness among the children . . . . .	278
Visit from Whitehair . . . . .	206	<b>JOURNAL TO OCT. 8.</b>	
Information from Union . . . . .	206	Unexpected visit . . . . .	341
Labour by the female school . . . . .	207	Monthly concert . . . . .	342
Discovery of coal . . . . .	207	Arrival of the Commissioners . . . . .	342
<b>JOURNAL FOR FEBRUARY AND MARCH.</b>			
Rev. Mr. Pixley's return . . . . .	237	Recommendation of the Synod of Genessee . . . . .	342
Sickness of Miss Weller . . . . .	237	New and interesting convert . . . . .	343
Severity of the season . . . . .	237	<b>CATARAUGUS MISSION.</b>	
Addition to the school . . . . .	238	Letter from Mr. Thayer, Dec. 12, 1822 . . . . .	11
Return of Mr. Montgomery . . . . .	238	From do. Dec. 31, 1823 . . . . .	43
Concluding remarks . . . . .	238	From do. Feb. 18, 1822 . . . . .	109
<b>JOURNAL FOR APRIL.</b>			
Health of the family, and rumours of war . . . . .	275	From do. April 1 . . . . .	209
Visit to the Indian village . . . . .	275	From do. April 5 . . . . .	211
Day of fasting and prayer . . . . .	275	From do. April 16 . . . . .	211
		Extracts from the Visitors' Register . . . . .	211
		<b>JOURNAL TO DECEMBER 8, 1822.</b>	
		Council of Christian and pagan chiefs . . . . .	11
		Council of Christian chiefs . . . . .	12
		Visit to Seneca, and monthly concert . . . . .	12
		Unexpected interview with pagans . . . . .	12
		Encouraging prospects . . . . .	13
		Visit from Mr. Harris and Mr. Kanouse . . . . .	13
		The family return from Seneca . . . . .	14

	Page	Page	
JOURNAL TO FEB. 17, 1823.			
Visit to the Indians, and preparatory exercises	109	Speech of the young chief . . . . . 55	
Arrival of the children at school . . . . .	110	Situation of the Pawnee villages . . . . . 56	
Communion Sabbath . . . . .	111	Departure from the village . . . . . 56	
Visit from the Indians . . . . .	111	Return to the garrison, and general remarks . . . . . 57	
Visit from the School Inspectors . . . . .	111	Views of the Great Spirit . . . . . 79	
Visit from a Pagan Indian and his son . . . . .	112	Human sacrifices . . . . . 79	
Addition to the school . . . . .	112	High Priest, and belief in a future state . . . . . 80	
Another addition . . . . .	113	Views of moral goodness . . . . . 80	
Notices copied from the Visitor's Register . . . . .	113	Vindictive temper of the women . . . . . 80	
JOURNAL TO JUNE 27.			
Sickness in school . . . . .	273	National visits . . . . . 80	
Indian superstition removed . . . . .	278	Practice and consequences of Polygamy . . . . . 81	
Indian contributions . . . . .	279	Extent and causes of ignorance . . . . . 81	
Improvement among the Indians . . . . .	279	Mode of curing diseases . . . . . 81	
Visit to the school . . . . .	279	Desertion and exposure of the aged . . . . . 82	
General council at Buffalo . . . . .	279	Account of the Otto and Missouri tribes . . . . . 82	
Late and severe frost . . . . .	280	Circumstances favourable to a missionary es- tablishment . . . . . 82	
Visit of a Pagan chief and family . . . . .	280	Reasons for not making a covenant . . . . . 83	
Council on Christian marriage . . . . .	280	Site for a missionary establishment . . . . . 83	
JOURNAL TO JULY 17.			
Sickness of one of the scholars . . . . .	307	Miscellaneous intelligence : . . . . .	
Labours of the children . . . . .	307	Revolutions among the tribes . . . . . 114	
Quarterly examination of the school . . . . .	307	Intended visit to the Kansas, frustrated . . . . . 115	
Visit to the Indian village . . . . .	308	Various notices . . . . . 115	
The marriage celebration . . . . .	308	Crow Indians, Rocky Mountains, &c. . . . . 115	
Anxiety of children to return to school . . . . .	308	Departure from Council Bluffs . . . . . 116	
Indisposition of the missionary . . . . .	309	Arrival at St. Louis . . . . . 116	
Visit from the Alleghany chiefs . . . . .	309	Additional Remarks : . . . . .	
Visit from the Cataraugus chiefs . . . . .	309	Decrease of the Buffalo . . . . . 116	
JOURNAL FROM SEPT. 29, TO NOV. 1.			
Friendly visitors . . . . .	373	Fatal effects of the small pox . . . . . 117	
Third quarterly examination . . . . .	373	Directions for a mission ascending the Missouri . . . . . 117	
Commencement of the fourth quarter . . . . .	374	Hints to the Government, in relation to Indian presents . . . . . 117	
Visit to a sick Indian . . . . .	374	MISSIONARY MEETING.	
Indian council, and accession to the school . . . . .	375	Account of the exercises . . . . . 330	
BOARDS OF AGENCY.			
Report of the Board of Agency in Cincinnati . . . . .	239	REPORT OF COMMISSIONERS.	
Report of the Board of Agency in Louisville, Kentucky . . . . .	309	Interview with the Northern Missionary So- ciety . . . . . 331	
INDIAN DEPUTATION.			
Col. McKinney's address . . . . .	14	Arrival at Tuscarora . . . . . 332	
Replies—Grand Pawnee chief . . . . .	16	Speech of Sacharissa, the Chief of the tribe . . . . . 332	
White Plume . . . . .	16	Speech of George Prentup . . . . . 333	
Pawnee Republic . . . . .	16	Resignation of Mr. Crane . . . . . 333	
Big Elk . . . . .	17	Results of the council at Tuscarora . . . . . 334	
Otto Warriour . . . . .	17	Sacharissa's concluding speech . . . . . 334	
EXPLORING TOUR.			
JOURNAL OF REV. S. GIDDINGS.			
Commencement of his tour . . . . .	48	Arrival at the Seneca Station . . . . . 335	
One of his companions drowned . . . . .	49	Proceedings of the council at Seneca . . . . . 336	
Arrival at Council Bluffs . . . . .	50	Results of ditto, at ditto . . . . . 337	
Visit to the Trading House . . . . .	50	Arrival at the Cataraugus Station . . . . . 337	
Unsuccessful attempt to visit the Indian villages . . . . .	50	Examination and state of the School . . . . . 337	
Remarks on the climate . . . . .	50	Proceedings of the Council at Cataraugus . . . . . 338	
Interview with the Otto Tribe . . . . .	51	Speech of the chief Warriour . . . . . 339	
Departure from the Indian villages . . . . .	51	Speech of Jacob Johnson . . . . . 340	
Village of barking squirrels . . . . .	52	Results of the Cataraugus Council . . . . . 341	
Arrival at the Mahaw village . . . . .	52	Conclusion . . . . . 341	
Interview with the chiefs . . . . .	52	ANNIVERSARIES IN NEW-YORK.	
His reception by the tribe . . . . .	52	United Foreign Missionary Society . . . . . 180	
Population of the village . . . . .	52	Presentation of the War Club . . . . . 180	
Manner of burying the dead . . . . .	52	Address by J. C. Hornblower . . . . . 180	
Indian granaries . . . . .	53	----- by Rev. Mr. Bruen . . . . . 181	
Final interview with the chiefs . . . . .	53	----- by Rev. Mr. Harris . . . . . 182	
Speech of Big Elk . . . . .	53	----- by Rev. Mr. M'Leod . . . . . 183	
Departure from the Pawnee village . . . . .	54	----- by Rev. Mr. Smith . . . . . 183	
Arrival at the village . . . . .	54	----- by Rev. Mr. Cox . . . . . 184	
Visit to the Pawnee Loups . . . . .	55	New-York Female Union Society for the promotion of Sabbath Schools . . . . . 185	
Return to the Grand Pawnee village . . . . .	55	Sunday School Union Society . . . . . 186	
		American Bible Society . . . . . 186	
		United Domestic Missionary Society . . . . . 186	
		Presbyterian Education Society . . . . . 187	
		American Society for Meliorating the condi- tion of the Jews . . . . . 187	

	Page		Page
AMERICAN BOARD OF COMMISSIONERS.		Bethel, or French camps	142
		Account of the school	143
		Mission among the Cherokees:	
Elliot	141	Talony	143

## FOREIGN INTELLIGENCE.

	Page		Page
<b>ANNIVERSARIES IN LONDON.</b>			
Introductory remarks	240	A Sutte described	59
Irish Society of London	241	<i>Hunpee</i> —Letter from the Rev. W. Reeve	60
Wesleyan Missionary Society	241	Heathen festival	60
Church Missionary Society	242	Encouraging circumstances	60
British and Foreign Bible Society	243	Effects of Missionary labours	61
Prayerbook and Homily Society	244	<i>Madras</i> —Arrival of Missionaries	61
Jews' Society	244	<i>Penang</i> —Stupidity of Idolaters	61
United Brethren	245	Murder of female infants	62
Hibernian Society	245	Death of Mrs. Collie	84
British and Foreign School Society	245	Death of the Rev. Dr. Milne	85
Port of London Seamen's Society	246	Last letter of Dr. Milne	86
Sunday School Union	246	Letter from Mr. Beighton	86
Naval and Military Bible Society	246	<i>Malacca</i> —State of the Mission	87
London Missionary Society	246	<i>Bellary</i> —Mr. Hand's tour	87
Religious Tract Society	248	<i>Humpee</i> —Letter from the Rev. Wm. Reeve	88
African Institution	248	Description of the Hindoos	88
Merchant Seamen's Bible Society	248	<i>Calcutta</i> —Fruits of missionary labours	88
		Heathen cruelties	89
		Death of the Bishop of Calcutta	89
		<i>Chinsurah</i> —Letter of the Rev. H. Townley	89
		<i>Belgaum</i> —Progress of the mission	90
		<i>South Africa</i> —Improvement of Bethelsdorp	90
		Distressing drought at the Cape	91
		Severe storm	91
		<i>Siberia</i> —Zeal of the heathen	91
		<i>France</i> —Letter from Rev. J. King	92
		Mission to Madagascar	123
		Schools	124
		Royal visit to the Schools	125
		<i>Sandwich Islands</i> —Introductory remarks	212
		Letter from the deputation	213
		Letter from the Rev. Mr. Ellis	217
		<i>Sandwich Islands</i> —Letter from the Rev. Mr. Ellis	376
		Letter from the American missionaries in Oahu, to Mr. Ellis	378
		Copy of a letter to the missionary brethren, in answer to the above	279
		Translation of a letter to the directors, from Tamehameha, king of the Sandwich Islands	380
		<b>AMERICAN BOARD OF COMMISSIONERS.</b>	
		<i>Sandwich Islands</i> —Introductory remarks	144
		Joint Letter of the Missionaries:	
		English missionary deputation	144
		Acknowledgment of favours	144
		Languages of Polynesia	145
		Expected associates	145
		Increase of Christian influence	145
		Progress of the mission	145
		Desire of the Chiefs to learn	146
		Tour round the Island	146
		Seriousness of Cox	146
		Disposition of Riho-riho	146
		State and prospects of the mission	147
		Letter from the English Missionaries:	
		Unexpected visit	147
		Tribute of respect	148
		Occasion of their visit	148
		Benefits of their visit	149
		Invitation to the Tahitian chief	149
		Invitation to Mr. Ellis	149
		Designation of Mr. Ellis	149

	Page		Page
Character of Mr. and Mrs. Ellis . . . . .	150	Account of the Females of the country . . . . .	119
Proposed return of Mr. Chamberlain . . . . .	150	Death of the Rev. James Colman . . . . .	119
Religious state of South Sea Islands . . . . .	151	Mrs. Colman to her Husband's Mother . . . . .	119
Mission to Palestine :			
Letter from the Rev. Messrs. Bird and Goodell, to the Rev. Dr. Macauley . . . . .	381	Death of Mrs. Price . . . . .	121
Extract of a letter from the Rev. Mr. Fisk, American missionary at Jerusalem, to Dr. Porter, of Andover . . . . .	382	Operations for Cataracts . . . . .	121
<b>BAPTIST BOARD OF FOREIGN MISSIONS.</b>			
Burman Mission—Letter from Mrs. Colman . . . . .	118	Favourable prospects . . . . .	121
		Preparations for a journey to Ava . . . . .	121
		Arrival at Ava, and reception by the King . . . . .	122
		Mission to Burmah—Introductory Remarks . . . . .	343
		Five months' visit at Ava, the capital of the Burman Empire . . . . .	344
		Return to Rangoon . . . . .	348
		State of the Missionary Church . . . . .	348

## MISCELLANY.

Revivals of Religion . . . . .	28	Resolution of the General Assembly . . . . .	187
In the Reformed Dutch Ch. of Raritan, N. J. . . . .	28	A Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Churches in the United States . . . . .	188
In the college at Carlisle . . . . .	30	Day of Thanksgiving, Humiliation, and Prayer . . . . .	191
In several churches in Virginia . . . . .	31	Ordination . . . . .	191
Contributions to the United Foreign Missionary Society . . . . .	32	Contributions for the month of May . . . . .	192
<i>American Bible Society.</i> —Account of the new building . . . . .	62	Education of heathen youth . . . . .	220
Ordinations . . . . .	63	Report of the State of the Reformed Dutch Churches . . . . .	221
Contributions to the United Foreign Missionary Society . . . . .	63	Suffocation of boys at Malta . . . . .	223
Donations received by the Rev. Mr. Kanouse . . . . .	64	Contributions to the United Foreign Missionary Society in the month of June . . . . .	224
Editorial notice . . . . .	93	<i>Correspondence with the Domestic Secretary.</i>	
Sources of Missionary funds . . . . .	93	From a Seneca lad . . . . .	252
American Missionary Register . . . . .	93	From a gentleman in Pennsylvania . . . . .	252
Letter from a country draper . . . . .	94	<i>Sandwich Island Mission</i>	
Old shop keepers . . . . .	94	Letter from the Rev. Mr. Stewart . . . . .	252
Attachment to the Missionary cause . . . . .	95	Letter from the Rev. Mr. Bishop . . . . .	253
Providential escape . . . . .	95	<i>General Association of Connecticut.</i>	
Contributions to the United Foreign Missionary Society . . . . .	96	Report of the state of religion . . . . .	253
The concert of prayer . . . . .	96	<i>Penobscot Indians.</i>	
<i>Extract of Letters to the Domestic Secretary.</i>		Information respecting the tribe . . . . .	256
From a gentleman in Newark . . . . .	125	Contributions to the United Foreign Missionary Society . . . . .	256
From a teacher in Ashby . . . . .	126	Contributions received by the Rev. Mr. Harris on his late tour . . . . .	287
From a clergyman in Philadelphia . . . . .	126	Contributions received by Mr. Hyde . . . . .	287
Scholarship in the Theological Seminary at Princeton . . . . .	126	Contributions for printing, &c. . . . .	288
Death of the Rev. Mr. Nicholson . . . . .	126	Contributions in the month of August . . . . .	288
Death of Mr. Thomas Brown . . . . .	127	Missionary Hymn . . . . .	288
Further account of the sickness and death of Dr. Middleton . . . . .	127	Missionaries wanted by the United Foreign Missionary Society . . . . .	318
Baptist Mission . . . . .	127	Death of the Rev. William Ward . . . . .	319
Contributions to the United Foreign Missionary Society . . . . .	128	Notices of the Wesleyan Mis. Society . . . . .	319
Farmer and Blacksmith wanted . . . . .	128	Contributions to the U. F. Mis. Society . . . . .	320
Letter from a Gentleman at Princeton, N. J. April 15, 1823 . . . . .	155	Synods of New-York and New-Jersey . . . . .	348
From a Gentleman at Prattsburgh, N. Y. March 24, 1823 . . . . .	155	Extract from the Synodical Minutes . . . . .	348
From a Gentleman in Bridgehampton, L. I. April 18, 1823 . . . . .	155	Narrative of the state of Religion . . . . .	348
Ordination . . . . .	156	Contributions to the United Foreign Missionary Society during October . . . . .	352
State of Religion within the bounds of the Presbytery of New-York . . . . .	156	Extract of a letter from the Rev. J. N. Wyckoff, to the Secretary . . . . .	383
Address of the Board of Managers of the American Bible Society . . . . .	157	From a Gentleman in the Western District of New-York . . . . .	383
Anniversaries . . . . .	159	American Missionary Register . . . . .	383
Contributions . . . . .	160	New Auxiliary Societies . . . . .	384
American Missionary Register . . . . .	187	Contributions . . . . .	384

# AMERICAN Missionary Register.

VOL. IV.

JANUARY, 1823.

No. 1.

## Circular Address.

*To Ministers of the Gospel, Managers of Auxiliary Societies, and other  
Friends of the Missionary Cause.*

DEAR BRETHREN,

In the progressive affairs of the UNITED FOREIGN MISSIONARY SOCIETY, a crisis has arrived of interest, of promise, and of action, in several respects unprecedented in our previous history. Briefly to acquaint you with our present circumstances, and engage your liberal and zealous co-operation in our future efforts, are the objects of this appeal.

The Society now occupy five Missionary Stations among the Heathen tribes within the boundaries of our country; and an exploring agent has reported a sixth as highly eligible, which the Board wish to occupy as soon as practicable.

The expenditures of the past year have been increasingly great. Our treasury is exhausted, and the Board are largely in advance in sustaining the operations of the Institution.

We can, however, adopt the apostolic language, *perplexed, but not in despair*. In our dependance is our strength. The Lord God of the holy Apostles owns our enterprise. In Jehovah alone is our confidence that it will prosper—that *the everlasting gospel* shall ultimately visit and bless every nation, and kindred, and tongue, and people.

To combine the resources and efforts of the christian public more extensively and adequately in this glorious work, the Board are convinced that a wider diffusion of information on missionary topics and events, especially in relation to this Society, is both desirable and indispensable. They have therefore taken measures to render the AMERICAN MISSIONARY REGISTER, as a vehicle of missionary intelligence, at once more widely circulated, more permanently established, and more easily obtainable by all classes of the American community. They have assumed this publication as their own, and have appointed their Domestic Secretary to be their editor. It will henceforth be issued monthly, in numbers of thirty-two pages each, and neatly executed, *at the reduced price of one dollar and fifty cents per annum*.

When it is considered how interesting have already been the developments of the missionary cause, and how splendid and momentous are its prospective triumphs, who would deliberately forego the possession of that MONTHLY INTELLIGENCE which such a publication will supply, and such a pecuniary trifle procure? What christian parent can allow himself to

feel indifferent to the questions, *Shall my children remain ignorant of these wonderful works of God, the brightening presages of Zion's ultimate enlargement and millennial glory? Shall I neglect to furnish my family with this entertaining and increasingly valuable publication? Shall I lose any opportunity of being a co-agent with God himself in speeding through the world such a divinely effective system of "glory to God in the highest, and on earth peace, good will toward men?"*

In thus changing the basis and appropriating the responsibilities of the *American Missionary Register*, the Board have incurred a heavier obligation, and will need, and, they trust, receive a larger and more prompt assistance from their Auxiliary Societies, from the individual ministers and members of the three denominations whose union constitutes, under God, the being, the strength, and the honour of the Parent Society, and from all the friends of missions and of man to whom directly or indirectly this Circular may come.

For a detail of the particulars of interest connected with our missionary operations, and of the principles and facts in relation to the general cause, we refer you to the current statements of our publication.

It is our reiterated request and entreaty *that something may be immediately and energetically done.* "Come over and help us," is the Macedonian prayer which is borne to our ears on the pinions of the western winds. *Help us—and us—and us*, successively say the needy and perishing tribes of our own degraded species! And what shall we answer? Shall we say—*Desist—expect nothing from us—we cannot retrench one superfluity, nor lift a finger to relieve you—live, die, go to judgment in your blood—we will not send you the gospel of salvation—the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, occupy us, and exclude you, and dissuade us from honouring the mandate of our beloved Lord and Saviour Jesus Christ, authoritatively saying, PROPAGATE CHRISTIANITY THROUGHOUT THE WORLD, "PREACH THE GOSPEL TO EVERY CREATURE."*

In presenting and urging these claims upon your attention, our earnestness may, we know, wear the semblance of importunity. But need we assure you, dear brethren, that our motives are not sordid—that *the love of Christ constraineth us*—that we mean not that ourselves should "*be eased and you burdened.*" The time, the toil, and the care, which are necessarily expended in managing the concerns of the Society, would, if you could experience them, enable you better to appreciate the present appeal, and induce you more zealously and steadily to co-operate in our labours. The theme and the occasion demand earnestness. We are pleading with professed Christians—pleading for our country and our kind, for souls, for Jesus Christ and *the church which he purchased with his blood.*

In the conclusion we respectfully request that ministers of the gospel would read this paper to their respective congregations, and make a collection for the object—that they and their people would *pray for us* at their monthly concert meetings—that they would endeavour to procure subscribers for the *American Missionary Register*, and to inspire and maintain a missionary zeal within the circles of their influence,—and finally, that each one would feel and assert the privilege of *doing something.* Thus

may much—very much good be most easily accomplished; and the reaction of *cheerful giving*, to such an object and from a proper motive, will render the habit easy, the character noble, and the gracious reward *a far more exceeding and eternal weight of glory*. No donation will be slighted because of its smallness; and let those that are made be forwarded as soon as practicable to Mr. Zechariah Lewis, our Treasurer and Domestic Secretary, No 38 Broad-street, New-York. *On behalf of the Board,*

SAMUEL H. COX,  
JOHN KNOX,  
ZECHARIAH LEWIS, } *Committee.*

New-York, January 8, 1823.

## Home Proceedings.

### UNITED FOREIGN MISSIONARY SOCIETY.

Since the publication of the last number of the Register, communications have been received from our various Missionary Stations, to the following dates:—From UNION to the 16th of September; HARMONY to the 12th of October; TUSCARORA to the 18th of November; SENECA to the 10th of December; and CATARAUGUS to the 12th of the same month. With the exception of a few cases of Intermittent Fevers, of a comparatively mild type, our Missionaries were enjoying comfortable health, and were pursuing their labours generally with encouraging prospects of success. Details will be given below.

#### UNION MISSION.

In a short letter of the 16th of September, accompanying the Journal for the month of August, the Superintendent mentions that the supplies which had recently reached the Station, were “preserved in the most perfect order.” He also expresses the gratitude of the Mission Family to those Christians by whom a considerable portion of the goods had been contributed.

In relation to the health of the Family, and to the situation of the School, the Superintendent thus briefly remarks—“The health of this Family is generally good. Brother George Requa and Sister Cleaver are the only two who are not able to attend to active duties.—Both the boys who left us have returned, but there has been no accession to the School since June.”

A supply of flour from the banks of the Ohio reached the Mission-House on the 7th of August. It appears, by the Journal, that the Family had been destitute of flour for seven weeks, and were not able to procure any other substitute for bread than boiled corn.

JOURNAL OF THE UNION MISSION FOR  
JULY AND AUGUST, 1822.

#### *Bite of a Rattlesnake.*

*Monday, July 1.*—An Indian was brought in who had been wounded by the bite of

a rattlesnake. Brother Palmer has undertaken to cure the wound.—Attended the Monthly Concert as usual.

#### *Arrival of hunters from the Rocky Mountains.*

*Saturday, 6.*—Two men arrived this evening, who went out last year to the Rocky Mountains in Col. Glenn’s hunting party. They are almost famished, having been four days without food. At another time they had no other food than horse flesh for several days. Thus the hunter is subjected to sufferings—let not the Christian Missionary complain. These men, acceding to our request when they left us, have collected what information they could concerning the Indians. They saw several large tribes on this side of the Mountains, among which are the Iatans or Kamanches, the Kieways, the Aneapahoes, and the Croes. These are all large wandering nations. The Iatans particularly, are a fierce, warlike people, very numerous, and at war with the Spaniards. The hunting party took up their winter quarters on the Rio-del-Norte, in New Mexico. They learned, that on the west

of the Mountains there are several tribes, particularly the Arpaches and the Utaus, who also pursue a wandering life. Among the Spaniards are the Tous and the Pickories, who live in Towns, profess the Catholic Religion, and are under the Spanish government. The Navahoes, who live 150 miles north of Santa Fe, are a large nation, rich in flocks, and herds, and mines; and are extensive agriculturalists. The Spaniards are represented as falling behind their Indian neighbours. The information obtained by these travellers is, however, limited. The whole land to the West, even to the shores of the Pacific Ocean, containing an immense population, may be considered as Missionary ground. The time is coming, for the mouth of the Lord hath spoken it, when every land shall be enlightened.

#### *Arrival of Stock.*

*Tuesday, 9.*—Brother Requa and Brother Spaulding arrived with the horses and cattle lately purchased near Fort Smith. They have been absent three weeks, and have had a long and tedious tour, having been two weeks on the road with their stock. They were obliged to wait five days at the Illinois for the water to fall before they could cross. To-day we have, with considerable difficulty, brought the cattle and horses over Grand River. Eight of the cattle made their escape on the way, and have doubtless returned. We shall either sell them, or bring them up at a future time. Many hardships and trials have these Brethren passed through, but a kind Providence has returned them in safety.

#### *Visit from Tally, the second Chief.*

*Friday, 12.* Tally came in to-day to see his son. He had heard unfavourable stories, which, he said, made him come immediately to see whether they were true. He had heard, that we had disposed of his children for powder, made slaves of them, &c. &c.—all proving the Indians to be fruitful in mischief.

*Saturday, 13.*—Brother William C. Requa is very seriously attacked with the intermittent.—Tally proposed to return home to-morrow; but his Son said to him,

“To-morrow is the Sabbath; we are scarcely allowed to go out of doors, and think you to ride home?” The father then agreed to wait until Monday.

*Lord's Day, 14.*—Tally attended our worship. After sermon, he said—“What have you been speaking about? You invited me in, but I have understood nothing.” In the Evening, we held a long discourse with him concerning the existence of *One God*. After listening to his views concerning a plurality of gods, we told him that there is one God who made all things. He inquired how many men were made at first, and of what colour. We told him that God made of one blood all nations; that we looked upon his people as our Brethren; and that we had therefore come to teach them the things which God had taught us. He could hardly believe that we were of the same origin, and expressed his wonder at the difference between us. We told him that we were once as ignorant as they now are; but the Bible was sent to us in former times, and we have now come to give it to them that they may be no longer in darkness. He observed that we knew more than they, and he had no doubt what we said was true. A Woh-kun-duk-ka was present, and, contrary to our expectations, acknowledged that we knew more than he.

*Monday, 15.*—Had an interesting interview with Tally. He had evidently been uneasy about his son; but by kind counsel his fears were allayed. It is more difficult to make these people understand the nature and design of our Mission than we anticipated, because we hoped to find them more desirous of improvement. We are, however, a little encouraged about Tally, and hope that he sees the importance of instruction.

#### *Various Notices.*

*Saturday, 20.*—Received intelligence that the boat with our supplies, which we have long been expecting, is probably near the Garrison, and a number of hands sick on board. Concluded to send down two hired men with Brother Redfield to help forward the boat, that it may, if possible, reach Grand River before the

water falls too low for it to ascend.

*Monday, 22.*—Brother Chapman, who went to the Village on Saturday, returned to-day. He found the two principal Chiefs at variance. Tally, having been displeased with Clamore, refused to attend the approaching Council at the Garrison, but, listening to good advice, he concluded to go.

*Wednesday, 24.*—Sister Fuller was attacked this morning with the cholera morbus. The health of Brother William C. Requa is improving.

*Thursday, 25.*—Received a letter from Mr. Lewis, dated the 29th of March, announcing that our goods from New-York were shipped from New-Orleans, for the Post of Arkansaw, on the first of that month, the day of their arrival at that port. Prompt agency in regard to Missionary Stations, is of great importance.

#### *Arrival of Chiefs and Warriours.*

*Monday, 29.*—Shungeh Moineh, a Chief from an Osage Village called by his name, arrived this evening on his way to Fort Smith. This is the first visit he has paid us. We were pleased in becoming acquainted with this Chief.

*Tuesday, 30.*—We have now with us Clamore, Tally, several other Chiefs, and a number of Warriours. They will leave us this evening. Brother Chapman, the Interpreter, and Tally's son, will accompany them to the Fort. We have consented to have Philip go, both to please the father, and to benefit the child by enlarging his acquaintance with the white people. In our interview with Clamore this morning, he said that "every thing was now to be made straight between him and the Cherokees." "Our heads," said he, "have been under a cloud, and we could not see; but now the darkness is to be dispelled. We have all [meaning himself and the Missionaries] held our heads down, but we shall soon raise them up." In behalf of himself he said—some had reported that he had talked against the Missionaries. This was false. He was willing that Tally and others should send their children, if they thought best, but he did not think his children safe, while he had so many enemies. He had always

said one thing, "when there is peace I will send mine." Having had some suspicions that he was not always true to us, we took occasion to tell him that we should expect him to fulfil his word on the restoration of peace.—The number of Chiefs and Warriours who have set out for the Garrison, is *one hundred and fifty*. We expected them all here yesterday; but the Chiefs told us that they thought it would not be good for so many to come at once.

*Monday, 29.*—In meeting for business, voted, that every Brother, on returning from a journey, consider it his duty to make a written report of his expenses, and a written or verbal report of other things which may have occurred.

*Wednesday, 31.*—Have finished a house for the Osages to lodge in when they come to visit us. With this they are highly pleased. Indeed, we have been enabled thus far to please them. When a small party come, who are leading characters, or who are relations of our children, we invite them to our table; but when those come who have no particular interest, they eat at their lodge.

#### *Serious Privation.*

*Thursday, August 1.*—Our supplies have not yet reached us. We have been reduced to corn for six weeks. Our hand mill is not sufficient to supply our family with meal, and boiled corn serves us for bread. This, with milk, and with beef, which we cure at this season of the year by barbecuing, constitutes our chief subsistence at this time. We feel thankful that our hired men are not dissatisfied with such food. None of the family complain; but those who are indisposed suffer considerable for want of a change of diet. Fearing that the boat with our supplies is delayed in consequence of not having a sufficient number of hands on board, we sent two men down the river this morning for the purpose of hastening it forward. Although we are bound to offer to God the petition "*Give us this day our daily bread,*" yet we more especially pray "*Evermore give us the bread of life.*"

*Lord's Day, 4.*—The health of the family is, in some measure, evidently im-

paired by our diet. The prosperity of our souls depends not, however, upon our outward circumstances. The Lord deals kindly with us, for he is teaching us to cast all our care upon him.

*Detention of supplies at the mouth of Grand River.*

*Monday, 5.*—Brother George Requa arrived to-day with the intelligence that the boat reached Grand River yesterday; but could not ascend in consequence of the low state of the water. The goods will therefore be stored for the present at Mr. Barber's trading establishment. This is a serious disappointment; still we have reason to rejoice in the goodness of God. If the boat had been stopped on the Arkansas, which would probably have been the fact had we not sent down assistance, our situation would have been indeed distressing. A tolerable wagon road from this to the trading house will render it possible to procure our supplies as we need them. The distance, however, is at least twenty miles. This evening our attention has been called to the duty of prayer. Our minds have been, not only relieved, but encouraged.

*Tuesday, 6.*—Brother Vaill, with the wagon, set off early this morning for the trading house, and returned this evening with Mr. Miller, the freighter of our supplies. They left the wagon to bring up a load to-morrow morning. Brother Redfield, who went down with others to help forward the boat, returned to day, after an absence of more than two weeks. He states that he and his companions met the boat thirty miles below Fort Smith, and that their assistance was greatly needed.

*Arrival of Flour, &c.*

*Wednesday, 7.*—The wagon arrived in safety at noon. We are thankful that we are again supplied with bread. We have compared the goods with the Bills of Lading, and find nothing missing, excepting a cask of hardware, which fell into the Mississippi on its way from New-Orleans. This is an irreparable loss to the Mission in the present stage of our business, as we needed nothing so much as the articles it

contained. The captain of the steam-boat would have replaced them at New-Orleans, had he been furnished with a particular invoice.

The cask of hardware here mentioned, contained Carpenter's tools and other implements, manufactured in this city, of the best materials. It was therefore thought best to procure similar articles here. They have already been manufactured, and shipped to New-Orleans; and a bill of the expense has been transmitted to the Captain of the Steam Boat for payment. The inconvenience to the Mission, occasioned by this long delay, will no doubt be severely felt.

*Friday, 9.*—In meeting for business, voted that we erect another log building sixteen feet square for the accommodation of our hired men. One room has been found insufficient for all the hands needed in this establishment.

*Lord's Day, 11.*—Subject this day—*"One thing is needful"*—Love to Christ. May we all not only possess this love, but be eminently devoted to our Divine Master.

*Monday, 12.*—General Atkinson, on his way from Council Bluffs to Fort Smith, called on us this morning. He informs us that the Brethren at Harmony are again visited with sickness, but in a degree less distressing than in the last season.

*News of a Treaty of Peace.*

*Tuesday, 13.*—At the trading house to-day, Brother Vaill met with Brother Chapman and the Indians returning from the garrison. They bring the agreeable news that a Treaty of Peace was signed between the Osages and Cherokees on the 9th instant. God has fulfilled his word to us—*"I will regard the prayer of the destitute."* Since we entered the Territory of the Osages, we have not, until now, seen a day of peace; not one, therefore, in which we could say, this is a day of prosperity. For the preservation of our lives we have reason to bless God. That we have been in jeopardy, is evident from several facts. During the most of last Summer and Autumn, the enemy prowled round so near that we frequently heard their guns; but at no time did they disturb our stock, or enter our dwelling. At one time, they concealed themselves

about our establishment for a day or two, lying in wait for the Osages. This they have since acknowledged. They also stated that they were so near as to distinguish the little half breeds who were with us from our own children; and added that they intended, had they discovered any of the adult Osages, to take their scalps. It is also reported, that about a dozen of the Osage warriors, soon after their defeat in November last, set out for this station, with the intention of taking our lives and of breaking up our establishment. They were headed by a man who had lost all his relatives, and who had become exasperated at the whites, under the impression that they had joined the enemy. They proceeded a short distance, when one, who had joined for the purpose of dissuading them from their object, told them that it would not do; that he had changed his mind—he could not proceed—his heart had failed him—the Missionaries were good people. He then turned back; and his companions, one after another, followed his example, until the leader was left alone. Finding himself thus deserted, he also gave up the project and returned. Surely the arm of the Lord hath been our protection. May we never cease to praise Him for his preserving goodness.

#### *Meeting for Business.*

*Thursday, 15.*—In a meeting for business this evening, a letter from Cincinnati was read and considered. This letter contained information that a Millwright, for whom we had written, could not be engaged to come out to this country. It also enclosed a partial draft of a mill on the plan we propose to adopt. But, as the draft was confined to the grist-mill, and as the saw-mill is apprehended to be the most difficult to construct: therefore,

*Resolved,* That Brother Redfield proceed to the Missouri for the purpose of hiring a Millwright, Carpenters, and other hands.

*Resolved,* That Brother William C. Requa accompany Brother Redfield, for the purpose of rendering him assistance, and of pursuing the study of the language with Mr. Williams, the Interpreter at the Factory near Harmony.

*Resolved, also,* That we build a log house 36 feet by 18, with a partition in the middle, as lodging rooms for the Teachers and their Scholars.

#### *Indisposition of the Family.*

*Lord's Day, 18.*—Brother Chapman is so far indisposed as to be unable to attend our worship. Sister Cleaver's health is at this time low. Her mind is about as much disordered as it has been for a long time past. She is desirous to return to her friends; a favour which the Board have granted, and which she will probably enjoy as soon as the season of the year will admit. The dealings of Providence towards this Sister have been mysterious. We have written to her friends, giving them an account of her situation. May God enable them to bear the affliction with christian resignation.

*Tuesday, 20*—In pursuance of the vote of last week, Brother Requa and Brother Redfield set off this morning for Missouri. Brother Requa has so far recovered from his late sickness as to be able, as he hopes, to accomplish this journey. May a kind Providence accompany them on their way through the lonely wilderness.

#### *Interview with Clamore.*

*Wednesday, 21.*—Mr. Vaill and the Interpreter set out for the Village, but, meeting Clamore, returned. We held considerable discourse with him this evening; and found that he is about marrying a daughter, and that his mind at present is more on that subject than on the School. He wished us to make him a visit in four days, to attend the wedding, for, he observed, he loved the white people and their ways, as his father had done before him. Such professions are no doubt sincere; but notwithstanding all this, he does not appear to be yet ready to change the habits of his nation.

#### *Donations Acknowledged.*

*Thursday, 22.*—Among our goods which lately came to hand, we have opened, besides the liberal supplies of clothing from New-York, a box of *four hundred garments* from the Female Union Society of Philadelphia, and two small

boxes of valuable articles from the friends of Missions in Ohio. They were all forwarded by our Agents in Cincinnati. May God reward these liberal donors a thousand fold.

*Lord's Day, 25.*—Discourse from these words—*Look unto me and be ye saved all the ends of the earth, for I am God, and there is none else.* Considered the character of those addressed, the person who speaks, and the extent of the command. That God might soon appear for *these* ends of the earth, is our fervent prayer.

#### *Indian Wedding.*

*Monday, 26.*—This morning, Brother Vaill, Brother and Sister Chapman, Sister Fuller, and Dr. Palmer, set off for the Village. On their arrival, they found that they were too late to attend the marriage of the Chief's daughter. As this was an instance in which the man was to have but one wife, they had determined to perform the ceremony according to Clamore's request, had they arrived in season. They witnessed, however, the novel parade of an Indian wedding—guns fired, the United States' colours displayed, great feasting on Buffalo meat, &c. &c.

*Wednesday, 28.*—Brother Vaill, Sister Fuller, and Dr. Palmer, returned from the Village, leaving Brother Chapman and his wife for a few weeks, to improve in their knowledge of the language. While at the Village, held a talk with Tally respecting his son, who had been absent from the School eight or ten days. We asked him how long he desired his son to remain at home. Perceiving by this question, that we considered his son as our child, he said he did not wish to take him away from us, but told of some grievances arising from the ill-natured speeches of his people in relation to his having given his son to the Missionaries. We found Philip divested of his clothes, with his hair shaved, and his face painted like an Osage. After some faint excuses, he said he would return with us. But when we were ready to leave the Village this morning, he pleaded for another day, that he might see his grand mother who had been absent. Concluded, therefore, that

the Interpreter should wait for him until to-morrow.

*Thursday, 29.*—Philip has returned, and has brought back a part of his clothes, tied in a bundle. He immediately took off his ornaments, and put on his dress. We have taken much pains to regain him, and his return we consider in answer to prayer. Robert Monroe, who went away with Philip, was absent from the Village, and we were not able to speak with him.—Mr. Williams, the Interpreter, who accompanied Gen. Atkinson from Harmony to Fort Smith, returned here this evening. He left Gen. Gaines, Gen. Atkinson, and others sick on the road, but expects they will reach this place in a few days. We shall endeavour diligently to improve the opportunity with Mr. Williams, to promote our knowledge of the language.

*Saturday, 31.*—We close this month in the important work of preparing our hearts to approach the table of our Lord. The preparatory discourse was from these words—*I have set the Lord always before me.*

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#### GREAT OSAGE MISSION.

From this Mission, we have two short letters of the 12th of October. They both relate principally to the want of a blacksmith, and to other temporal concerns of the Mission. The family, up to that date, continued to enjoy better health, than they had reason to anticipate.

Miss Comstock, of this Mission, was married early in October to Mr. William C. Requa, of the Union Mission. It was expected that they would proceed to that station in the course of the month.

We have no later Journal from this Mission, than that published in the Register for December.

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#### TUSCARORA MISSION.

*Extract from the Rev. Mr. Crane's  
Letter of the 18th of November.*

I have recently endeavoured to lead the Church to engage in more active efforts in the cause of religion. Some appear willing; but their attention has been so much confined for some months past to the difficulties which have agitated the tribe, that their pious feelings have be-

come in some measure languid and inefficient. We have succeeded in establishing a Conference Meeting on Sabbath evening, from which we anticipate the most happy consequences. It is conducted altogether by the Members of the Church; and the object of it will be to have every male member offer his reflections upon the discourse which has been delivered. By this meeting, I hope to secure the attention of every member to the instructions of the Sabbath. It will also have a tendency to form a habit of conversing on religious subjects whenever they meet. Our young members will thus acquire a useful degree of confidence and fluency in expressing their sentiments. They will become qualified for offering public exhortations; and, in addition to their attainment of more knowledge, they will have any misapprehensions corrected, and the truths communicated in the sermon more deeply impressed on their memories.

A prayer-meeting has been established on Wednesday evenings for all the members of the Church, and all others who may feel disposed to attend.

Arrangements have been made for a meeting of the females for prayer.

A meeting during the winter, will be held, by our youth, on Saturday evening, for the purpose of singing. As our singing school is not marked by that spirit of levity which distinguishes similar schools among the whites, and as a much larger proportion of our youth assemble on this occasion than on any other, I shall embrace this opportunity of addressing them on subjects which relate to their immortal interests.

As soon as the winter sets in, the Indians will be confined principally to their houses, and I hope to visit the tribe. After this visit, I shall be able to speak, with more precision and confidence, of the prospects of the Mission, than I can at present.

The house and improvements are nearly all finished; and I hope soon to enjoy regular habits in my study and among my people. We all feel thankful that God has thus far succeeded our efforts. Our pros-

pects of paying for the whole, without drawing upon the funds of the Board, are flattering.

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### SENECA MISSION.

*Rev. T. S. Harris to the Domestic Secretary—November 13, 1822.*

DEAR SIR.—We are encouraged to state that, by the good hand of our God upon us, the prospects of usefulness among this interesting people, appear to be brightening. We would cherish the hope that the chiefs especially, have more confidence in the rectitude of our proceedings than formerly. They appear to be more disposed to hold up our hands in our attempts to instruct their children, by cheerfully correcting, as far as practicable, every vicious habit which they may be in danger of imbibing. The school, though small, (consisting of eighteen in number,) appears to become more tractable, and much more contented, than it has been.

Many of our religious meetings on the Sabbath are attended with becoming punctuality; and we trust that they will at length prove "none other than the gate of heaven" to some souls. May the Spirit of the Divine Saviour inspire the hearts of the Board with zeal and wisdom, in promoting the spiritual interests of his people.

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### JOURNAL OF THE MISSION TO NOVEMBER 2, 1822.

#### *New arrangement for Public Worship.*

*Sabbath, Oct. 27.*—It was this day determined to suspend the afternoon service during the winter, and to meet for an evening lecture at the Mission-House. It is proposed to attend to instruction in singing, immediately after the lecture is closed. By uniting the season of singing, which is esteemed by the natives as a very pleasant recreation, with religious worship, we suppose that many more of the young people of the nation will be present at divine service, than if they were attended to on separate evenings.

*Wednesday, 30.*—A greater number attended the evening lecture, than were ex-

pected. We trust that this arrangement will promote, not only the comfort of the family, but the spiritual benefit of the tribe. The children can now be present at the evening worship, and it is to be hoped that some of them at least, may derive benefit from the privilege. Our souls would bless the Lord for our small measure of influence over the minds of this people.

*Annual Report to the Government.*

*Saturday, Nov. 2.*—We have been prevented by sickness in the family, from completing the Annual Report of this establishment to the General Government in due season. To-day, however, it has been finished and sent. The following is an exact copy.

*“To the Hon. The Secretary at War.*

“*SIR,*—The establishment with which the undersigned, Missionaries, under the patronage of the United Foreign Missionary Society, have the happiness, as well as honour to be connected, is situated about 4 miles east of Buffalo, State of New-York, on the Indian Reservation, in that vicinity. Its immediate site is within seventy rods of one branch of the Buffalo creek, which empties into the Lake at Buffalo, and is nearly central to the whole population on the Reservation.

“The number of individuals employed in educating the Indians at this station, consists, in all, of six souls:—A minister of the gospel, wife and one infant child; a teacher and wife, and one female assistant. Of these, the teacher and wife, have been on the ground three years; the others but one year.

“The teacher, on his arrival, was directed to erect a block-house, 24 feet by 28, for the accommodation of his family and school; and to open a local school on the usual plan: the children coming every morning and returning again at night. In the course of time, this method of conducting the school was found to be deficient; because it did not, and could not, secure the punctual attendance of the children, in consequence of the scattered settlements on the Reservation. It

was then judged proper by our Board, to erect a frame-house in addition, sufficiently capacious for the accommodation of a minister of the gospel, and as many children as should be judged expedient to receive under the superintendance of the mission family; and to conduct the establishment on the plan pursued at the south, with which the executive is already acquainted.

“This building, 24 by 44, was completed for the reception of the Indian youth, on the 1st of July, 1822; and about 20 children taken under the immediate care of a christian family.

“Upon the present plan of instruction, it is our calculation primarily, to introduce the children to the knowledge of the English language, and to open to them, through this channel, those sources of information, which are so highly valued by the instructors of youth in this happy Republic: believing it is of the highest importance to the children among the Six Nations, surrounded as they are, by a dense population of whites: that they be made acquainted as early as possible with the language of that community, with which they will in time, in all probability, be amalgamated.

“This plan of instruction also, supposes it highly proper, that together with the advantages to be received in the training of a christian family, the children should be taught those common branches of agriculture, and be made acquainted with those mechanic arts, which may be of almost incalculable use in promoting their future civilization. Under the influence of sober and industrious habits, they may thus learn to support themselves comfortably, by cultivating the small remains of that soil, of the whole of which they were once the sole proprietors; but which has been often wrested from them by the hand of avarice, or sold, through their own ignorance, for the veriest trifle.

“To complete the establishment under our superintendance, it would seem important that more and different teachers should be employed in this work: particularly a farmer is needed in connection with the Mission; not only to lessen our

expenditures, which are increasingly large; but that also by having a well cultivated farm in immediate sight, the natives may be excited to those industrious habits which are so well calculated to raise them to a level with enlightened man.

"The improvements belonging to the establishment consist principally of the before-mentioned buildings and their appendages; together with a garden improved, and about 12 acres enclosed with a substantial fence, for an orchard and meadow.

"It was not discovered till a part of the buildings had been commenced, that the site selected for their erection was composed of a bed of almost solid limestone, with a thin layer of earth above: much labour and expense have therefore, been necessary in digging the cellar and well, the former of which only is yet completed.

"The moveable property belonging to the establishment, consists chiefly in implements of husbandry, intended for the boys; a loom, wheels, and the necessary apparatus for the instruction of the girls; a set of carpenter's and shoemaker's tools, with the household furniture which would be found indispensable in a family of 30 persons.

"The current expenses of the establishment have been from October 20, 1821, to September 16, 1822, \$2762 91, including disbursements for out-buildings, digging well, cellar, &c.

"The two main buildings have cost \$1,217, nearly.

"For the full accomplishment of the objects embraced in our plan, much time, patience, perseverance, and more funds than we can at present command, will be certainly necessary.

"For the further prosecution of our measures, we look with confident and buoyant hopes, to the fostering hand of government; believing that the arm which has been so long, and we hope faithfully extended, for the protection and relief of its red children, will not now be withdrawn from patronizing those institutions which have been formed with an express view to meliorate the condition of our In-

dian brothers; and which, in the language of a member of our own board, "are now in the full tide of successful experiment."

"To this work we have devoted ourselves for life; expecting no other reward than that of an approving conscience in the discharge of our duty: hoping, and fully believing, that in the use of the proper means, many will yet arise from among this people, who shall continue to enlighten and bless their nation, down to the latest generations."

The Journal of this Mission, from the 4th of November to the 10th of December, is received, and will be given in our next.

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### CATARAUGUS MISSION.

*Extract of a Letter from Mr. Thayer to the Domestic Secretary—Dec. 12, 1822.*

Having mentioned the causes which had retarded his preparations for receiving the Indian children into his family, and expressed the expectation that his school would commence early in January, Mr. Thayer remarks:—

I hope soon to communicate something relative to these children, who have so long remained in heathen darkness. We look forward with anxious feeling to the time when we hope to receive them into our family, and make them the objects of our particular care—when they shall be snatched from the abodes of filth and ignorance, and be favoured with the opportunity for improvement. Let our toils, our labours, and our trials be ever so great, if we can be instrumental of any good to these perishing immortals, we shall rejoice—yea, we *do* rejoice in the prospect of usefulness.

We entreat an interest in your prayers, that we may have grace sufficient for our day, and may be prepared for the interesting work of teaching these heathen children.

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JOURNAL OF THE MISSION FROM AUGUST 15 TO DEC. 8, 1822.

*Council of Christian and Pagan Chiefs.*

*Thursday, Aug. 15.*—A council of both parties of Indians was convened to-day. The pagan party sent for their

friend, Mr. Taylor, to read the act of the Legislature, ejecting all white people from Indian land ; the others sent for me to see that it was correctly read. This act is new to them, and has in some degree terrified the christian party, as well as emboldened the pagans.

*Sabbath, 18.*—More Indians attended meeting to-day than I expected, considering the present state of affairs. There is a certain firmness and determination among these poor Indians, that evinces their sincerity in desiring to be instructed in the ways of righteousness.

#### *Council of Christian Chiefs.*

*Monday, Aug. 19.*—Another council to-day of the christian party ; they met at a private house to devise some means to pursue their favorite object in peace and safety ; they delegated two of their principal men to go to Buffalo and counsel with the head chiefs ; they feel grievously distressed. Before they broke up, six of the pagan chiefs came in to spy out their doings and interrupt them. They peremptorily forbade our interpreter attending our meetings on the Sabbath ; and threatened if he interpreted for me, even once more, they would make a public example of him, and turn him and his family out of doors. Thus are these poor heathens, who are trying to seek after truth, persecuted from day to day.

#### *Visit to Seneca.*

*Saturday, Aug. 24.*—Went by appointment on the 20th inst. to Seneca, and had the pleasure of meeting Mr. Crane from Tuscarora at the same place. At a late hour in the evening our hearts were gladdened by the arrival of Mr. and Mrs. Rankin from New-York. Mr. R. is a member of the Board. Brother Crane laid before us his plan respecting the Indian school, and informed us that he had submitted it to the Board. Brother Harris and myself wrote immediately to the Board, expressing our willingness to acquiesce in any plan the Board should think best calculated to promote the interests of the heathen. Returned home in safety last evening.

*Sabbath, August 25.*—Attended both meetings to-day as usual ; a goodly number of the Indians assembled ; but, alas ! though the interpreter was present, he dare not officiate. We therefore had only prayers and singing, excepting an exhortation by Jacob Johnson, one of our best Indians.

#### *Monthly Concert.*

*Monday, Sept. 2.*—The monthly concert of prayer was attended this day at the Indian Village. The principal part of the Indians were present. A part of the time was spent in communicating religious intelligence from other Missionary stations. It was animating to see with what pleasure they listened. One of the chiefs said it made their hearts glad to hear such good news about their red brothers of the Osages, Choctaws, and Cherokees. He said their hearts rejoiced to learn how much good was doing for poor Indians. Those nations, he added, "are blessed and happy. We envy them—we want it should be so here—the Great Spirit has blessed them—we hope he will look down and pity us in our distressed state, and bless us too."

#### *Unexpected interview with the pagan party.*

*Monday, Sept. 9.*—This morning Red Jacket, with about thirty of his party, assembled in Mr. Taylor's room in this house, and soon sent for me to meet with them. I immediately retired to seek the direction and presence of my Heavenly Father, while about to go before his enemies. Upon going into this assembly of pagans, and seeing a white man among them, who is hostile to the Mission, I felt it my duty to state to them, that as they had sent for me to attend their council, I had heard their call, and was willing to converse with them at any proper time and place, except in the presence of that man, provided I could have my own interpreter. Red Jacket again requested me to hear a few words, when, with a good deal of spirit, he forbid me to settle on their land, or any where near them. I mildly answered, that it was not for him to say that I should remove ; that the Great Spirit who was then looking down

upon us, and was thoroughly acquainted with all our ways, was able to carry on his own work, and order all things for his own glory; and that he ought to beware how he opposed, lest haply he be found to fight against God. I then withdrew.

October 20.—Last night returned from attending the general council at Buffalo; most of the Indians of both parties attended. Several letters from the Secretary at War were communicated by the Agent of Indian affairs. They were favorable to the improvement of Indians and to Missionary operations among them; also disapproving of the conduct of the pagan party. We hope, by the blessing of God, these letters may be the means of softening the opposition which has been so violently manifested.

*Encouraging prospects.*

October 3.—The prospects of the Cata-raugus Mission have for a few weeks past worn a gloomy aspect, on account of the opposition, and the improbability of procuring a dwelling for the Mission Family, so that it has almost seemed that the pagans would be permitted to accomplish their object by driving us from them; but the Lord has appeared for us, and taught us never to distrust his goodness, by unexpectedly providing a dwelling for us. A friend of the cause has kindly offered his house for our accommodation for one year, situated six or seven miles from the Council-house. It is in an unfinished state, but we hope that in a few weeks it will be made comfortable. We desire with gratitude to view the hand of God in this instance of his loving kindness. I rode to the Indian Village early this morning, and requested a council of the christian party, and desired the children to be brought together. I met them this afternoon, and had the pleasure to find them as much as ever engaged, respecting the education of their children. I informed them of the goodness of God in enabling me to procure a house, and stated our prospects and the plan of the intended school. They were very much animated, and said, "here are our children, we give them to you, to be instructed and directed by you and the good so-

ciety. We think that you know what is best for us and these children, who are dear to us. We desire to thank the Great Spirit, that he influenced the good society to send you to us; and though we have been cast down and disappointed, yet the brightening prospect now before us, causes our hearts to rejoice. We cheerfully undertake to do all in our power to promote the objects of the society among us, and pray the Great Spirit to bless you in your undertakings for our good, and for the interests of our little ones."

Surely it is the work of the Lord thus to cause the heathen to be willing to part with their children, to go several miles from them, into the hands of those whose language, manners and customs are so different from theirs. May the Lord add his blessing, and make these children trophies of redeeming grace.

*Visit from Mr. Harris and Mr. Kanouse.*

October 15.—Brother Harris being present last Sabbath, preached to the Indians. Although the discourse was long, they appeared to give unwearied attention. Mr. Kanouse, an agent for the Board, arrived yesterday. Such interviews with dear christian friends are pleasant, and I hope profitable. Delegates from both parties of Indians met yesterday to hear and answer his talk. It was an interesting meeting. One of the chiefs of the opposite party, said that they could not at present listen to the voice of the society, but he thought it would not always be so; before long, it was probable they should unite with their brothers in receiving the offered instruction. This morning Mr. Harris and Mr. Kanouse started for Seneca, and as the time for which I had hired this house had almost expired, and the new house not done, they thought it best for my family to accompany them, and tarry at Seneca, while I should stay and superintend the finishing of the house.

October 18.—This day removed our effects to our intended place of residence, and stored them for the present.

Sabbath, Nov. 3.—Rode to the Indian Village this morning as usual to attend meeting, but found that the Indians had

gone on their winter hunt, to be absent several weeks.

*November 6.*—The finishing of the house goes on very slowly, the weather for some time having been very unfavorable. By this time we expected the house would have been ready for us, but the carpenter now says it will not be finished before December.

*The Family return from Seneca.*

*November 14.*—Visited Seneca this week, and tearing the roads would soon become almost impassable, on account of deep mud, thought it best for my family to return with me, and as our house is not prepared, a good christian family kindly received us into their house for a few days. Although in a land of strangers, God gives us many friends.

*Nov. 24.*—One room being finished, we have taken possession this day. May the Lord be with us, and bless us in our work, and cause that in this house we may be useful to the poor heathen, for whose benefit we desire to spend and be spent.

*Sabbath, Dec. 8.*—As the Indians have been absent, we have had no meetings with them for some time. I therefore spend the Sabbath with the people of this neighbourhood. The interpreter and another Indian called to-day to see the house and inquire when we should be ready to receive their children. I told them we should use all diligence in making preparation for them, but as the carpenters had not finished their work, and the plaistering was not yet done, it must necessarily take some days; and we should probably not be ready to commence the school before the first of January. They appeared satisfied, and said, though they were anxious, and had been for a long time, to have their children learning, yet they would be patient. They thought it best to have every preparation made before the children were brought together

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INDIAN DEPUTATION.

The reader will doubtless recollect, that a number of chiefs and warriors from various Indian tribes living near the Missouri and its tributary streams, visited this city about twelve or thirteen

months since. Some account of their visit and of their interview with the Board of Managers of the *United Foreign Missionary Society*, was published in the Register in January last. On the return of the chiefs to the city of Washington, Col. M'Kenney, Superintendent of Indian trade, invited them to a council in behalf of our Board. He conducted them to the Lancaster School and the Orphan Asylum of that city, where the process of male and female instruction was exhibited and explained; and addressed them at some length on the importance of schools for their children, and of instruction in the arts and habits of civilized life for themselves and their people. He told them, that the Society they had seen in New-York would soon send a Commissioner to visit their country, and that if they and their people would consent, good men and women would afterwards be sent to instruct them and their children; and concluded by advising them to receive the Commissioner as their friend, and to listen to his talk.

Agreeably to the promise thus made on the part of the Board, the tribes then represented were visited in the course of last Summer. Several of the tribes were anxious to have their children instructed; and a site was selected for a Missionary establishment, which will be occupied as soon as the funds of the Board will justify the measure. The Journal of the Commissioner will probably be given in our next, and will be read with interest.

In the mean time, perhaps the reader will be gratified with the perusal of Col. M'Kenney's Address to the Deputation while at Washington, and the answers returned by several of the chiefs.

COL. M'KENNEY'S ADDRESS.

*Brothers,* I am glad to see you. The Red Skins are my Brothers. I am your friend. I shake hands with you.

——, It pleased the Great Spirit to point his finger towards the rising sun. You have been guided by it. You left your country from beyond the great Mississippi. You crossed mountains, and rivers, and at last arrived at the city of Washington, where you saw the wigwam of your great father, the President of the United States. You have seen your great father, and he has shaken hands with you. He is the friend of the Red Skins.

——, The finger of the Great Spirit pointed yet farther towards the rising sun. You followed it. You saw great cities, many ships, and much people. You never

saw so many White Skins before. You saw them in Baltimore, in Philadelphia, and in New-York—but you saw but few of them.

——, I am glad you have seen all this, and I will tell you presently why I am glad.

——, Where the great cities now stand, the Red Skins once had their wigwams. All was woods—there were deer, and beavers, and bears, and wolves. But now they are all gone. Only a few squirrels and a few birds are seen.

——, Suppose the White Skins had not learned a great many things? Suppose they had known nothing but how to kill deer, and spear the beaver, and shoot bears—what would they live on now?—They would starve.

——, Your country has much game in it now; but at a good many moons hence the game will be gone. You will be gone too. Like the tree that falls down and rots, and has no feeling in it, so will your bodies be; but your children will be alive.

——, You love your children. You are sorry when they are hungry. You are sorry when they are naked. You are sorry when they are sick, and when they die. You love your children as well as the White Skins love theirs.

——, It is time to begin to show your children how to do when the game is gone. You must teach them to make corn, and to raise animals like the White Skins, and to build houses. Then when the game is gone they will do well.

——, The White Skins hold out their hands to the Red Skins. They say, we will teach your children. Listen to what they say to you. When your children are hungry, they will help to feed them—when naked, to clothe them—when sick, to nurse them—and will do all they can to save their lives.

——, It was for this the great Spirit pointed you towards the rising sun. He wanted to show you what you have seen. But he expected you would open your eyes and see, and your ears and hear.

——, Listen to my talk. I want your children to be good, and to be hap-

py. I want them to live in peace and not kill one another. I want them to have good houses like the White Skins, and good food, and good clothes.

——, How can your children have all these things if the White Skins do not teach them?

——, At St. Louis, there are two good men who are going into your country to hold talks with you. They are your friends. They are my Brothers. They wish the Red Skins to permit them to fix on a place in their country, where good White Skins will go to teach your children how to live like the White Skins—to show you how to make more corn, and how to build houses, and to make up your clothes, and how to preserve your food and cook it, so that when the game is gone your children may not starve.

——, It will take a great many moons to teach your children all this. But you must be patient, and help the White Skins, and your children will be happy.

——, When your children learn all this, they will be like the trees that are large and beautiful, whose leaves are always green.

——, I will go with you, and show you the children of the White Skins, how they are learning. When you see for yourselves, I will talk again.

The Chiefs were then conducted to the Lancaster School and the Orphan Asylum, When Col. M'Kenney proceeded as follows:—

*Brothers*, You have seen. Is it not good to have children taught how to sew, and read, and write, and do what you saw the children of the White Skins do?

——, The good men at St. Louis, are going to your country to ask you to allow your children to be taught in the same way. You must shake hands with them, and be their friends, and protect them, and get all your children to go, as soon as these good men, and other good men who will follow after them, are ready to take them.

——, Listen to my talk. You are cheated by the White Skins. If you had been taught, you could not be cheated. If you let your children be taught, they will be wise like the White Skins.

——, You are sometimes hungry. If you knew what the White Skins are willing to teach you, you would always have something to eat. You are naked sometimes, and your wigwams let in the rain, and snow, and wind. Listen to the White Skins, and they will teach you how to clothe yourselves, and build houses to keep you warm.

——, It was to show you all these things that the Great Spirit pointed his finger towards the rising sun. He expects you to profit by your journey, and by what you have seen and heard.

——, Major O'Fallon is your father in your country. You must love him. He is your friend. When the good White Skins go into your country to teach your children, he will lead them to you, and council with you.

——, You will soon go towards the setting sun. I am your friend. I wish you well. I wish you may find all your friends at home well, and in peace. I wish the sun and the moon may shine upon you, and light up your journey.

——, Remember my words. The Great Spirit knows I am your friend. I put my name and my seal to this talk. If you ever see them on any other piece of paper, you will know they are from your friend. I shake hands with you.

To this address, the following answers were returned:—

#### GRAND PAWNEE CHIEF.

*My Brother*, I have heard your words. I am glad I have heard.

——, It appears you want to take pity on us. The Great Spirit permitted you to make that talk.

——, I will not forget your words. They are in my heart. I will hold them there.

——, When I get home I will tell what you say, to my friends and relations. I will talk to them.

——, I have been to see your great cities, with my father, and am come back thus far.

——, I travelled with my father, expecting to hear great mens words, and I listen to what they say to me.

——, I am glad to hear what you promise. If it can be done, I wish my children to learn to write and read like your children.

——, I see all the people. I see not any in want. That is the reason I want my people to look like them.

——, When I get home and tell my people all this, their hearts will be glad, and they will want to learn.

#### WHITE PLUME, Of the Kansas Tribe.

*Brother*—I have listened to your talk. I am glad I heard it.

——, My Father (referring to Major O'Fallon) has been talking to me a long time, that is the reason I listen.

——, I have heard a long time about all these good things. But I have not seen them done yet.

——, Every thing you have said, I have heard with pleasure. I am glad. This is good talk, but I want to see done what you promise. I fear. You say we must learn to plough and do like the white skins. I fear you will not learn us. All you have said I have got in my heart. I hold it like as if it was shut up in my hands. I will not let it go.

——, I would be glad if all can be done you talk about. We want cattle. I am afraid you will not give us cattle. If you do, we will thank you.

——, If you learn us nothing, we can know nothing. If you make us wise, we will be better. Perhaps you have heard talk of me?

——, I shake hands with you, and hope all you promise will be made to come to pass.

#### PAWNEE REPUBLIC.

*My Brother*, I am glad at what you spoke. It appears the Great Spirit brought me here to open my eyes, to see what I now see; my ears are open too.

——, I am a poor man. There is my father, (pointing to Major O'Fallon,) who knows me. I follow up behind. He is in light, I am in darkness. That is the reason I am poor. But I am with my father, and I dont fear any thing.

—, Long time I did not know what blanket was—no knife—no handkerchief. I had on me hard Buffaloe skin. I want you, my father and brother, to be quick and decide on what to do. I want to clothe better—I like your clothes.

—, The Great Spirit is the cause I am here. I have said all I have to say.

BIG ELK,  
*Of the Mahaw Tribe.*

*Brother.* I have very little knowledge. I am glad at what I have heard—but I am a little afraid.

—, I am not alone. There is a heap of young men in my village. I am afraid to promise, lest my young men would not comply.

—, You see I am big body. You think I am great man. But I am not a great man. If I promised you, I should be ashamed, if I did not be true. There

is my father, (pointing to Major O'Fallon, the agent,) what he tells me I will do.

—, I will not say much: when I give my word, I don't take it back.

OTTO WARRIOUR.

*My Brother,* I am glad I ever heard your words—it is good.

—, I am no chief: my brothers are chiefs. What I have heard I will take to them. I have heard your talk, and will take it home.

—, You say our children will be learned to write. I cannot speak of that. My brothers will hear what I have heard, and they will act.

—, I believe we are the only nation that has got ears to hear. I dont believe other tribes have. We are a small tribe—we are not many. When I get home, I will tell what I have heard. They will be your friends.

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## Foreign Intelligence.

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### CHURCH MISSIONARY SOCIETY.

[Selected from the London Missionary Register.]

#### *Dismission of Missionaries and Teachers to their labours.*

At a Special Meeting of the Committee, held on Tuesday the 24th of September, at the Society's House, the Right Hon. the President of the Society in the Chair, the following Labourers received the Instructions of the Committee, preparatory to their departure to their Stations:

Rev. Charles William Beckauer,  
Rev. Theophilus Christopher Deininger,  
Rev. John Gerber,  
Rev. G. Emanuel W. Metzger,  
Rev. W. Henry Schemel,  
Mr. James Lisk,  
Mr. Philip Vaughan,  
Mr. James Bunyer,  
with

Mrs. Gerber, Mrs. Metzger, Mrs. Schemel, Mrs. Lisk, Mrs. Vaughan, and Mrs. Bunyer.

All were appointed to Western Africa,  
VOL. IV.

except Mr. Deininger: Africa was his original destination also; but various circumstances, in connection with the unsuitableness of his constitution to the climate of Western Africa, induced the Committee to appoint him to assist Mr. Jowett in the Mediterranean Mission.

The arrival of the German Brethren in this country was noticed at p. 359 of our last Volume, and at p. 147 of the present: they have, during their residence here, improved their knowledge of English, and studied the National System of Education at the Central School.

Mr. Lisk is returning to Sierra Leon; and Mr. Vaughan and Mr. Bunyer have been appointed School-masters of the Freetown Schools.

The marriages of the respective parties took place a short time before the Meeting.

The Secretary having delivered the Instructions of the Committee, Mr. Beckauer replied on behalf of himself and his companions to Africa, and Mr. Deininger

ger to that part which had reference to his destination.

The Rev. James Haldane Stewart then addressed to them all much seasonable and encouraging counsel, and commended them in prayer to the Providence and Grace of their Heavenly Father; when they were dismissed with the devout wishes and affectionate benedictions of the Noble Chairman.

## MISSIONS IN TRAVANCORE.

### REVIVAL OF THE SYRIAN CHURCH.

The Missions in Travancore are under the general direction of the Church Missionary Society in London, and under the particular care of its Corresponding Committee at Madras. At the request of this Committee, these Missions were visited, at the close of the year 1820, by the Rev. JAMES HOUGH, a Chaplain to the East India Company. A Report of this visit, we find in the last number of the London Missionary Register. As the Editor observes, it "will be read with pleasure by all who take an interest in the revival of the Syrian Church."

The Corresponding Committee introduce this interesting report with the following remarks:—

The Committee indulge a persuasion that this Document will be perused with particular pleasure by the Members of the Society, and by all who appreciate the claims of the Syrian Church on the benevolence of the Protestant Churches of Europe; whose deliverance from the spiritual tyranny of the Romish Church was effected by the Providence of Almighty God, at a period nearly coincident with the subjugation to that baneful Power of their Syrian Brethren in India. The rapacity and intolerance of those foreign oppressors roused a spirit of resistance among a portion of its victims, ere little more than half a century had elapsed; and a remnant of the people succeeded, amidst every possible discouragement and difficulty, in accomplishing their deliverance from the bondage in which they had been held. That remnant has succeeded in maintaining to this day the separation then effected, notwithstanding continual endeavours on the part of the Romish Ecclesiastical Authorities

of the country, to bring them again under their power. The connection with the Romish Church, during a period of sixty years, had, however, introduced a lamentable declension in the religious principles and mode of worship, and in the habits of most of the Clergy of the Syrian Church; and the morals of the people experienced a correspondent deterioration. These evils unhappily survived the union with the Romish Church, from which they had chiefly proceeded. Political degradation accompanied the decay of religion and social virtue; and, in this state of general depression they have continued, until attention was lately excited to their situation. It can scarcely be doubted, that, in proportion as the state of this Ancient Christian Community becomes known to the Members of the United Church, increasing support will be given to the measures in operation for the gradual introduction of a better order of things among them: and, in this view, the Committee attach much importance to the following representation on these subjects, from a Clergyman unconnected with the Society's Establishments in Travancore, but deeply interested in the objects which they embrace, and who describes in this document what he has personally seen and examined.

### MR. HOUGH'S REPORT, &c.

Having returned from my visit to the Society's Missions in Travancore, I hasten to report my observations on the state of things in that interesting field, in the order in which they occurred.

#### *Mission at Cotym.*

I reached *Cotym* on Saturday evening, Dec. 9, 1820; and attended the Syrian Worship, the next morning, in the College Chapel. Here I could expect nothing to gratify me; but I was not prepared to witness so much superstition in their Service: had I not known the contrary, I should certainly have supposed myself in a Roman Catholic Chapel, and have mistaken their Service for the celebration of Mass: the incense, the adoration of the host, and the frequent crossings and prostrations before the crucifix, struck me as being the same, or closely resem-

bling the forms observed in the Church of Rome. The Syriac Language, in which the Prayers were read, is as unintelligible to the people as Latin is to the major part of the Roman Catholics. But, notwithstanding this, one part of the Service darted, like a beam of light, through the gloom that overhung the rest; and inspired the hope, that a brighter day was dawning on this ancient, but much degenerated Church—a portion of St. Matthew's Gospel was read in Malayalim, the vernacular tongue of the Congregation. It seemed like the lamp of God, still enlightening the temple; and elicited the involuntary prayer, that, ere long, it might burn with a brighter and more steady flame! There was no discourse at the conclusion of the Prayers.

In the evening, I attended our Church Service in Malayalim, performed by Mr. Bailey in one of the Syrian Churches: about ten Catanars and one hundred and fifty Syrians were present; and they appeared to be very attentive, particularly to the Sermon. It was singular to see the person, who, in the morning, officiated as Priest at the Syrian Altar, now performing the office of Clerk to Mr. Bailey; this was the Head Malpan of the College; who expresses his admiration of most of our Prayers, and will permit no one else to read the responses.

Next morning I had an interview, at Mr. Bailey's request, with the Learned Native whom he is employing in the translation of the Testament into Malayalim. He is well acquainted with Tamul; and the object of my conversation with him was, to ascertain whether he sufficiently understood the Tamul Version of the Testament to make use of it in his translation. Mr. Bailey is too judicious a man, and too deeply interested in his work, to leave any thing to the Moonshee, or to follow any Version: nevertheless, the Tamul affords as much assistance to the Moonshee, as the English can do to Mr. Bailey; and he seemed to know how to use it with advantage. From what I could learn of the portion of the Testament already finished, there is every prospect of their possessing, ere long, a good Malayalim Translation of the Sacred Book.

Mr. Fenn next took me to the College, where I spent the remainder of the day in examining the Students. At present, the Institution has more the appearance of a School than of a College; but the plan which the Missionaries are about to adopt, of establishing Three Grammar Schools at the most eligible stations, from which the most promising Youths are to be selected for the College, must have the effect of raising its character. But, even now, the progress of several of the Students does credit to themselves and their Teachers. A few of them discovered a degree of intelligence that surprised me; and one, in particular, who has begun Latin, parsed what he read as accurately as an English Scholar could have done, and was well acquainted with the leading facts and doctrines of Scripture. This was one of those young Catanars, who have passed through Five Initiatory, Ordinations; and if the Establishment succeeds in supplying the Syriac Churches with a few such Priests as this lad promises to be, it will amply remunerate all the labour and funds expended upon it.

In the evening, the Malpan waited upon us, and we conversed together on sacred subjects. He spoke with great animation and considerable intelligence, for the space of two hours; quoting the Syriac Testament, which lay before him, in confirmation of all that he advanced. I was amazed at the extent of his acquaintance with Scripture, his shrewd remarks, and his striking illustrations; little anticipating so much information and good sense among the wilds of Malabar.

Nearly the whole of the 12th was spent in conference with the Metropolitan; who returned, that morning, from a journey which he had taken to marry a Catanar.

The following are the heads of private conference with which I was favoured:—

Q. Since, by this time, you will have been able to form an opinion of the object and plans of the Gentlemen who are placed here, will you be kind enough to tell me whether you approve of what has been done?

A. Yes: I entirely approve of every thing.

*Q.* Have you any improvements to suggest in the College Regulations, the mode of instruction, or in any other part of the measures now pursued?

*A.* No: none whatever.

*Q.* Are these Gentlemen understood, when they perform Divine Service in Malayalim; and also when they converse with the people?

*A.* Yes, perfectly.

*Q.* The English Mode of Worship is, you see, very different to that of the Syrian Church: what objection have you to that Mode?

*A.* I have no objection to it: it is very good.

*Q.* Do you perceive that any good effect is produced by what has been done hitherto for the benefit of your Catanars and people?

*A.* Yes: a little improvement, both in their understanding and moral conduct. Formerly none of them could read, and they seldom or never heard a profitable discourse; and to this state of darkness, are to be attributed the evil lives which they led: but now, by the conversation and instructions of these Gentlemen, they have gained a little light, and their morals are proportionably improved.

*Q.* We are told by St. Paul, that it is necessary to pray publicly, in a language which all the Congregation understand. (Here the Apostle's arguments were quoted, 1 Cor. xiv.) But I perceive it is the custom of your Catanars to pray in Syriac, which is unintelligible to the people: do you think that any portion of the Public Service might be translated into Malayalim? and, if so, what part or parts might be rendered into that tongue?

*A.* There can be no objection to the whole of the prayers in which the people join, being translated into Malayalim; for our Church has no Canon against it: but such as belong peculiarly to the Catanars must always be used in Syriac.

*Q.* You have seen that it is customary for the Ministers of the Church of England, to conclude the Service with a Discourse to the congregation on some passage of Scripture: would it not be well to adopt the practice in the Syrian Church?

*A.* This is done sometimes—always, at an Ordination of Catanars; and, occasionally at other times, when a large Congregation is assembled. There is no objection to the Catanars preaching every Sunday, when they shall be capable of doing so; but, at present, they are too ignorant themselves to teach the people. That is, indeed, an important work!

*Q.* How many Catanars are there?

*A.* About one hundred and fifty.

*Q.* How many of them are married?

*A.* Thirty-five.

*Q.* When were they married?

*A.* With the exception of two or three, they have all been married within this year.

*Q.* Why do not the rest marry?

*A.* Some are too poor, and a few object.

*Q.* Are the people charitable?

*A.* No—we are greatly in want of Churches; but they will not part with their money, even for this sacred purpose. This, however, is to be attributed to their great ignorance. Since these Gentlemen have been among them, they know a little better; and I hope they will soon come forward to do all that shall be required of them.

I should remark here, on that part of the above conversation which relates to the alteration of the Customs and Mode of Worship in the Syrian Church, that the Missionaries have never made any reference to the subject. Greatly as it must pain them to witness so much superstition and unmeaning ceremony among this interesting people, they have, as yet, with great wisdom and delicacy, refrained from interfering, in the slightest particular, on sacred matters. They are respected so highly by the Metropolitan and Catanars, and their suggestions on temporal affairs are adopted so readily, that, were they to express their wish to have a part of the Syriac Prayers translated into Malayalim, I have no doubt but that it would be done: but they are too prudent to act with precipitation, or to take upon themselves the responsibility of so important a step. At present they are expending their time and strength in

preparing the people's minds for the reception of truth; content to show them the light by degrees, as they appear ready to receive it.

It may be further observed, that many, if not all the Catanars' Prayers, to the translation of which the Metropolitan would object, are such, as it would even be desirable to preserve in Syriac: for they are addressed chiefly to the Virgin Mary: and would tend to confirm the people in error, rather than enlighten their minds and brighten the flame of true devotion.

After this interview with the Metropolitan, Messrs. Bailey and Baker accompanied me on an excursion into the interior, in which we visited five Syrian Churches; viz. Neranam, Chenganoor, Callucherry, Puttengave, and Mavelicary. We held long, and, in more cases than one, interesting conversations with the Catanars, of whom there are five or six to each Church. The generality of them are ignorant of the most remarkable Historic Facts recorded in the Sacred Volume, and much more so of the plainest doctrines of the Christian Faith. They evinced, however, a most docile temper; and submitted to be catechised, with the humility of children, for upward of an hour together.

One of the Catanars at the first Church which we visited, Neranam, is an intelligent, and, from what we could learn, a good man. He answered every question asked him, the last of which was, "Is it enough to SAY that we have Faith in the Lord Jesus Christ?" His answer to this question was remarkable, considering the general character of the Catanars for ignorance, and the recluse regions which they inhabit—"No: our WORKS must show our Faith to be true." On hearing this, we looked at one another with the smile of satisfaction, to find so correct a knowledge of this fundamental article of Christianity illumining these romantic but benighted abodes.

By looking over the rest of the questions proposed, the Committee will be able to form a better idea than could be given them in any other way, of the intel-

ligence of the Catanar of Neranam, who answered most of them without hesitation; and also of the ignorance of the rest, very few of whom could answer more than one or two, and those few replied to more than five or six. It ought, however, to be mentioned, and the fact will tend to confirm the wisdom, and justify the pains and expense, of sending Missionaries to these interesting people, (if indeed the measure required justification,) that the Catanar of Neranam derived his information from one of your Missionaries, Mr. Norton, of Allepie, with whom, I afterward learned, he lived for a twelvemonth. What then may we not anticipate, some few years hence, from the residence and united labours of three other good and active men in the midst of the Syrian Churches!

The morals of the Catanars are as low as their knowledge. This was to be expected from their ignorance of the Divine Commandments, and also of the motives to holiness with which the Gospel abounds. Their worst passions, being thereby without any moral restraint, were, in consequence of the celibacy of the Catanars, but too easily inflamed. Colonel Munro saw the evil tendency of this custom; and, since it is not contrary to the Canons of the Syrian Church for the Catanars to marry, he endeavoured to remove the fruitful cause of their immoralities, by encouraging some of them to enter the matrimonial state; he succeeded in a few instances: and the Missionaries are adopting the same plan with increasing success, and that with the entire concurrence of the Metropolitan; who, to encourage the practice, has done some of the Catanars the honour of performing the marriage ceremony himself. Many other vices prevail among the Catanars, as well as the people; but, with all their faults, they confess their conduct to be sinful, and acknowledge the broad distinction between good and evil. This is quite an anomaly in this idolatrous land, and may well encourage the best hopes of the friends of the Syrian Church in Malabar. We desired to see the Wives of the married Catanars, for the purpose of showing our approbation of the step

which they had taken: some of them came to the Church, and others waited at home to receive us. And here, again, was observable a striking difference between the Syrians and their Heathen Neighbours: the houses of the Syrians being neat and clean; while those of the Heathen are always dirty, and to all appearance comfortless.

The Missionaries are establishing Schools wherever they can; and we looked at what there were: but every thing is, as yet, in its infancy. The Syrians themselves will lend scarcely any pecuniary aid, even to this laudable and beneficial object: they are willing, however, to assist in any other way; and appear to be thankful for the instructions offered them.

Upon the whole, then, low as the Syrians are sunk in ignorance and vice—and the fact cannot be denied, and ought not to be concealed—they, nevertheless, present a more promising field for Missionary Labour than any other caste of Indians: for, in their sense of right and wrong, their confession of ignorance and avowed desire for instruction, their reverence for the Word of God and implicit acquiescence in its authority, the Missionary finds a soil to work upon, which perhaps in this country is nowhere else to be had.

It is happy for the present Syrians, that they have three such men as Messrs Bailey, Fenn, and Baker, among them; and not a few seem capable of appreciating the blessing. They appear to have won the confidence and love of the Metropolitan, Malpan, and all about them; and I venture to say, from what I saw and heard, that the Committee may place entire confidence in their wisdom and discretion, to use with advantage the influence which they possess.

After a pleasant, and, I trust, a profitable week, spent at Cotym and its vicinity, I set out, in company with Mr. Fenn, for Cochin.

But I cannot take leave of the Metropolitan without noticing his parting request. Pressing my hand with paternal affection, he desired, with apparent emo-

tion, that I would remember him in my prayers. And on mentioning this to one of the Missionaries, he informed me, that the Metropolitan often spoke with them on the importance and necessity of prayer, with tears in his eyes. This fact needs no comment from me.

#### *Mission at Cochin.*

At *Cochin*, there is much to interest the devout and benevolent mind, and the place would furnish full employment for one or even two active Missionaries. The Missionaries at Cotym come over alternately every week; but it may be questioned whether the little which they are enabled to do during their short stay, compensates for the interruption which their visit hither occasions to their important labours among the Syrians. The Jews alone would occupy much of a Minister's time and attention; while the Dutch inhabitants, many of whom understand English, and the five or six English gentlemen resident there, would compose a respectable congregation: about fifty were at church the Sunday I was at Cochin. But the more appropriate sphere of action for a Missionary would be, the native and country-born Portuguese population, both of which classes are very numerous. The Missionaries have established an English School in Jew Town, and a Malabar School in the Fort; which must be as much as they can attend to. *But what are they among so many?* There is another English School in the Fort, established by the late Chaplain, and handsomely endowed by charitable contributions. Once, this was a good School; but it is now going to ruin for want of an active Superintendent: were an English Missionary stationed here, there is little doubt but that it would be placed under his care. When I say, an English Missionary, I mean a Clergyman of our Church; for even the Dutch inhabitants would prefer him to a Minister of their own country: and it should be borne in mind, that it would be inexpedient to send any Missionary to Travancore who has not received episcopal ordination: the Syrians, indeed, would not recognise him as a Minister; and they carry their

objections so far as to deny the legitimacy of the Baptism which such an one administers.

*Mission at Allepie.*

Mr. Fenn accompanied me to *Allepie*, where we found not a little to interest us. Mr. Norton is active and zealous in the discharge of his important duties, and appears to have the prosperity of the Mission at heart. Considering that he has laboured the major part of his time alone, and that, before the arrival of the gentlemen at Cotym, his attention was frequently divided between the Syrians, Cochin, and Allepie, it was gratifying to see how much had been done. He has built a neat and spacious Church; and there is good prospect of a respectable Congregation assembling, ere long, within its walls. He baptized, on the 10th of December, six adults and eleven children, which were the first-fruits of his labours. He has three services every Sunday, one in English and two in Malayalim; at the English, he has from 20 to 30 hearers, and at the Malayalim, between 60 and 70. He is studying Portuguese also, for the benefit of the native Portuguese population, which is extensive; and many of them are desirous of having Divine Service performed in their own language. There are two Schools; in one of which are taught English and Malayalim, and in the other Tamul. Hitherto Mr. Norton has not been successful in his English master; but he has an active and intelligent young man with him now, who has, in a very short time, greatly improved the School; and when he takes charge of it altogether, no doubt it will assume a still more respectable appearance. Mr. Fenn examined the Malayalim scholars, and gave me a favourable report of their progress; while I exercised the Tamul boys, and thought their proficiency as great as could be expected, considering the short time they have been at School. Mr. Norton intends to increase the number of native Schools; and, as his attention will in future be less divided than formerly, he will probably be able to execute his plans with very little interruption.

*Eligible Missionary Ground.*

Many towns might be pointed out in Travancore as eligible Missionary stations, had you Missionaries to send; but Trevandrum appeared to me as standing next in importance to Cochin. Within a circumference of nine miles, the inhabitants are estimated at fifty thousand; and the gentlemen there, of whom there are generally nine or ten, would be glad of a Clergyman. The Rannee, who resides at Trevandrum, has uniformly acted with great liberality toward the different Missions in Travancore; and there can be no doubt of her extending her encouragement to every Missionary, who shall behave with becoming prudence.

*Closing Remarks.*

In this Report, I suspect you will find no information in addition to what you already possess through the Missionaries residing in Travancore. But, as I have mentioned only what I heard and saw, it may be satisfactory to the Committee to find the statements which they have formerly received, corroborated by the observations of a visiter to the Missions. The pleasure which I experienced on the spot was far beyond what I had anticipated: for though, as stated above, the Syrians are greatly degenerated, yet the efforts so liberally, judiciously, and, in some instances, already successfully making, to raise this ancient Church from the dust, and the disposition which many of the people manifest for improvement in every respect, are surely encouraging signs, and gratifying to the best feelings of the Christian heart.

*State of the Mission at the close of 1821.*

Mr. Hough's Report gives a view of the Mission at the end of 1820. The following Extracts of an animated Letter from Mr. Fenn to the Secretary, present an encouraging picture of its state at the close of last year.

The Mission is settling, and I think solidly. All our plans are going on, though much slower than we could wish. Mr. Baker has increased the number of schools considerably. The College keeps up its numbers; and I am thankful to say that the desire of learning by no means

decreases. I allude principally to the younger students; such as have been admitted since I came: they all have the idea that they must spend several years in study, and acquire real learning; and are pleased with the thought.

The capabilities of the Mission are great—very great. Under efficient superintendence, the College would, in a year or two, attain great and deserved celebrity.

Do not say that I am sanguine in my expectations. Consider, my Dear Sir, how the matter stands. There are thirty schools, and upward; containing more than 300 youths. There are besides, a grammar school containing 40 more, and the College. Among such a number, it is reasonable to expect that there will be some of more than ordinary talent; and we, who are on the spot, could with ease point out twenty, who would do credit to any tutor and any instructions. We fancy we see those among our pupils, who discover a likely talent for Mathematics; we are more confident of others having a peculiar talent for the acquisition of languages; and we can still more confidently answer for their docility of character and thirst of knowledge.

Besides, is it not remarkable, that such a close and apparently indissoluble union should subsist between us and the Metropolitan—a man of remarkable wisdom, dignity, judgment, and humility!

With regard to the Hebrew, Arabic, and Syriac languages, with proper assistance they would be soon obtained. With the verbiage and idiom of the Syriac, some are admirably well acquainted: in its etymology and grammatical niceties, lies their deficiency. There is a remarkable desire among all the Malpans to study Hebrew; and they are receiving instruction from Moses Sarphati. The way to the acquisition of Sanscrit is now open, and many are plodding in it, and some, if it so please God, will succeed most honourably.

You know, my Dear Sir, that the College has fallen more immediately to my share. No man is permitted to cruminate himself; and therefore, perhaps, I shall be excused saying more than that if the

Committee send out a person properly qualified, they will, in a year or two, hear of a change which will at once delight and astonish them.

But pray, my Dear Sir, Remember that it is "mind" which is most wanted: a cultivated, sanctified, and directing mind. Consider the expense of the Mission. Consider the Colleges whence those men issued who visited these shores some centuries ago. Consider the number and the respectability of the Christians, all of whom look to you. At the lowest computation, I speak with great confidence, there are 15,000 families. Fifteen thousand FAMILIES! and there is not a man, woman, or child, but would come to Cotym on being directed so to do. It is a miracle, and the most astonishing one that I have met with. Do, pray do, afford them the help which they need, and which they deserve.

Mr. Bailey and Mr. Baker are both out visiting the Churches. We enjoy delightful peace, and holy and constant communion, and do anticipate the glories of heaven. My Colleagues are full of zeal, and seem to receive every day fresh ability for their work, and rejoice in it more and more.

#### *Letter of the Syrian Metropolitan to the Society.*

A Letter has been addressed, by the Metropolitan of the Syrian Church, to the President and Members of the Society. Extracts of this very interesting document here follow, from a translation of it, out of Syriaç, by Professor Lee.

May this letter come in peace and safety to Lord Gambier, head of the Society which is in the Church of England, from the school of Cotym!

JAH.

In the Name of the Eternal and Necessary Existence, the Almighty.

Mar Dionysius, Metropolitan of the Jacobite-Syrians in Malabar, subject to the authority of our Father, Mar Ignatius, Patriarch, who presides in the Apostolic See of Antioch of Syria, beloved of the Messiah. Love from Christ, and from the people of all the churches, to Lord Gambier, the illustrious, honourable, and renowned President; and to our Brother

Mar Henry, the honoured Bishop of the city of Gloucester; and to the Priests and Deacons, and true Christians—great and small, in the Church of England, who are devoted to these things and are mindful of them, who both assist and provide that we should teach and preach the precepts of our Lord Jesus Christ. Love from God, and Grace from His only-begotten Son, and protection from the Holy Ghost, be with you all evermore! Amen.

Beloved, kind, and honoured Brethren in Christ, we would make known to you, in a few words, what has happened to us from the depth of our poverty.

We, who are called Syrian Jacobites, and reside in the land of Malabar, even from the times of Mar Thomas, the holy Apostle, until the wall of Cochin was taken in the reign of King Purgis, kept the True Faith according to the manner of the Syrian Jacobites, of real glory, without division or confusion. But, by the power of the Franks, our Jacobite-Syrian fathers and leaders were prohibited from coming from Antioch: and, because we had no leader and head, we were like sheep without a Shepherd; or, like orphans and widows, oppressed in spirit, without support or help. By the power and dominion of the Franks, moreover, and by the abundance of their wealth, and the exertions of their leaders, all our Syrian Churches in Malabar were subdued, and turned to the faith of the Pope of Rome.

In the year of our Lord 1653, came our Spiritual Father, Mar Ignatius, the Patriarch, from Antioch to Malabar: but, when the Franks knew this, they brought the Holy Man to the walls of Cochin, imprisoned him in a cell, and gave no small money to the King of Cochin. They then brought out the good man, and he drowned him in the sea, and so put him to death. But when we knew this, all the Jacobite-Syrians in Malabar assembled in the Church of Mathancherry, which is in Cochin, and we swore a great oath, by the Father, Son, and Holy Ghost, that henceforth we would not adhere to the Franks, nor accept the faith of the Pope of Rome: we accordingly separated from them. A

short time after this, some of our people again joined them, and received the faith of the Pope.

Again, in the year of our Lord 1753, came to us some holy Jacobite-Syrian Fathers from Antioch, who turned us to our true ancient faith, and set up a High Priest for us.

We now have fifty-five Jacobite-Syrian Churches in Malabar: and, as the Franks are more powerful and rich than we are, they are hourly laying the trap of the Pope for us, and endeavouring to take us in it: and, from the power of a kingdom filled with idols, the heathen have subdued us Jacobite-Syrians, just as Pharaoh, King of Egypt, subdued the Children of Israel, and had no pity.

And, as the Lord sent Moses and Aaron, and delivered the Children of Israel from the house of bondage of Pharaoh, King of Egypt, so the Lord beheld our sorrows and afflictions; and there have been sent to us an illustrious leader named Macaulay, and Mar Buchanan the illustrious Priest: and when they came to us, and saw our subjugation, and sorrow, and poverty, they brought us forth from the house of bondage, and consoled us with kind words, and assisted us with money.

After this, another illustrious leader was sent to us, named Monro: and as Joshua, the son of Nun, brought Israel to the Land of Promise, and put them in possession of Canaan, so did this illustrious, discerning, and prudent leader, bring back and save us poor people from the hand of violence: and he built a School and one Church for us, in the place called Cotym; which he did with great trouble, labour, and expense, in order that our eyes, made dim by the depth of our poverty, may be opened by the knowledge of the declarations of the Holy and Divine Books. All the Deacons, moreover, and children who are taught in the School of our place, are cherished by the assistance of this illustrious leader.

Again, the Priest Benjamin,\* the Priest Joseph,† and the Priest Henry,‡ our spiritual and temporal friends, brothers,

\* Mr. Bailey. † Mr. Fenn. ‡ Mr. Baker.

and assistants, whom you have sent to us, that they may root out the thorns and tares from among the children of God, are anxiously seeking all the requisites for the redemption of our souls, as well as constantly teaching all the Deacons and children of our place, the English language.

The Books of the New Testament which ye sent us, we divided, and gave to the Churches in Malabar; and, with great joy, does every man present his prayer unto God for you: and we trust in our Lord Jesus Christ, who is merciful to those who show mercy, that He will give you a good reward in the day of Judgment, even thirty, sixty, and a hundred-fold, for your work and labour for us, and that He will make us rejoice with you. But we are unable to recompense you by any earthly riches: the more, however, shall we supplicate God daily that your dominion may be increased, and that he would subdue those that hate you under your feet: and daily may your preaching in Christ Jesus be increased; and may God raise up among you leaders who fear God, and who are kind to the poor, endued also with knowledge and prudence!

We have heard, too, that the people of your land are beseeching God for us, that He would supply and complete that which is defective and imperfect, both in our bodies and souls.

Respecting Samuel the Priest,\* who is held in honour by us, we received the letter which he sent by the hand of Joseph the Priest; and we read and understood what was written in it: and very much did we rejoice, with exceeding great joy, on account of your friendship for us. And may the Lord, who both hears prayer and grants petitions, lengthen your lives and increase your peace!

But we call to mind the adage, "A glance is enough for the intelligent," and avoid prolixity. Besides, James,† the honoured Priest, will make known to you all that is going on among us. And I, the Metropolitan, Mar Dionysius, your friend, very cordially salute you: also Abraham

the Priest, our obedient servant, and all the Deacons, and children that are in the School. All the Priests, moreover, and Deacons, and the whole Congregation of Christians who are in all the Churches in Malabar, salute you. May grace be with you all; even so, Amen!

Our Father which art in Heaven, &c.

Remain firm in the power of Jesus!

In the year of our Lord 1821.

On the third of the Month Ranun the first, Friday.

From the School of Cotym.

(Signed)

MAR DIONYSIUS,  
Metropolitan of Malabar.

### SOUTH SEA ISLANDS.

LONDON MISSIONARY SOCIETY.

[From the London Missionary Chronicle.]

*Extract of a Letter from the Rev. D. Tyerman to a Lady in England, dated Tahite, November 24, 1821.*

All our Brethren, the Missionaries, received us with the most cordial affection, while the natives were not backward in giving us every proof of their joy on our arrival. The power and wisdom of God, as displayed in the structure of this wonderful island, can only be exceeded by that stupendous and marvellous change which has taken place among its inhabitants: a change which fills me with incessant astonishment and joy. Had I opportunity and leisure to describe the former moral condition of this people, it would be unnecessary that I should do it to you: suffice it to observe that it was peculiarly the place where Satan's seat was, and if ever that awful being were allowed an incarnation, it was here. The details of this wickedness, given us by the Missionaries since we have been here, are enough to fill us with horror. How many human victims almost daily bled upon their cruel altars! Two-thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring; I have heard of another who killed nine, another 17, another twenty!!! The god of thieves, for there was such a god here,

\* Rev. Professor Lec. † Rev. James Hough.

was faithfully served, while crimes of other kinds too horrible to be named, every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent. But, where sin abounded, grace much more abounds!

God has done great things for this people. The faithful and holy exertions of his servants are most amply rewarded. The prayers of the British churches are indeed heard; and all the expenses which have been incurred, are now fully repaid. O that you and all whose hearts are engaged in doing good to the heathen could but witness what I have already seen; it would fill your soul with amazement and gratitude.

Where I have been, the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend divine worship on the Lord's day. The engagements of that holy day commence with a prayer-meeting, conducted entirely by the natives themselves, at sunrise. Knowing the backwardness of Christians in England to attend early prayer-meetings, what do you think my surprise has been on going to these services, to find their large places of worship literally filled. This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is public worship and preaching, when their places are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, and it is conducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays, not a fire is lighted, not a canoe is seen on the water, not a journey performed, not the least kind of worldly business done on the Sabbath. So far as outward appearances go, this day is here kept indeed holy: by multitudes, I doubt not, it is kept really so.

The Missionaries have already translated and printed the gospels of Matthew,

Luke, and John, which are in the hands of the people, and nothing can induce them to part with them. The word of God is indeed precious here. The Scriptures are the companions of the people wherever they go. Not a family (I am told) is known that has not family worship morning and evening, every day. At every Missionary station there is a church formed; and though it is only between two and three years ago that they were organized, many real Christians have united to enjoy the benefits of the Lord's Supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

No public immorality or indecency is seen. All drunkenness and profane swearing are unknown here. All their former sports and amusements are completely put down. Their morais are almost all demolished, and many of them completely obliterated; and it is a singular fact, that chapels now occupy the very ground on which many of them stood. Never before did the gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition, and ignorance. Think not that I wish to represent these people as perfect: No, alas! human nature is the same here as elsewhere, but I state facts, which speak for themselves.

From other letters we also make a few extracts.

*Mr. Bennet, in a letter to a Friend, says,*

"The ministers have not to wait for any part of their congregation; nor is the congregation in danger of being disturbed by persons coming in after the commencement of public worship.

"O that a few thousands of the half-hearted in our dear country could but behold the genuine influence of the gospel here, and form some tolerable idea of those horrid superstitions and cruel vices from which the people have thereby been delivered!—then would Missionaries and Missions in every quarter of the world be loved and cherished by them."

*Mr. Tyerman thus expresses himself in another letter to a Friend.*

“The people are most hospitable and affable. Their persons in general are equal to those of the best grown English, and the most agreeable of any foreigners, not of English extraction, that I have seen; wherever we go, we are received with all possible friendship. The King and all his Chiefs have showed us every kindness. But the change which has taken place among these people is what most of all delights me and fills me with astonishment. What you have read is all true. All the stations that we have seen are in the most flourishing circumstances. All the congregations are large. The profession of Christianity is universal; scarcely is the individual known who does not attend three times every Lord’s Day at public worship. You would be charmed with a Tahitian Sabbath. O England, blush at thine own inferiority, when compared, in this respect, with this so lately barbarous land! No doubt much of this is nothing but profession; but that there is a great deal of vital piety, I doubt not.

Yesterday (Dec. 5, 1821,) I partook of the Lord’s Supper with a church consisting of 106 consistent members. The behaviour of the Tahitian congregations is not excelled by any in England. All is solemn; all, apparently, is devotional.

Civilization is making rapid progress. Crimes of all kinds are almost unknown. Encourage Missionary exertions and Missionary prayers. If any are relaxing in these respects, or are unbelievers in the importance of Missionary exertions, send them hither. I should not have thought the sufferings and inconvenience of going ten times round the world too much to be endured for the sake of seeing what God has wrought in these idolatrous countries. We hope to see all the islands which have embraced Christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Other islands are petitioning for Missionaries. Indeed, if Missionaries could be found, there is every reason to hope that all the islands in this vast ocean, would immediately embrace the truth.

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## Miscellanies.

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### REVIVALS OF RELIGION.

Many of our readers have probably heard of the revivals of Religion, with which several Congregations in New-Jersey were favoured, in the course of the last summer. A Correspondent at Somersville has sent us for publication in the Register, a Narrative of the revival in the Church at Raritan, accompanied with the following statement of the accessions made to that Church and to others in its vicinity, within the last six months:—

Raritan Church, Somerville,	206
Rev. Mr. Boggs’ Church, Bound- brook,	100
Rev. Mr. Brownlee’s, Basking Ridge,	100
Rev. Mr. Vandervoort’s, Dutch Valley,	42
Rev. Mr. Galpin’s, Lamington,	40
Rev. Mr. Schultz’s, White House and Lebanon,	20

Rev. Mr. Studdiford’s, Reddington,	18
Rev. Mr. Zabriskie’s, Millstone,	20

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Total, in these Churches, 546

To this statement we add—

Rev. Mr. McDowell’s, Morristown,	120
The Church of Chatham,	77

*NARRATIVE, of a revival of religion in the Reformed Dutch Church at Raritan.*

There had been much of the good seed of the word sown by our late beloved pastor, the Rev. J.S. VREDENBURGH: and, since his death, by others who supplied our pulpit. But to human appearance, the seed did not vegetate, though God was silently preparing his own way before him. About the middle of May last, our Consistory hearing of the Rev. Mr. Osborn, a successful Presbyterian Mis-

sionary in the Gospel, who was then at Philadelphia, but about retiring to the country for his health, addressed a letter, inviting him to come and spend some time with us. He accepted the invitation, and immediately repaired to this place. He began his work immediately; labouring almost night and day—visiting from house to house—conversing with individuals, as he had an opportunity—preaching three or four times in a week—besides instituting and attending anxious meetings every two weeks.

Thus did he continue with us for more than three months. The Lord greatly blessed his labours. The Holy Ghost, for whose presence some had been ardently praying, was indeed in the midst of us. It is now evident, that many souls had been under more or less conviction, for years past. This conviction, however, on the death of Mr. Vredenburg, was brought more powerfully to their consciences. It continued, more or less, through the past winter and spring.

This appears to have been the state of the congregation, when Mr. Osborn first came among us. As soon as he began preaching and visiting among the people, copious showers of the DIVINE INFLUENCE descended upon them, not indeed “like a mighty rushing wind,” but more like “a still small voice,” which melted and moulded them down, into Gospel principles, at the foot of the cross. Many of them appeared to be driven, at once, out of themselves, out of every dependance on their prayers—their tears—their repentance, as a ground of justification before God, to apply to the atoning blood of Christ, as the only means of cleansing their consciences; and to his perfect righteousness, as their only plea before the “mercy seat,” and the only safe refuge from the devouring, all-consuming wrath of an avenging God. But the exercises of the most were gradual. Some continued from one to five and six weeks, without obtaining any comfort—sometimes between hope and despair, till they had no where to flee for help, but to the Lord Jesus Christ. To such, the Saviour appeared every way suitable and desirable: “the chief-

est among ten thousand, and altogether lovely.” Most of them gave strong evidence of their hatred of sin, and their desire of deliverance from it, as being committed against a holy and just God.

To expect, where the excitement has been so general, that the work will prove all pure and unalloyed, would be to expect more than happened, even in the days of our Saviour and his Apostles. In the family of Christ there was a Judas. In the churches of Corinth and Galatia, there were found many unworthy communicants; and in the seven churches of Asia were many unfaithful members. There will doubtless, be some “chaff among the wheat.” The work, in its origin and progress, is, however, undoubtedly of God. He will, by and by, “thoroughly purge his floor, and gather the wheat into his garner,” while the “chaff, He will burn with unquenchable fire.” But here is the consolation of the Christian: “the Lord knoweth them that are his.”

At the first communion after the arrival of Mr. Osborn, *sixty-one* were examined by the Consistory, and admitted to the privileges of the Church.

Before our communion, in October, four days were appropriated to receive applications. The Consistory, with several ministers in their turn to assist them in this solemn transaction, examined with great caution, on both doctrinal and experimental religion, and received to that ordinance *one hundred and forty-five*; which, with the *sixty-one* before admitted, makes, in the aggregate, two hundred and six; among whom were about sixty of the Ethiopian race.

The enemies of the cross may, and no doubt will, talk, and, if possible, scandalize and ridicule this work;—calling it priestcraft and enthusiasm. But let them talk, and sneer, and revile. Let us pray for them, and pity them. Let the subjects of this work give no occasion “to the enemies of the Lord to blaspheme.” Let them be watchful and prayerful—ever trusting in the strength of Christ to “keep them from falling.” And let the people of God, whenever they hear of

the advancement and glory of the Redeemer's kingdom, exceedingly rejoice! Let them say, as we trust we can, with truth, "this is the Lord's doing, and it is marvellous in our eyes."

Signed by order of the Consistory.

W. B. GASTON, *Clerk.*

*Somerville, N. J. Nov. 21, 1822.*

#### REVIVAL IN THE COLLEGE AT CARLISLE.

[From the Religious Remembrancer.]

*Extract of a letter from a Student in Dickinson College, Carlisle, Pa., to a friend in this city, dated*

*Dickinson College, Dec. 3, 1822.*

DEAR H—, Perhaps it will be no violation of the Sabbath to devote a few of its sacred moments in communicating to you the delightful prospects of religion in this Institution. A few days since Dr. Mason lost one of his sons, an amiable and intelligent youth, about 20 years of age. He completed his classical studies and graduated at the last commencement, in June. He entered upon life with a remarkable degree of health, and elated with the prospect of honour and happiness. But in the moment of expectation, on a sudden his hopes were blasted and all his honours prostrated by the pitiless hand of the Destroyer! He has gone! But O! his very death has made his memory sacred to the hearts of his companions. Loving and beloved, his loss was deeply deplored by many whose tears are now turned to rejoicing.

This call of Heaven, awful, yet tender; alarming, yet touching, penetrated the souls of all who knew him; for all who knew him loved him. These impressions, in numerous instances, have proved genuine and lasting—the work of the Almighty.

Several of the students soon communicated their feelings to those of us who were professing Christians; and we soon conveyed the precious news to Mr. Duffield. He immediately appointed an anxious meeting, which was attended by about seven or eight. Another meeting was appointed; and in the mean time, the Spirit of the Lord moved powerfully among us, awakening others to a sense of their con-

dition. The anxious meeting then increased to fourteen.

Soon after, the glorious work was discovered to have been progressing among the inhabitants of Carlisle, and a general invitation was given to all who felt concerned for their souls, to meet on a certain evening. Bless the Lord, there were about fifty present. At the next meeting the number had increased to seventy; thirty students, and the remainder from the town. The Rev. Mr. M'Carty was with us for a time, labouring with much zeal and to much effect. His style of preaching, you know, is remarkably animated, and calculated to arouse the sinner, as well as to encourage the seeking soul. He was necessarily obliged to leave this place in the midst of this heart-cheering season, with great regret to himself and the people. Mr. Duffield, however, receives continual assistance from the exertions of Professor M'Clelland, whose feelings are much excited, and whose superior abilities as a minister of the Gospel, render him highly serviceable at this interesting period in furthering the blessed cause.

How astonishing the revolution produced in the college within a few days! In the rooms of the ungodly,—of those very persons who were remarkable for their impiety; yes, even of those whom Satan employed as instruments of ridicule against the religion of Jesus, the altar of prayer and praise is erected. The number of returning prodigals amounts to about thirty, most of whom are rejoicing in the privileges of their Father's family; and others still inquiring What they must do to be saved?

The good work is still advancing, and we hope will not cease, until every one among us shall obtain that wisdom which shall survive the grave, and shall not only be treading the path of science, but pilgrims for heaven.

The original number of professors in College was ten,—few, indeed, but affectionate; some intelligent and active. Who could be inactive when so much calls for exertion?—and who could be prayerless when so much encouragement is given to faith? The hearts of God's

people are greatly revived, and all are anxious to see the prosperity of Zion. The subject-matter of Christian conversation is "The prosperity of Zion."

O that God would continue the operations of his Spirit, and add numbers more to the church "of such as shall be saved." Speaking of God's people being revived, reminds me of the different feelings and views manifested by the professors of religion, just previous to this visitation of love. On our return to College this session, there was evidently an increase of zeal among us. At our conference meeting, we conversed frequently of the importance of being actively engaged. We considered it our duty to converse with our fellow students on the subject of religion, but after frequent considerations of the duty, no one seemed yet to have actually performed it. So at last we made a regulation, that each of us should report at the meetings, with whom he had conversed during the week. The consequence was, almost every one fulfilled his duty; and to our great happiness, we found that several were seriously impressed; and from that time, God came to us on a visit. O that he may prolong his stay until every soul shall have a view of his glory.

Thus the Almighty is pleased to work by means. His Providence called in the voice of Death. His Spirit opened the ears and penetrated the hearts of sinners. His children were instrumental in leading to obedience. And behold! the deaf hear, the blind see, and the dead live.

#### REVIVALS IN VIRGINIA.

*The Rev. J. H. Van Court to the Editor of the Religious Remembrancer.*

*Salem, Va. Dec 2, 1822.*

After some prefatory remarks, Mr. Van Court says—

The work commenced in and about Lexington, in the months of August and September. The Lord first visited them with judgments. He sent sickness among them, and many were removed from the land of the living. These judgments of the Lord were blest to the survivors. An unusual spirit of supplication and prayer

commenced among the pious, and a deep concern and trembling anxiety among the careless. The places of worship, in which but few were formerly seen, were now well filled. Meetings for religious conversation were appointed. The subjects introduced and discussed at these meetings by ministers and others, were calculated to enlighten the minds of the anxious. Before the meeting of the Synod, more than two hundred persons were admitted into communion of the churches under the pastoral care of Dr. Baxter, Mr. Ruffner, and Mr. Davidson.

In the latter part of October, the Synod of Virginia met at Staunton, and the Spirit and power of the Lord was with them. In other congregations belonging to the Synod, there were likewise revivals of religion. The hearts of the ministers were warm, and their faith strong. The church in Staunton was in a lukewarm state; yet frequent meetings for public worship were appointed. During most of the time they had prayer meetings at sunrise, a sermon in the forenoon, another in the afternoon, and a third in the evening. After which they met in little companies in different parts of the town, and spent an hour in prayer and in praise. A considerable addition was made to the church at their communion.

Since the rising of the Synod, the work has progressed with rapidity and power.

I arrived in Staunton on the 19th of November, and continued there several days. I preached for them, and attended several of their social meetings. Professors of religion were indeed revived, and the countenances of nearly all were marked with deep solemnity. Some were rejoicing in hope, others still remaining in deep distress.

Understanding that the Sacrament of the Lord's Supper would be administered on the next Sabbath. (Nov. 24,) at the church in New-Providence, under the pastoral charge of Mr. Morrison, I determined to be present with them. I arrived in the neighbourhood on Saturday evening, and was informed that two sermons had been delivered in the church on that day, and two the day before. On







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