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# AMERICAN Missionary Register.

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No. 5.

## Biography.



### NOTICES OF SOME OF THE FOUNDERS OF CHURCH-OF-ENGLAND MISSIONS IN INDIA.

REV. DAVID BROWN—REV. HENRY MARTYN—REV. DR. BUCHANAN—RIGHT REV. BISHOP MIDDLETON.

[From the *London Missionary Register*.]

A quarterly Circular, published at Calcutta by the Corresponding Committee of the Church Missionary Society, has the following passage in reference to the death of the late Bishop of Calcutta :—

The high tribute of respect paid to his memory by the Government, and the expression of public esteem exhibited in the crowded attendance at his funeral, are generally known; and various effusions in praise of the splendid erudition, the profound talents, and the benevolent character of our late Bishop have issued from the press. It belongs to our plan to call the attention of our friends to the influence which the deceased exerted on the Cause of Missions in India, and which renders his character a subject of peculiar interest to the readers of *Missionary Intelligence*: with this view we gladly avail ourselves of the kind permission of the Rev. Mr. Parson, to copy the following extract of a Sermon preached by him in the Cathedral on the evening of Sunday, the 14th of July, when a just and impressive tribute of respect was paid to the memory of our late Diocesan; as in the morning had been done by the venerable the Archdeacon of Calcutta.

We subjoin the greater part of the extract referred to. It contains, as the reader will see, some striking Notices of other distinguished men, who opened the way for the Bishop's important measures in India.

Let us pass to a concluding view of our late Bishop's Life and Ministry: and that is, to a view of him as a Bishop AMONG GENTILES, a MISSIONARY, or, in more dignified terms, an APOSTOLICAL Bishop. He has lived long enough to afford his unequivocal testimony to this inherent spirit of Christianity; having given to the Cause of Missions in India that identical stamp and sanction which it wanted. It was not his lot, indeed, to commence the work among us; nor can it well often be, under our economy of the Church, the lot of Bishops: they must, usually, rather COMPLETE and ORGANIZE, than, like Apostles, be the first to go forth on the

great errand. Great, indeed, it is, and destined here to be the errand of successive men, each contributing as God shall enable him; and only, all together successively, and in the collective event, completing their work, over which they shall rejoice in the end together in a better state of existence.

The services of men who have been removed from this progressive work in India, with a rapid succession, it may be allowed me, in a few words, to distinguish.

*Rev. David Brown.*

The parent of Missions, in the Established and English Church of India, was the Rev. DAVID BROWN; than whom, a more unambitious, though at the same time simply majestic and evangelical parent, the cause needs not to claim. His it was to cherish the infant enterprise with his prayers; and formally to engage others in stated prayer for the same end. Men of more accomplishment may have followed him—men of less artifice cannot; nor have any men better acquainted with Christianity in its great principles. Such a man lived long misunderstood in Calcutta. At length, after a ministry the longest which has been allowed to us, he died a sort of self-sacrifice, in the cause which he thought worthy of his devotion—a cause connected closely with that of Missions—the cause of the Bible Society.

*Rev. Henry Martyn.*

The same joint cause appears more certainly to have cut short, or, as it were burnt out, the life of MARTYN; than whom there has never been a more thorough scholar for his years, nor has any man of a more simple and ingenuous spirit set foot in India. With the vivacity of youth, he combined the wisdom of age. He had science without its slowness and incumbrances. It was, in itself, much; but he made little of it, unimpeded and uninflated by vanity. His religion, though reared in the Establishment, was of a liberality quite Catholic: he saw the comparative insignificance of modes: he loved the lover of Christ, under whatever mode such a man might

worship. All mankind were interesting to him; and he went forth among them—fearless, as having God with him—free, by a conscious inoffensiveness of heart—quick, by the most practised familiarity with his subjects—cheerful, by the peace of the Blessed Spirit in him. Diligent in labours, which were his delights also; devoted under the foreseen fact that he would not live long; this unsurpassed servant of Jesus Christ has ended his course with joy.

*Rev. Dr. Buchanan.*

Perhaps, however, under God, no man contributed so immediately to the result which we have witnessed, that is, to the accession of an accomplished PRELATE to our numbers, and to the COLLEGIATE character which has since accrued to our Missions, as Dr. BUCHANAN. Whilst others were otherwise engaged in the same thing, and each according to the assignment of particular Providence, Buchanan employed in the matter a sort of worldly vigour and cleverness as of diplomacy. This has not pleased the world at times; and, perhaps, for the reason that it was successful. But if success denote the pleasure of God, then was God pleased with the labours of Buchanan.

*Rev. Dr. Middleton.*

To advance, under God, the good work of Brown, Martyn, and Buchanan, the BISHOP has appositely given to the Cause of Missions the identical sort of sanction which it wanted. It wanted political countenance, and the reputation of sound learning. Judged dangerous in its apparent disregard of political cares, it was judged of disputable orthodoxy in point of doctrine. In the Church, it had been supposed to characterize a party. Stability and ballast appeared to be wanting to this ark upon the waters. Old Institutions for the purpose did comparatively nothing toward it: the Government of England had not expressed itself favourably on the subject, beyond an ancient indication or two, grown obsolete: the Universities, as such, sent forth no men in the cause: it was prosecuted but collaterally, and by individual efforts: no provision existed, humanly speaking, for

the continuance of Missionary exertions in the Church. Our departed Bishop has conferred upon the Missionary cause, according to his predilections as to the mode of it, every attestation, aid, and honour, which it could expect to receive from him. Instead of a dangerous project, he has, with reason, said, that it, or nothing, must prove our safety in these possessions—that it were preposterous to suppose ourselves established here for any purpose except to make known the Son of God to a people ignorant of him. He gave the Missionary cause his heart. During life, he employed, on the Mission College, all his elaborateness and accuracy of attention: in death, he has bequeathed to it the choice of his books: he has also bequeathed a part of what expresses the heart of man, his money: lastly, he had bequeathed to it, if it should please God, his very bones: he had looked to it, as Jacob to the Holy Land, saying, *There they shall bury me!*

The Archdeacon (who has himself, we regret to say, been since carried off by the fatal epi-

demie of the East, in the flower of his age) had observed, in reference to the College, in the Sermon which he had preached in the morning—

It was to the New Mission College that the Bishop eagerly looked, as a sure means of extending knowledge to the people of this country. This Institution was the nursling of his latter years. It occupied his attention many hours of every day; and his anxious mind was daily gratified with the expectation of seeing it in full operation.

The Corresponding Committee add—

From these truly Christian anticipations, the late Bishop was suddenly snatched away, to engage, we trust, in the unmixed exercises and delights of the *just made perfect*. The great Shepherd and Bishop of souls ever liveth—the *same yesterday, and to-day, and for ever*; and, however mysterious His dispensations may appear, we know that He is mindful of His Church, and will not fail “to accomplish the number of His elect, and to hasten His kingdom.”

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## OBITUARY OF WILLIAM BLAIR, ESQ.

LATE SURGEON TO THE LOCK HOSPITAL, AND OTHER INSTITUTIONS, WHO  
DIED ON FRIDAY, DEC. 6, 1822, AGED 56 YEARS.

MR. BLAIR had, for many years, taken an active share in the proceedings of various Benevolent and Religious Institutions. Besides those mentioned in the following account of his last hours, which has been circulated by his friends, he was a Subscriber to the Church Missionary Society from its first formation; and became a Member of its Committee in its fifth year: he died in the thirteenth year of his service on that Committee, having willingly rendered the Society all the assistance which his professional and other engagements would allow. In his last moments, there was not only peace, but that true sublimity, which nothing but the grace of the Gospel can impart to dying man.

For many months past, Mr. Blair's health had evidently declined. During the last illness of his excellent wife, he was at times so exceedingly reduced, that she greatly feared he would die before her; and earnestly prayed that her Heavenly Father would take her first, if consistent with His holy will, and not allow her to be left an infirm and helpless widow. It

pleased God to grant her request; and, after a long and painful, but sanctified affliction of many years, she departed peacefully, in the last Spring; bearing a clear and unequivocal testimony to the truth and faithfulness of God, who supported and comforted her in every trial, especially when passing through the valley of the shadow of death.

After his wife's decease, Mr. Blair began most decidedly to *set his house in order*, as he knew he must shortly follow his beloved companion. He resolved to give up his professional practice; and to retire into the country, where he thought he should enjoy more uninterrupted opportunities for reading, meditation, and prayer. He, therefore, took a house in the neighbourhood of Colchester; resigned his situation as Surgeon to the Bloomsbury Dispensary; and prepared to dispose of the greater part of his library, together with such articles of household furniture as he would have no occasion for in the country. He had formed a large collection of rare and curious editions of the Bible, and many scarce Commentaries in different languages; for the Word of God had been his study and delight, during the greater part of his life: a few months ago, anticipating his approaching dissolution, he presented this valuable collection, worth several hundred pounds, to the British and Foreign Bible Society, who have gratefully acknowledged the same in their last Annual Report. He had been an active and very useful member of the General Committee of that Society for the last sixteen years: he was also President of the Bloomsbury Bible Association, and Vice-President of the Auxiliary Society: his unwearied labours in the cause of the Bible Society, and in active benevolence to the poor, are well known to his intimate friends. As Surgeon to the Bloomsbury Dispensary, he was indefatigable in his attentions to the cases of distress which came under his notice: he cared, not only for the bodies and temporal concerns, but for the souls and eternal interests of his patients; frequently exhausting his income in relieving the wants of the indigent, and, when his own charity purse was empty, recommending the cases, which he could not himself relieve, to the bounty of his friends.

The Bible Society, of all benevolent Institutions, lay nearest his heart. The last effort which he made to leave his house, was to attend a Meeting of the Committee, on the Monday before his death. He asked a friend to lend him a carriage for the purpose, having parted with his own, and proceeded as far as

Bridge-street, Blackfriars, toward the Bible Society House, but was too ill to go on, and was obliged to return home without accomplishing his object. He went immediately to his bed-room. After taking a little refreshment, he remarked that he felt as if he should not be able to go down stairs again; and, being in great pain, said—"Well, I will bear it patiently, for the Lord loveth whom He chasteneth, and scourgeth every son whom He receiveth." In the evening of the same day, he requested his servant to read to him the 11th and 65th chapters of Isaiah, the 10th chapter of Hebrews, beginning at the 19th verse, the whole of the 11th chapter, and the first thirteen verses of the 12th chapter of that Epistle. After they had been read, he desired his servant particularly to notice those chapters, in order that he might find them the more readily when he wished to hear them again.

On the next day, Tuesday, Dec. 3d, he appeared to suffer great pain. Several friends called, and were admitted to see him. He then desired his servant, if any others came to make inquiries, to say that he was too ill to see them, but that he was firmly fixed upon the Rock Christ. His servant, in the course of the day, read several chapters from the New Testament, and also the 1st, 16th, first eight verses of the 17th, the 27th, 103d, and first ten verses of the 106th Psalms. While reading, Mr. Blair said, "There! you see what faith does. Believe on the Lord Jesus Christ, and you also shall be saved." With his hands clasped, and uplifted eyes, he added, "I believe in Him, and have no doubt—no, not the least—but that I shall be saved through the blood of my Redeemer, for *I know that my Redeemer liveth.*"

He passed Wednesday nearly in the same manner. Nothing gave him so much comfort as to hear the Word of God. He would often say, while listening to it, "What comfort!—what consolation!—what encouragement there is in seeking the Lord!" and he exclaimed, "*Come, Lord Jesus, come quickly!* My only desire is to be with Thee! I am now waiting for Thee!"

On Thursday, a medical friend, who

called, proposed writing a prescription for him; he replied—"You know that it could be of no service: I am aware of my own situation, and that I am a dying man;" proceeding to admonish his friend to seek the Lord, and adding, that he himself had sought him during thirty-five years, and now experienced the comfort of having God for his salvation. Toward evening, feeling some apprehension lest his understanding should be affected, and having considerable pain in his head, he prayed earnestly that God would be merciful to him, and spare him the use of his intellects. The pain in his head was removed, and he was afterwards composed and tranquil.

An intimate friend called upon him during the week, to whom he expressed his entire confidence in the Word and Truth of God. He said, "My reliance is alone on the Lord Jesus Christ: as to looking back at my past life, to place any dependence upon that, I cannot bear the thought. My hopes are alone upon the mercy of God, and my trust is in the Rock of Ages: I am fixed on that Rock." The Bible lay open on his table; and, looking at it, he said, "That is my only book—my great comfort. I used to be fond of my library: but I now want no other book than my Bible." Several times, during the latter days of his illness, he expressed himself in a similar manner.

The same friend called upon Mr. Blair, for the last time, on Friday night, Dec. 6. His eyes then appeared to be fixed—his mouth seemed to be falling—and he was breathing with great difficulty, while supported in bed by his servant: it was doubtful, from his appearance, whether he had the use of his mental faculties. The servant told him who had entered the room, and he seemed to recognise the name. His friend whispered in his ear, "The Lord Jesus Christ is your Saviour:" he immediately replied, catching

his breath at every syllable, "Altogether precious!" His friend then said, "When flesh and heart fail, God is the strength of the heart, and he will be your portion for ever:" to which he replied, "Always"—repeating the word with great emphasis. This visit had the effect of rousing him; for after his friend had taken his leave, and another attendant had entered the room, on the latter saying, "I doubt not, Sir, you can say with Job, *I know that my Redeemer liveth,*" he immediately took up the passage, and repeated the two following verses, being the 25th, 26th, and 27th verses of the 19th chapter of Job, which had formed the text of the last Sermon he had heard preached at St. John's Chapel, where he usually attended Divine Service. Shortly afterward, he said, "Though my flesh and my heart fail, God is the strength of my heart, and my portion for ever." He next endeavoured to repeat the Hymn, page 232 of Mr. Cecil's Collection,

"Rock of Ages rent for me," &c.

He then desired his servant to read those chapters which he had noticed at the beginning of the week, particularly the 11th of the Hebrews, to the 14th verse of the 12th chapter, and the 103d Psalm. One of the attendants said to the other, "What a blessing is it to see him so happy!" which Mr. Blair overheard, and interrupted him by saying, "Though I walk through the valley of the shadow of death"—then, hesitating as if endeavouring to recollect the passage, he at length added, "Comfort me." He now became very weak, and was unable to attend to the reading. About five minutes before he died, he said, "Reach me that Blessed Book, that I may lay my hand on it once more." The Bible was brought to the bed, and his hand placed on it. Then, reclining his head, he distinctly said, "I rest in Christ;" and thus peacefully expired.

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## OBITUARY OF MR. THOMAS BROOKS, ARTISAN,

WHO DIED AT MADAGASCAR, JUNE 26, 1822.

Mr. Brooks was attached to the Mission which was sent last year, by the London Missionary Society, to the Island of Madagascar. The fol-

lowing account of his sickness and death is given in a letter from a member of the Mission to the Secretary of the Society in London.

And now, dear Sir, having briefly stated to you our present circumstances, and future prospects, would that I could thus close my letter! But alas, I am obliged to reverse the scene, and eclipse the pleasing intelligence with gloomy tidings; with tidings which must fill your hearts with sorrow. Our cup of happiness appeared to be running over, when divine wisdom saw good to mix with it bitterness, in snatching from us a beloved brother. Yes! Thomas Brooks is no more! He had just entered the field, and was about to buckle on the harness, when death arrested his progress, cut short his career of usefulness, and consigned him to a premature grave.

On the afternoon of our arrival, while dining at Mr. Griffiths', he complained of an unusual sensation coming over him, and left the table. He, however, rejoined us in a short time, saying that he felt better. The day following he observed to us, that he had the same feeling as on the preceding night. Was indisposed all day. Wednesday, the 12th. he was much the same, complaining of loss of strength. Thursday, the 13th, the King sent for us, previously to which Mr. Hastie had given Mr. B. an emetic, which caused him to bring up a great deal of bile. He went with us; and, in the presence of the King, fainted, and fell with his face upon the table. Recovering again in a short time, we thought that it was only weakness, occasioned by the medicine which he had taken. He afterwards accompanied us to look at the ground which the King had given us. This was an effort beyond his strength; for in returning he was much fatigued, and leaned alternately upon our arms. He continued to grow worse, and by Thursday, the 20th, was so much reduced as to require being lifted out and into bed. Friday, the 21st, he was exceedingly ill, and lay most of the day apparently in a state of insensibility. In the evening something better. Saturday, the 22d, much the same as yesterday. Delirious, with now and then lucid intervals. Mr. H. saw him in the evening, and with much concern we heard him

say that he was in the last stage of the disorder, and that a short time must decide whether he would live or die. Mr. Chick had the first watch with him, during which time he was restless and uneasy. After 12 o'clock he was more tranquil, and slept some time; was sensible, and asked for drink several times. Sunday, the 23d, in the morning, I asked him if he knew me; he looked in my face with a faint smile, and with a voice expressive of surprise at the question, said, "Oh, yes." I asked him if he were able to think of Jesus Christ? he replied, "Not so much as I ought." I observed that the Saviour was not forgetful of him; to which he said, "He is not, indeed." I spoke of the great mercy that he was taught to know the Saviour before he was brought to a bed of affliction. He answered, "It is a mercy, indeed." I said to him, "You are not afraid to die?" Here severe pain prevented his reply. After a short pause, I again put the question, to which he replied, "Oh! no." Once more I said to him, "You do not fear death, Mr. B.?" with a strong effort he again said, "No." Here I desisted, as I found that conversation distressed him. Mr. H. saw him in the evening, and thought him better; and said that the symptoms of mortality were not so strong as on the preceding night. Mr. Griffiths and Mr. Jeffreys sat up with him all night, during which time he was restless, and frequently turned from side to side, appearing most easy when lying upon his right side. Mr. J. called me at 4 A. M. and said that a change had taken place in him at 12 o'clock; since which time he had lain quiet, and upon his right side. I got up and spoke to him, but received no answer. Mr. J. also spoke to him, but without effect. He requested him to hold up his hand as a sign that Christ was precious, but he could not. We observed that his feet and ankles were becoming cold; his hands also became cold; and he breathed with great difficulty. At day-light Mr. H. came, and with tears in his eyes said that nothing more could be done for him. He lay, apparently, in a

state of insensibility until 20 minutes before 11, when his emancipated spirit winged her way to the blissful regions of immortality.

On Tuesday, the 25th, we consigned his mortal remains to the silent tomb.

His death is a serious loss to the mission, and the people of Madagascar, and his memory will long be dear to us. He was highly respected by Mr. and Mrs. Telfair; and as a workman, he was, at the Mauritius, unequalled. But he is gone, and it is our duty to bear the rod, and be silent. The Lord gave, and the Lord has taken away; blessed be the name of the Lord.

A hymn was sung before the corpse was removed; thousands of the inhabi-

tants from all parts of the town crowded to behold the spectacle: and it was understood that they were much struck with the solemnity with which the funeral was conducted. At the grave, Mr. J. read some portions of Scripture, and gave out two hymns, one at the commencement, and the other at the close of the service. Mr. Griffiths prayed, and Mr. Jeffreys gave a short address from Job, xxxvii. 23. and concluded with prayer.

This mournful event excited great lamentation, not only amongst the missionaries, but also amongst the Malegaches, even of the highest ranks. When the King's mother was informed of it, she burst into tears, and the King's ministers also manifested much sorrow.

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## Home Proceedings.

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### UNITED FOREIGN MISSIONARY SOCIETY.

Since our last number was issued, we have received the *Journal of the Union Mission* for the months of October, November, and December, and the *Journal of the Seneca Mission* from the 28th of January to the 10th of March. From our other stations we have no communications later than those already published.

#### UNION MISSION.

JOURNAL FOR OCTOBER AND NOVEMBER,  
1822.

*Tuesday, October 1.*—A man arrived from the mouth of White River, to obtain the balance due for freight. We have been enabled to advance the sum, and he has returned.

#### *Surrender of Prisoners.*

*Wednesday, Oct. 2.*—Charles Doune, our Interpreter, returned from Fort Smith, and informed us that twenty-one prisoners have been delivered to the Osages by the Cherokees. These, together with the eight before given up, making twenty-nine, are all that the Cherokees can obtain at this time. One of the prisoners, a young girl, has been stolen and carried off by a white man. Gov. Miller is about to offer a reward of one

hundred dollars to any person who will restore her to her friends.

*Friday, Oct. 4.*—We are this day informed of the death of the Indian who was shot through the body in the late skirmish, and whom Dr. Palmer visited, as stated in the *Journal* for last month.

*Lord's Day, Oct. 6.*—Subject, A. M., Nature and evil of backsliding; P. M., Dangerous consequences of touching the holy work with unholy hands. 2 Samuel, vi. 7.

#### *Sickness in the Family.*

*Wednesday, Oct. 9.*—Thomas Ward, a labourer, who has been sick for more than two months, was seized last night with a paroxysm of fever, attended with apoplexy, and brought very low; but has survived, and is more comfortable this morning. The other hired man, mentioned in the *journal* of the fourth of Sep-

tember as being sick, has recovered, and is able to labour. Philip Milledoler has the intermittent.

*Thursday, Oct. 10.*—Several Indians called on us to-day, who are about to hunt on the East of Grand River. Brother Chapman concludes to go out with them, and he and the interpreter left us at 8 o'clock.

*Lord's Day, Oct. 13.*—Thomas Ward still mending. Elizabeth is very sick, and Philip is no better.

#### *Hostility of the Choctaw Indians.*

Received, at 12 o'clock, an express from Col. Arbuckle, at Fort Smith, informing that the party who attacked the Osages near the mouth of the Canadian consisted of eleven Choctaws from Red River; that the two children taken prisoners were at the Choctaw camp; and that an attempt will be made to obtain them. Also, that twenty-five Choctaws were roving about in that neighbourhood, purposing to fall on the small parties of the Osages. The Colonel very kindly advises that the Osages be apprized of the designs of their enemies, and also of the importance of sending back the horses stolen a year since from the Red River white people. This information has been promptly communicated to the Osages by Brother Chapman and Capt. Pryor.

#### *Visit from the Great Osages.*

*Thursday, Oct. 17.*—Last evening arrived a company of White Hair's Indians. This is the first visit from that part of the nation. It appears that they are in an unsettled state, and have not selected a place for their new town. These people lodged in our yard, and behaved with great propriety. An Indian woman died from our Indian house last night. They buried her this morning. They laid in her grave her knife, ladle, and other articles, according to their custom. We sung at the grave,

"And must this body die,

"This mortal frame decay?"

Some of our scholars, who are learning to sing, joined in the hymn. Gloomy is the death of a Gospel despiser, but, if possible, more gloomy the death of a heathen, who has never heard that "Christ

is risen from the dead, and become the first fruits of them that slept." At 2 P. M. Brother Vaill set out for the Garrison, on business; took with him the Journal for September, Report to the Secretary of War, &c.; expects to lodge at Mr. Barber's trading establishment to-night. Mr. Ward and Philip are rapidly recovering. Elizabeth not essentially better. Another hired man afflicted with the intermittent.

#### *Indian Mourning.*

*Saturday, Oct. 19.*—Awaked early this morning by the piercing shrieks and cries of an Osage mother, whose infant died in the course of the night. She at first laid it on the top of the ground, and placed stones over it. We proposed to bury it, to which she assented. She is almost inconsolable. Brother Chapman, who returned from the camp to-day, relates another instance which he witnessed. The bereaved mother ran furiously about, like a mad person, shrieked, smote her breast, and refused to be comforted. Remember, Christians, they have never heard the command from heaven, "Be still, and know that I am God." The Indians, who tarried here the other night, returned from the trading-house, hungry, and drenched with rain.

*Tuesday, Oct. 22.*—Brother Vaill proceeded as far as the Illinois, and finding the river too high and rapid to cross, by reason of the late rains, returned to-day.

*Wednesday, Oct. 23.*—Tally arrived this afternoon, with a request to take away his son for 30 days, to assist him in hunting. He complained, that while others had three or four young men to help them, he was alone, was poor, and found it difficult to maintain his large family.

*Thursday, Oct. 24.*—Reasoned with Tally, and attempted to dissuade him from his purpose. Told him the loss his son would suffer by hunting; he would wear out his clothes, and fall behind in his studies; but all to no purpose. After signing a written agreement to bring him back in thirty days, he told Philip to leave his clothes, and put on a blanket. He then put a gun into his hand, and they rode off together. We have hitherto looked upon Tally as the wisest person in the nation; but Stephen's aged mo-

ther, a poor cripple, who decided that her son should stay, is wiser than he.

*Arrival of Mr. Pixley, and Mr. and Mrs. Requa.*

*Saturday, Oct. 26.*—Our hearts were made joyful by the arrival of Brother Pixley from Harmony, Brother Wm. C. Requa and his wife, and Brother George Requa. Brother Pixley came over with a view of attending a Missionary meeting at this place. Some of the brethren from Dwight, in the Cherokee nation, are expected next week for the same purpose. Mr. Pixley also intends to spend a season in studying the language with the Indians who are now in this region. These beloved friends were eight days on the way. They rested on the Sabbath, according to the commandment. They were preserved from drenching rains, and enjoyed as pleasant a ride across the country as the circumstances would admit. We would acknowledge the goodness of God in sending to our aid another sister. He has passed before us in *judgment*, and in *mercy*.

*Lord's Day, Oct. 27.*—Brother Pixley delivered a discourse to the family this morning from these words: "*And he said to them all, if any man will come after me, let him deny himself, and take up his cross and follow me.*" It has been a refreshing season. In the conference among the brethren, discoursed on the means of promoting brotherly love, from John, iii. 3d.

*Wednesday, Oct. 30.*—Brother Pixley preached, with particular reference to the hired men, one of whom has been very anxious for his soul for several weeks past. Two or three families, moving from Missouri to Arkansas, attended. A good season to all who love the truth.

*Thursday, Oct. 31.*—Five hands left us, two of whom were discharged for violating the rules of the establishment. Thus, while God is pleased to impress the minds of some with a sense of sin, he leaves others to wax worse. While some are brought to fear and tremble, others are left to revile religion.

*Arrival of Missionary Brethren.*

*Friday, Nov. 1, 1822.*—Brother Washburn and Brother Orr arrived from

Dwight, after a pleasant journey of five days. Those who have Christian friends always near, can hardly tell the pleasure of meeting fellow-christians and fellow-labourers in such a desolate land as this. Our object is to consult on the common interests of Missions in this Western wilderness. May we diligently improve the precious season, gain light, gather strength, and go on with our labours, rejoicing together. Received the American Missionary Register for July and August; a letter from Mr. Lewis, dated in July; two or three numbers of the Religious Intelligencer; and several letters from friends. In special meeting for business, read and considered the letter from the Board, which announces the embarrassed and distressing state of the treasury. We know not what to do, except to go forward, especially at this juncture, when we have recently engaged several mechanics from Missouri, to aid us in putting up our Mills and permanent buildings. If the Lord has begun this work, will he leave it? Will he suffer a large and flourishing Christian community to let the work stop for want of means?

*Missionary Meeting.*

*Saturday, Nov. 2.*—Opened our Missionary Meeting. Present, Brothers Washburn and Orr, from Dwight, Brother Pixley, from Harmony, and Brothers Vaill and Chapman, from Union. Brother Pixley was chosen Moderator, and Brother Chapman, Scribe. This evening attended a lecture preparatory to the Sacrament.

*Lord's Day, Nov. 3.*—Brother Washburn has made known to us Jesus Christ, and him crucified. A. M. "Behold the Lamb of God." P. M. "God forbid that I should glory, except in the Cross of Christ." At the table of the crucified Jesus have we enjoyed communion with God, and with one another.

"Tis a rich banquet we have had;  
"What will it be above?"

*Wednesday, Nov. 6.*—Rainy for several days, by which means the brethren from Dwight are prevented from setting out on their journey as they intended. Thus Providence is prolonging to us the precious season of mutual improvement.

*Thursday, Nov. 7.*—Concluded our

**Missionary Meeting.** In this we have enjoyed the sweetest harmony; and we believe no means could have been more effectual to rouse our minds to the labour of love before us. It is believed that this family, and the brethren from the other Stations, feel greatly revived. We purpose to forward to the Board a copy of the proceedings of this meeting. At five o'clock this morning met for prayer and religious conversation.

**Friday, Nov. 8.**—Met again at 5, A. M. for prayer, and truly it was a refreshing season.

**Lord's Day, Nov. 10.**—Assembled again at five o'clock in the morning, for special prayer. Have been edified by the excellent lessons of God's Word dispensed by our dear brethren from abroad. Brother Pixley preached, A. M. "Fear not little flock," &c. P. M. Brother Washburn discoursed on the nature and effects of Christian love, 1 Cor. xiii. May we all, as the members of Christ's flock, love one another, and thus anticipate the communion of the saints above.

*Departure of the Missionary Brethren.*

**Monday, Nov. 11.**—Brethren Washburn and Orr left us for Dwight, in company with Brother Vaill and a hired man. The late rains having raised the rivers so as to render it very difficult crossing them, it was thought expedient to go down in a canoe. Brother Vaill expects to go as far as Fort Smith, on the business of the Mission. Brethren Wm. C. Requa and Palmer also departed for Harmony in a small wagon, to remove Sister Requa's things. May the God of Jacob be with them and protect them.

**Wednesday, Nov. 13.**—Mr. Augustus P. Choteau has now established himself at the place formerly occupied by Mr. Revoir, who was killed last year by the Indians. On Monday Brother Pixley went up for the purpose of being with the Indians, who are near his establishment. Brother Chapman joined him yesterday. They tarried on this side the river till today, but not thinking it safe to swim the rapid current at this stage of water, returned. Mr. Choteau's establishment is fifteen miles up Grand River, on the opposite side.

*Extraordinary Preservation.*

**Thursday, Nov. 14.**—Sister Cleaver rode out this afternoon, as she has frequently done, for her health; but not returning as usual, we became alarmed for her safety. Searched in vain till dark. Then all who could have horses pursued after her in every direction till late at night, but in vain.

**Friday, Nov. 15.**—This morning, as soon as it was light, proceeded in search of Sister Eliza. Directed by a merciful Providence, we found her about three miles distant, wandering at random. She had continued on horseback through the night, and had rambled many miles. Thus God preserves his children from harm. We have great occasion for thanksgiving.

*Various Notices.*

**Lord's Day, Nov. 17.**—Instructed to adorn the doctrine of God, our Saviour, in all things. Oh! may we live and die ornaments to the Gospel.

**Monday, Nov. 18.**—Mr. Choteau's boat with goods passed this station on Thursday. Brother Pixley took that opportunity to go up the river, and visit the Indians. To-day Brother C. joined him.

**Saturday, Nov. 23.**—Brother C. having spent the week with the Indians, returned. Four men arrived at Mr. Choteau's from Missouri, who needed his assistance to pilot them to this place: a millwright, a mason, and two common labourers. The millwright has come in quite sick. They have been thirteen days coming from Harmony. Suffered much by losing their way, travelling without provision in the cold and wet, and crossing creeks and rivers, raised by the late rains. They notice with peculiar gratitude the hospitality of the Osages. By these men we have received no information from our Brethren Requa and Palmer.

**Lord's Day, Nov. 24.**—Enjoyed that important lesson of our Master, that we are severally accountable for all our actions.

**Monday, Nov. 25.**—Commenced making brick. The mason pronounced the clay to be of the first quality. Though we have been informed of the depressed state of the treasury, yet, as the mason appears to be a very active man, and well

skilled in brick making, we conclude to proceed in this business, with a view to build the walls of our large houses of brick, instead of wood. It is very difficult to obtain timber here, and we have no doubt that brick will be much cheaper.

*Tuesday, Nov. 26.*—The millwright is very sick. Two or three other hired men are also unable to labour.

*Thursday, Nov. 28.*—Brother Vaill returned from Fort Smith this evening. Had a pleasant passage of three days down the river, but a tedious jaunt of ten days in returning. Sold two Bills on the Treasurer at New-York, of one thousand dollars each. Also sent an order to Cincinnati for our next year's supplies, with a request to have a boat purchased, and hand employed to bring it up the river, and then assist us at this Station. By calculation it is found that we can obtain supplies cheaper by this means than by paying freight, as we have heretofore done.

*Saturday, Nov. 30.*—Brother Pixley returned on foot from Mr. Choteau's. The Indians have thronged around us for several weeks past, yet have left none of their children. Notwithstanding their tardiness to come forward, our hearts were never more blessed with a spirit of faith and patience. Mr. Choteau's establishment on this river will probably give permanency to their residence in this part of the country; and, on the whole, things appear to be more favourable for a permanent, and we hope for a successful, Missionary Station in this place. Brother Chapman has lately received a letter from David Brown, a Cherokee, at Cornwall School, which breathes forth the most ardent desires for the conversion of the Osages. By the Arkansaw Gazette it appears that the girl who was carried off by a white man is recovered, and is now in the care of Eli I. Lewis, Esq. at the Post.

### SENECA MISSION.

JOURNAL FROM JAN. 28, TO MARCH 10, 1823.

#### *Clothing received.*

*Jan. 28, 1823.*—We have lately received three boxes of clothing for the use of

this Mission. One from Montgomery, Orange County, N. Y. and two from the Congregations of Raritan and Millstone, N. J. These have proved a most acceptable present, especially the valuable amount of bedding, contained in the box from Orange Co. which was greatly needed at this station. May He who has declared, that "those who devise liberal things, by liberal things shall be made fat," enrich our dear Christian brethren and sisters, for this instance of love to his cause. "May our Lord Jesus Christ himself, and our Father, give them everlasting consolation and good hope through grace; comfort their hearts, and establish them in every good word and work."

*Monday, Feb. 2.*—The Concert for Prayer was this day thinly attended, in consequence of a funeral in the afternoon. After the exercises were finished, we embraced an opportunity to consult the views of the Chiefs, in regard to the new arrangement of the Board, to embody as many of the children of the Tuscarora Tribe at this Station, as may be induced to come. They offered no objection to the plan, and we presume they will not.

#### *Desertion from the School.*

*Feb. 3.*—We regret to find that two of our promising boys have left us, who are in part claimed by the opposite party, in consequence of a slight correction received for bad conduct. The effect on the rest of the children has been most salutary. Before correcting them, we endeavoured to convince them that it was a very necessary, but to us a painful duty.

*Feb. 7.*—A Chief called on us to-day, to solicit marriage for two of his relatives, one a brother, the other a sister. At the hour appointed for the marriage, a large concourse of people again assembled to witness the novel ceremony. We waited till a late hour for the brother to make his appearance, but waited in vain. At length a messenger arrived from the brother of the Chief, stating that he greatly regretted the necessity under which he lay of postponing his marriage on account of the conduct of his wife's brother, an influential Pagan, who is enraged with her for her intention. They both, however, wished the minister to know, that

they shall embrace the first opportunity to gratify their wishes, notwithstanding his opposition.

*Arrival of the Rev. Mr. Crane and the aged Sacharissa.*

Feb. 14.—Brother Crane arrived last evening with Sacharissa, the aged Chief, desiring a Council with the Seneca Chiefs to-day. They convened according to appointment. The subject proposed by our Brother for their consideration was, whether they would consent that the Tuscarora children should be embodied at this Station, and should receive the same advantages with theirs. This consent appeared to be necessary to satisfy the minds of some of the Tuscarora Chiefs, who were fearful that otherwise there was danger lest the peace and friendship of the two tribes might be disturbed. Brother Crane addressed them at some length on the important benefits that would result to their children, could they all be educated on the plan which had been already submitted to the consideration of the Board, the outline of which he stated to them; but he did not expect that the Chiefs would pass any decision upon that plan now, except so far as related to the reception of the Tuscarora children. The result of their deliberations upon the subject was, that it appeared to be a matter which was likely to affect the interests of the nation so deeply, that they could not, in justice, pass an opinion upon any part of the plan until it was canvassed at the next June Council, when it would be taken up, and decision made in a regular manner. They concluded by expressing their thanks to the ministers present for taking so lively an interest in their welfare; and they hoped sincerely that we might effect much good among the several tribes for whose benefit we were appointed.

*Family Visitation.*

March 1.—During the month past, the resident minister at this Station has been able, amidst the pressing concerns of the establishment, to visit some of the more serious natives at their own houses, with a view of forming a church at no distant period, consisting of the Mission family

and a very few of the natives, whom he has had an opportunity of catechising for some time. The immediate object of these visits was to ascertain their views in regard to such an event. These visits have afforded a good opportunity of instructing them in some of the leading principles of family government, in which they are commonly very deficient.

Feb. 20.—Miss Ascenath Bishop arrived in safety from Homer, as an assistant female teacher. By her we received a box of clothing from that place.

*Visit from the Chiefs.*

March 2.—Two of the principal Chiefs called to-day, to procure assistance in some communications to their Agent. They appeared much chagrined when informed that the petition of the friends of civilization and Christianity in this and the adjoining counties, praying for such an alteration of one of the statutes of this state, as that Ministers of the Gospel and Missionaries be permitted to reside on Indian lands, was negatived in the House of Assembly of this state. Surely God will overrule this for good.

*Return of the Boys to the School.*

March 3.—To-day the two boys, who left the school, returned. One came and plead to be received, saying that he "had done wrong, and is very sorry." The other was forcibly taken away by a dissipated mother, against his inclination, and has now been returned through the interference of one of the Chiefs. Their tattered and filthy garments were immediately exchanged for their former comfortable suits. The smile of health and contentment is now lighted up in their countenances, which before were pale with hunger, and sullen through despair.

*Present State of the School.*

March 10.—Another interesting little girl was brought to us to-day by one of the Chiefs, who said that she was very desirous to come and live in our family. Her age is ten years. We have given her the name of Catalina Vroom, after a particular friend. Our school is, we think, becoming more and more interesting. The whole number is seventeen. The

facility with which the girls advance in the knowledge of household business, and the boys in all the branches of study which occupy their attention, must be truly a ground of encouragement to the patrons of Indian Missions. There is one class of six or seven who already read fluently in the New Testament; some spell well in words of four or five syllables; and we

have few beginners. They also make progress in the English language as fast as could reasonably be expected, considering their easy access to their own homes. O! that the Lord would take a saving dealing with their souls: "purify their hearts through sanctification of the Spirit and belief of the truth;" and fit them for his own glorious rest.

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## AMERICAN BOARD OF MISSIONS.

### MISSION AMONG THE CHOCTAWS.

ELLIOT.

The Boston *Missionary Herald*, for the month of April, contains an Abstract of the Journal of this Mission, from the 10th of September to the 8th of February last. From this Abstract the following passages are selected:—

The summer vacation having closed, the school commenced on the 10th of September. In a circuit taken by Mr. Byington and Mr. Wood, during the preceding week, they saw nearly thirty pupils at their homes, most of whom had been sick since they left school; and the intermittent fever still prevailed.

The journal pays a tribute to the memory of Mrs. Kingsbury, "who, in a sudden and unexpected manner, was called away from her labors, her cares, her children, her husband, leaving these missions, and this people to mourn the loss of an unwearied and devoted labourer in this vineyard of the Lord."

Sept. 25. Within a few days there have been two large collections of Choctaws, at two different places, to end the mourning for deceased friends. At neither place was whiskey drunk to excess, which has commonly been the case on such occasions. The head men are making an effort to repress the use of ardent spirits: a circumstance which affords us great encouragement to go forward in our labours.

At the close of October, Mr. Byington visited that part of the nation where Mr. Williams's school is situated. Being taken suddenly ill, he was treated with great kindness by the inhabitants. He speaks of the happy visit, which he enjoyed "with Mr. Williams, and those who have recently experienced the grace of God in their own souls." Several members of the mission family were much in-

disposed in October and the beginning of November; but, on the 18th of the latter month, the journal makes grateful mention of returning health. There had been much less sickness at Elliot than during any preceding summer, though there appears to have been more than usual among the Choctaws generally.

The 5th of December was kept by the mission family as a day of thanksgiving and praise.

About the 10th of December, Mr. Kingsbury arrived at Elliot to meet the agent of the United States, and confer with a dissatisfied Chief, respecting the school. It is a subject of complaint with a part of the Choctaws, that boys are made to work when out of school, and punished for misconduct. With them, as with all untutored people, children grow up entirely free from restraint. It can hardly be expected that, in the early stages of improvement, all difficulty and embarrassment from this source should be avoided. The Missionaries have held but one language on the subject. They have uniformly declared, that children committed to their care must be subject to their authority; must be docile and obedient in school, and trained to habits of industry when not engaged in study; that if they do not come on these terms, they cannot be received. To these terms the Chiefs have repeatedly assented. Yet, when the trial comes, and the children are impatient of restraint, or refractory in their conduct, some of the parents justify them, and blame the Missionaries.

Mr. Byington has long been desirous of acquiring the Choctaw language, so that he may be able to preach to the na-

tives without an interpreter. For this purpose he began, in December last, to reside, for a week at a time, in Choctaw villages, where no English is spoken.

Dec. 28. He was much gratified with the kindness of the people, and their disposition to receive instruction. He went to a village about 16 miles distant, and staid most of the time at the house of the Chief. Within two miles of the house where he staid are about 20 families, and between 30 and 40 children, of a suitable age to attend school, who now have little to do, and are wasting their time in idleness or play. There are three looms in this village: one of them made by a Choctaw. The Indians raise corn, cotton, sweet potatoes, beans, &c. The women were generally at work, picking cotton, spinning, sewing, or cooking, while the men do little else than talk, sit, and smoke tobacco. The children appeared anxious to learn.

Jan. 3, 1823. Mr. Byington was kindly received by the people whom he visited. They expressed much pleasure that he was learning their language; often saying to him, "When you know our language we can talk without an interpreter."

Jan. 7. Examined the boys' school. Some of the neighbours attended. The scholars appeared well. There appeared to be a life and animation in the boys, which was quite gratifying. They read, and spelt, and translated from English into Choctaw, and from Choctaw into English. Two of them are drawing maps of the United States, and two have cyphered to the Double Rule of Three.

Mr. Byington resided a while at the house of the Chief who has been dissatisfied with the school. He was there entertained with great kindness. Among many other things, the Chief said, that "he was proud of the Missionaries, and would not say they were bad men." He dictated several *talks* to Mr. Byington, which he wished him to write down, and carry home with him. He said that "when he was a boy it was customary for the oldest men in the nation to give long talks to the boys, concerning the former wars of the Choctaws, Chickasaws, &c. and then to whip the boys severely to make them remember the talks."

#### BETHEL.

The station to which the name of Bethel is now given, has been called in some of our surveys the French Camps. It will hereafter be designated as above. It is situated, as will be remembered, on the road leading through the Choctaw nation, from Tennessee to Natchez.

On the 17th of November, 1822, a church was organized at this place; and four of those who had become hopefully pious during the past summer, publicly professed their faith in the Lord Jesus Christ. On the 19th of January, five others were admitted into the church. Of the nine new members, eight are coloured people, three men and five women, the ninth is a white man. Hopes are entertained that one or two other blacks will soon be received into Christian fellowship; and that one other, who has left the world, has been admitted to the felicities of the church triumphant.

The case of one of the converts is described by Mr. Williams at some length.

A black woman, who has a family, had been in considerable distress of mind from the first of the awakening. This distress increased daily, till, from fasting and other causes, she became alarmingly indisposed, and to all human appearance in danger of speedy death. One day, after being left alone, she was found speechless and motionless; and in this state she remained, with but little alteration, for about twenty-four hours. At times she groaned deeply; her pulse was faint, and her limbs had upon them a cold chill. In short, she appeared to be on the borders of eternity. At length, however, she revived in some measure, but for several hours afterwards continued speechless. She then smiled, and lifting up her hands and eyes toward heaven, exclaimed aloud, "The Lord has forgiven me. I thank God, he has forgiven me." She immediately rose from her bed and walked, and appeared to be recovered from all bodily infirmity, except a degree of weakness. Her mouth was also opened to tell of the great change which had taken place in her views and feelings. She sent for her master, who has been rather opposed to the Gospel, and described, with much feeling, the state she had been in, and how she now felt. She called also for all her fellow-servants, who came together to the number of 45 or 50, when she addressed them in such a manner, that the most hardened were melted into tears. By her desire, and with the consent of her master, a messenger was sent a distance of four miles for their unworthy teacher. Though the day was past, and though my rest had been broken for two nights preceding, I went. My interview with those poor negroes, and with their astonished master, was solemn and affecting beyond description. How changed the scene since the night before, which I had spent at her house! A heavenly smile now sat upon her countenance.

She has always been considered a very ignorant woman, and was never before inclined to say much. But now she spoke freely, except when she appeared to be almost over-

whelmed with a view of the glory of God, and of the greatness of His love. She said, "You are all strange to me. All things around me are new. I feel like I have just been born."

During the time she was in the helpless situation above described, Mr. W. had frequently observed tears bursting copiously from her eyes, when she made not the least noise or motion. In explanation of this, she represented her feelings to have been, at that time, those of keen distress, lest she should become the prey of the great adversary. In her figurative manner, she described herself as seeking for the gate of heaven, and crying to Jesus to let her in.

"That's what made me cry," said she. "I 'fraid Jesus not let me in. Then I think, I'll die at the gate; I wont go back. So I beg the Lord take me; let me in. I want to go where He is. Lord have mercy. I give up all to thee. Then Jesus come himself, and open the gate."

This evening, continues Mr. Williams, was a very pleasant one to me, and to all those present who loved the Lord's appearing. We sung and prayed repeatedly. In the morning we met again. I prayed with them, and then left them; though not till I had evidence of the happy effects of what we had seen and heard on the minds of some who were present.

#### *The School at this Station.*

As late as Feb 3, Mr. Williams wrote to the Corresponding Secretary as follows:—

The state and prospects of this school continue to be encouraging. The number of scholars is 24, besides our two children, making 26 in all. Only seven of this number are females. Eight of the scholars are full blooded Choctaws. Eight board at their homes; nine are supported wholly at the expense of the Board, and the others chiefly by their parents.

The following testimony of Mr. Williams is peculiarly gratifying:—

The Christmas season was spent with much propriety by the blacks and some of our white neighbours. The former custom of riot and dancing was driven from the neighbourhood to the distance of 14 miles, where were a few dissolute white men. Not only on Christmas day were there religious exercises at our house, but at other times, also, during the holiday week, did the blacks meet for prayer.

#### MISSION AMONG THE CHEROKEES.

##### TALONEY.

We have stated more than once that a spirit of inquiry on religious subjects was evidently gaining ground at this station.

Several of the Cherokees, who reside in the neighbourhood of Mr. Hall, have, it is hoped, been made to feel the value of the Gospel, and to love its sacred truths.

We shall lay before our readers some extracts from Mr. Hall's journal, which have special reference to the work of divine grace, which he has witnessed at Taloney.

*July 21, 1822, Sabbath.*—A respectable number of the natives attended divine service. Mr. Chamberlain, being present, preached all day. In the afternoon, he addressed himself, through an interpreter, to those Cherokees who cannot understand English. The meetings were continued more than four hours; and the people staid more than an hour longer, for further instruction.

*August 18, Sabbath.*—Those, concerning whom we have a hope, remained two hours after our public service, desiring more particular instruction. Many questions were asked them, and in all their answers they discovered a humble dependence on the merits of Christ, and of him alone for salvation.

*Sept. 22.*—A brother of the Baptist denomination spent the day with us. He appears much rejoiced to see the work of the Lord in this place.

About the last of October they were visited by Mr. Posey, late Baptist Missionary at the Valley Towns. He was much surprised and gratified by the change which had taken place at Taloney since his last visit there, about a year before. On the 1st of November, an Indian was present at an evening meeting who had not been present before at that place. He appeared to be considerably anxious with respect to his spiritual welfare. "He knelt during prayer," says Mr. Hall, "which I have known no adult natives do, at this place, till they had been brought to feel themselves to be sinners." On the 8th, the two brothers, M'Kee and Israel Folsom, arrived at Taloney from the Foreign Mission School.

*Nov. 10, Sabbath.*—This has been a truly interesting day. Our little congregation was composed of people from six different nations or tribes. At our evening meeting, more were present than could be accommodated with seats.

Concerning the youths above named, Mr. Hall says:—"They have left a very favourable impression on the minds of the people here, respecting Missionaries and their labours."

21.—Had occasion to punish one of my

scholars, the son of a widow, who I trust is a pious woman. At noon he ran away. But as I was returning to the school after dinner, his uncle came with the truant. His uncle said it was the mother's opinion that I did not punish the boy enough. She wished me to deal with him as though he were my own. What different views does the Gospel give those who receive it, even with respect to family government! A few months ago, this boy would have been pitied and excused by his mother and friends, to his great injury; but now they apparently feel the force of the sacred injunction, "Chasten thy son while there is hope, and let not thy soul spare for his crying."

24. Sabbath.—Our meeting very well attended. Appointed in the evening a meeting for inquirers, at which our room was full. After singing, and prayer, and a few remarks, leave was given for any to speak, who felt desirous to do so. Five Cherokees spoke in turn, in their own language, on the great subject of religion. The faces of some were bathed in tears while they were speaking. One, who had been a most violent opposer, said, "It is high time for us all to quit our bad ways. Our friend Hall has been here a long while telling us how we ought to do. We have not minded him. We have seen him in distress, and have not pitied him. We have viewed him as our enemy. But now we all know him to be our best friend. Should I see him again in trouble, I would give him a hundred dollars in a moment, if that would relieve him. We have many children. What will become of them, if they go on as we have done; I cannot help weeping now, that I have listened to wicked white men, and have not attended to religion before." This man spoke 15 or 20 minutes in this strain; and his looks,

gestures, and voice, indicated that he felt what he said.

27.—It is now more than six months since we opened a weekly evening meeting, at our house, on Wednesday; and another on Friday, at Mr. Sanders', a mile hence. We have, also, had extra meetings, as circumstances seemed to require. Sometimes meetings have been held every evening in the week. No one stated meeting has yet been neglected.

29.—The converts took up most of our time, while together, in conversing one with another in their own tongue. One of them, for the first time in public, led in prayer. A precious few here, who, a short time since, were far off from God, have been made nigh by the blood of Christ. O what everlasting praise is due to Him, who worketh all things after the counsel of his own will!

In acknowledging a letter from the Corresponding Secretary, Mr. Hall says:

I have read it to the beloved converts, and they seemed pleased to learn that you, and the dear people of God at the north, think of them. They wish me to tell you, that they believe they have too much happiness in religion to be willing to give it up for the foolish pleasures of the world; and that they can never be sufficiently thankful that a teacher has been sent to them.

Mr. H. is very desirous that a church should be organized at Taloney without delay; and that those who give satisfactory evidence of piety "should be received and acknowledged as members of Christ's visible church, for which they are desirous, if thought worthy."

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## Foreign Intelligence.

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### AMERICAN BOARD OF MISSIONS.

#### SANDWICH ISLANDS.

In the Missionary Herald for the month of April, we find a joint letter from the American Missionaries, Messrs. Bingham, Thurston, Chamberlain, and Loomis, dated at Woahoo, (or, as it is now called, Oahu,) on the 9th of August, 1822; and a letter of the same date from the English Missionary Deputation; both addressed to the Secretary of the American Board of Missions. Extracts from the former, and the whole of the latter, we now present to our readers.

#### JOINT LETTER OF THE MISSIONARIES.

##### *English Missionary Deputation.*

By another letter, sent by the ship *Lady Blackwood*, in the early part of May, you

will probably learn the interesting fact, that, in the wise providence of God, the English Missionary Deputation, composed of the Rev. Mr. Tyerman and George Bennet, Esq. accompanied by the Rev. Mr. Ellis, Missionary at *Huahine*, and several natives of the South Sea isles, who have been taught the Christian religion, have been directed to these favoured shores, and allowed to witness, with us, what God has here begun to do.

##### *Acknowledgment of Favours.*

We would not forbear to mention the receipt, by the ship *Tartar*, from China, of a precious letter from Mr. Oliphant, a

respectable American gentleman at Canton, breathing the spirit of the age, the spirit of expansive and operative benevolence, accompanied by a donation to the mission of goods and various articles of convenience, to the amount of about *three hundred and eighty dollars*. With many kind words of encouragement and consolation, he begs our acceptance of "this trifle," with the assurance, that if it should diminish our privations and promote our comfort, and in any way aid us in bringing the interesting islanders to Christ, his ability and opportunity to bestow the favour will afford him unspeakable satisfaction.

You will rejoice to learn, also, that, by the return of the ship *L'Aigle*, Capt. Starbuck, from London, we have lately received from the Rev. Mr. Burder, Secretary of the London Missionary Society, a very friendly and comforting letter, together with the Gospels Matthew, Luke, and John, the History of the Apostles, and a volume of hymns, in the Tahitian tongue; a small vocabulary of the Malay language, in English and Malay; a New Zealand grammar and vocabulary; and several numbers of the late missionary publications, containing much interesting intelligence respecting the progress and prospects of Christian missions among the heathen.

#### *Languages of Polynesia.*

In comparing the languages of New Zealand, Tahiti, and Owhyhee, we are, at every step, gratified to see the striking resemblance which they bear to each other, and the very great facility which the knowledge of one affords in acquiring a knowledge of the other: but we are disappointed in not finding a similar resemblance between these languages and the Malay, as it has been the opinion of some that the Malay is the origin of these, and most of the other dialects of Polynesia.

#### *Expected Associates in the Mission.*

It is about six months since we learned that you were seeking a passage for missionaries to these islands; and from that time we have observed a weekly prayer meeting with special reference to those

who might be appointed to be our helpers—to their passage across the mighty waters—and to their entrance among the heathen. This we resolve to continue till we shall greet them with welcome, and join with them in grateful thanksgiving to Almighty God for his goodness to them, his mercy to us, and his grace to the heathen to whom they are sent.

#### *Important increase of Christian Influence.*

While we have been thus waiting, we have, in the kind providence of God, been called upon to rejoice and give thanks to him, for the seasonable and important aid rendered to the mission, by the assiduous labors of Mr. Ellis, for the last four months, both in investigating the language, and in preaching to the people; and also for the efforts of Messrs. Tyerman and Bennet to encourage our hearts, to strengthen our hands, and to exert a salutary influence in the mind of the king, and chiefs, and people, in favour of our great object.

And we believe you will rejoice to learn that, at the request of this government, and with the most cordial approbation and consent of this mission, and by the express and official advice and appointment of the Deputation, as agents for the London Missionary Society, brother Ellis will probably be stationed here, to use all his talents and influence in the promotion of the cause in which we are engaged; to aid us in acquiring a thorough knowledge of the language, in translating the Scriptures, and in furnishing the nation with books and with other means of improvement, much earlier than it could possibly be done without such assistance. *Auna* and his wife, two natives of *Huahine*, well instructed, are also stationed here as Christian teachers.

#### *Progress of the Mission.*

The nation, we are happy to say, is now ready to receive additional teachers. During six months past, the desire for instruction seems to have increased with the means. We have been enabled to print, and put into their hands, 16 pages of a spelling book, containing, besides a copious list of words, several lessons in reading, which exhibit some of the leading doctrines of the Gospel. A considerable

number of pupils are already thoroughly acquainted with these pages, and they are sought by others, so that we are obliged to distribute a considerable part of the edition, which amounted to 500 copies, before the remaining 16 pages can be finished. We have, during the last six months, been able to preach more frequently to chiefs, and to greater numbers of the people, by an interpreter, than has been usual in any former period. Lately Mr. Ellis has preached three times a week, almost entirely in the dialect of this country; and our assiduous Hopoo appears to be useful in holding forth, in his own way, the precious words of life, to his dying countrymen. Most of us are able to tell them, with increasing freedom and perspicuity, in their own tongue, something of the wonderful works of God, and something of inspired truth, which gives light and life to those who receive it: and last Sabbath, for the first time in a public assembly of the natives, Mr. Bingham was enabled to address the Throne of Grace in the vernacular tongue.

#### *Desire of the Chiefs to learn.*

Soon after the first sheet of the spelling-book was put to press, Gov. Adams, from Owhyhee, enlisted as a pupil, with a desire to learn to read and write his own language; and he continues diligently and successfully to apply himself to this pursuit, though he has returned to Owhyhee, and has now only an ordinary *Tahitian* youth to instruct him.

The next principal personage who enlisted, for the same purpose, was *Kamamalu*, the queen, about two months ago. She has read through the 16 pages which we have printed, and is able to write an intelligible note, and to read the answer; so that she begins to find a pleasure in corresponding with Mrs. Bingham by the pen.

The next persons of rank were *Opiia*, as she is usually called, one of the wives of the late Tamamahaha, and her present husband, *Laanui*, who, two months since, hearing that we had a prayer meeting at our house, on the first Monday in the month, came and spent most of the day with us, that they might enjoy it. Of

late they have repeatedly had morning and evening prayers in their family, assisted by *Auna*, or some other person; and they are diligently learning to read and write. Immediately after the prayer meeting above mentioned, they embarked for Owhyhee, with *Kuahumanu* (Kaahoomanoo) and *Taumuarii*, (Tamoree,) and many others, accompanied by *Auna* and his wife.

#### *Tour round the Island of Oahu. (Woahoo.)*

About the middle of June, Mr. Tyerman, Mr. Bennet, Mr. Ellis, Mr. Bingham, and John Honoree, made a tour round this island, and often addressed the people on the all important subject of the great salvation; visited the high-priest, *Hevaheva*, (Haverhaver, as we have before called him,) at *Waimea*, (Wymaah,) and preached, at different places, the Gospel of the kingdom to small collections of natives.

#### *Seriousness of Cox.*

Monday night, the 29th ult. Cox was troubled with a dream, in which he saw the island all on fire, and could find no hiding place for his soul. The next day he requested Messrs. Bingham and Ellis to hold a meeting at his house in the evening, and to pray with him and tell him of the great salvation. Between forty and fifty of the natives assembled. Mr. Ellis preached and Hopoo offered one of the prayers, Cox requested that he might have the same privilege every evening, and have some one, also, to attend morning prayers at his house. On the 31st, he went to his sister *Kaahumanu*, and proposed to her to join with him in turning to the new way pointed out by the missionaries; to encourage schools, and allow their people all to be taught. She declined; but he avowed his intention to learn, and have his people instructed. His wife joined with him, and also several of his family. One of his favourites, *Taumi*, by the way, has, for two years, been receiving instruction, and made very desirable progress; sometimes engages in prayer; and has considerable influence with this important chief.

#### *Disposition of Riho-riho to learn.*

The next principal personage who en-

listed as a regular pupil in acquiring the art of reading and writing the language, was the king himself. On the 2d inst. he visited the mission family, in a very pleasant mood, and, at our solicitous suggestion, engaged to begin the work soon. He requested that 100 copies of the first sheet of the spelling-book might be ready to put into the hands of his people, and encouraged us to hope, that as soon as the sandal wood, which he owed, should be paid over to those who were waiting for it, all his people should be allowed to attend on our instructions. His wives and favourite friends have united with him. On Monday last, the day of the Monthly Concert, his house became literally a school-house, and Mr. Bingham, Mr. Ellis, James Kahuhu, and John Honoree, were diligently employed in teaching them to read and write. This continues with good success. The next day, *Kaahumanu* was induced to lay aside her cards, receive a book, and cheerfully attempt to learn the alphabet of her language. *Taumuarii* also received a book, and, by their united request, about 30 of his people. *Kraimoku*, (Krimakoo,) *Naihe* and his wife, *Kanui*, and *Kauikoule* the young prince, and most of the smaller chiefs at this place, with their favourites, are learning to read and write. Besides the school of about 50 pupils at our school-house, which Mrs. Bingham superintends, there are about 100 pupils in the village, at seven different places, which require the attention of Messrs. Bingham and Thurston, Mrs. Thurston, and Mrs. Bingham, when her health will permit her to go, together with all the aid of our most forward pupils.

#### *State and Prospects of the Mission.*

Such is the present state of the mission, and of the nation. We are satisfied that the Lord has begun a great work here, and we pray that he "will perform it until the day of the Lord Jesus." A few, we are led to hope, are inquiring what they must do to be saved. May the Lord guide them into all truth.

We are desired to send to our patrons, and the good people of America, the affectionate AROHA (*salutation*) of the

king and queen, of *Taumuarii* and *Kaahumanu*, of *Naihe* and his wife, and others, who are now receiving the benefits tendered to them by the Board, through our feeble instrumentality.

You, dear Sir, amid your multiplied cares, your assiduous labours, and your awful responsibilities, will rejoice with us; and the Board will give thanks to God for these tokens of his divine favour. But let us rejoice with trembling, and continue to implore his divine grace to purify this people, to cause the Sabbath to be publicly acknowledged and sanctified in these isles, every abomination to be removed, and the institutions of a pure and holy worship to be established; and especially that those appointed to minister in holy things may be found faithful, even unto death.

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#### LETTER FROM THE ENGLISH MISSIONARY DEPUTATION TO THE AMERICAN BOARD OF FOREIGN MISSIONS.

Beloved Brethren in Christ—

You have, we presume, been informed, that the London Missionary Society have deputed two of their number to inquire into the state of their mission in the islands of the South Seas. We, whose names are subscribed to this letter, have the honour to form that deputation.

When we sailed from England in May, 1821, we had just received information, that the Sandwich Islands had engaged your benevolent regards, and that you had sent Missionaries to propagate the Gospel in that interesting portion of the heathen world. While this important information filled our hearts with joy, and excited in our minds the most fervent prayers that success might attend your labours of love, we were encouraged to indulge the most extensive hopes, by hearing that idolatry had already fallen in those islands, and that the Great Head of the Church had thus singularly prepared the way for his servants.

#### *Unexpected Visit to the Sandwich Islands.*

But though we felt the most lively interest in the success of your enterprise, we then entertained no hopes, not even the most remote, of visiting the Sandwich

Islands, as such a visit made no part of the duties connected with our deputation. A mysterious and unerring Providence has, however, conferred on us a pleasure as great as it was unexpected, and placed us in circumstances that render it our duty to make you a communication—which we are happy to do from the house of your missionaries, in the island of *Oahu*.

When we landed here, in the middle of April, we did not expect to remain more than three weeks; but the same Providence which so unexpectedly brought us here, has, as unexpectedly, detained us still now. The designs of Providence in bringing us here are, however, sufficiently unfolded to convince us of their wisdom and beneficence; while we have every reason to hope that our detention is for the glory of God.

*Tribute of Respect and Affection.*

Before we proceed to the immediate objects of this letter, allow us, dear brethren, to congratulate you on your having been directed, by the Great Head of the Church, to so valuable and pious a body of missionaries as those are whom you have sent to these islands. Their piety, their talents, their prudence, justify the confidence which you repose in them, and should cherish in your hearts the hope that their holy lives will put to silence the ignorance of foolish men, and tend powerfully to induce those who take knowledge of them to embrace that Gospel which they are anxious to make known: while their affectionate hospitality, and their kind and persevering endeavours to promote our comfort, confer upon us a debt of gratitude which we can never repay. They are indeed burning and shining lights in the midst of this crooked and perverse nation; and we are confident that the time is not remote when many shall rejoice in their light.

We have had the pleasure of seeing all the brethren, and all the sisters excepting Mrs. Ruggles; and feel truly thankful to God that he has permitted us to form a friendship with his servants, in whom there is so much to admire, to esteem, and to love.

*Occasion of this Visit.*

After spending some months in the South Sea Islands, and being, at the time, at *Huahine*, one of the Society Islands, a vessel, whose captain had in charge a schooner, which was a present from the King of England to the King of the Sandwich Islands, came unexpectedly into the harbour for refreshments. We had long been anxious to introduce the Gospel into the Marquesian Islands, first by means of some pious natives from Tahiti, as introductory to the sending of some Missionaries. The captain informed us, that after delivering up his charge at the Sandwich Islands, it was his intention to return by way of the Marquesas, and should feel much pleasure in giving us, and any persons whom we chose to take with us, a free passage. To reach the Marquesas by way of the Sandwich Islands, was, indeed, by a circuitous route; but the desire which we had to visit your mission there, and the hope that the testimony which the Tahitians, who might accompany us, would bear to the beneficial influence of Missionary exertions in the South Sea Islands, might be of essential service to the Sandwich Islands, and having no expectation of being able to reach the Marquesas by any way more favourable, we were induced to believe that a wise Providence had furnished the means of accomplishing our wishes, and that it was our duty to embrace the opportunity. Mr. Ellis, one of our valuable Missionaries stationed at *Huahine*, agreed to accompany us; while the church proceeded to select and set apart two of its most suitable members, with their wives, to the work of the Gospel in the Marquesian Islands. Mr. Ellis accompanied us to afford us his assistance in this important undertaking, and had no other view but to return again, in three or four months, to his field of labour in *Huahine*. On reaching *Oahu*, your Missionaries affectionately invited us, with Mr. Ellis, to take up our abode at their house, while the two chiefs, with their wives, were invited to reside, during their continuance, at the house of the king of *Atuai*, who was here at the time. This was in consequence of the brother-in-law of one of

our chiefs being in the service of the king of *Atuai*.

*Obvious Benefits of the Visit.*

Our arrival appeared to be most opportune. Many false and injurious reports had been propagated here by some foreigners, respecting the state of religion in the Society Islands, in order to prejudice the minds of the king, and chiefs, and people of these islands, against the Gospel and Missionaries. Your Missionaries had projected, a short time previous to our arrival, a voyage to the South Sea Islands, accompanied by some of the chiefs, to ascertain the real state of things there; but the foreigners, by their influence, had prevented the vessel from sailing. At the time of our arrival, the people were labouring under the influence of the prejudices which the foreigners had produced among them. But our testimony to the wonderful work of God in the South Sea Islands, together with that of the people who accompanied us, appears to have confounded the opposers, and confirmed the king, and chiefs, and people, in the confidence, that the prejudices which had been excited were false and unfounded. We had no idea that this important object was to be answered by our voyage. Truly God is wonderful in counsel, and mighty in executing.

*Invitation to the Tahitian Chief.*

One only of the chiefs who accompanied us, with his wife, remained at the house of the king of *Atuai*. But the king, with *Kaahumanu*, his wife, a woman of great influence in these islands, were so much pleased with the conduct of their visitors, that they gave them a strong invitation to continue with them, and not to go to the Marquesas. Struck with this unexpected occurrence, and perceiving that great benefit might arise to the cause of religion in these islands, from the residence of persons so pious and excellent as these are, and knowing that we could obtain others for the Marquesas, at the Society Islands, we were induced to consent to their remaining.

*Invitation to Mr. Ellis.*

Soon after this, a meeting of several of the most important chiefs was convened by the king and queen of *Atuai*, to deli-

berate on the propriety of inviting Mr. Ellis also, to join your Missionaries, and take up his residence here, with his wife and family. An invitation to that effect was therefore given to him. This, also, was most unexpected. On further inquiry, we found that his remaining here met with the decided approbation of the king *Rihoriko* also, and all the principal chiefs, and what was still more, in our estimation, that of your Missionaries.

*Designation of Mr. Ellis.*

After taking the matter into serious consideration, and seeking direction from Him, who alone can guide in the way of truth, we were induced to give our consent to Mr. Ellis's joining your mission; but still to remain in connexion with the London Missionary Society, and to be supported by it.

The following considerations influenced our minds to come to this decision:—

Your missionaries were labouring under great difficulties in acquiring the language of this people:—difficulties, which, we perceived, would not be surmounted for a considerable period. Mr. Ellis being intimately acquainted with the Tahitian language, which is radically the same with this, we were convinced that he would render essential service to your Missionaries in this particular; and thus accelerate the period, when they will be able to declare to these islanders, in their own tongue, the wonderful works of God, which is essential to their extensive usefulness. Our conjectures have been, in a measure, realized already, with regard to your Missionaries, while Mr. Ellis has so much overcome the points in which these languages differ from each other, as to be able, in so short a time, to preach fluently and intelligibly in the Owhyhian tongue, which he has done for several weeks.

Another reason is, the wide field of usefulness which now presents itself in these islands, in connexion with the most pleasing aspect, which the state of the minds of the people affords. These islands are indeed apparently waiting for the Saviour's law; these fields are white to the harvest, and the labourers are few. Justice and expediency seemed, therefore, to

require, that we should consent to take a Missionary from the South Sea Islands, which are so well supplied, and give him to these, where so many thousands are waiting to be taught, but, alas! are perishing for lack of knowledge.

Again; there appeared to us great suitability in your Missionaries being joined by one who had resided almost six years in those islands, where so glorious a work has been accomplished within that period, and in which he had taken an important share. His experience, his acquaintance with the most useful plans of operation, his knowledge of the Tahitian character, to which that of the Sandwich islanders bears a close analogy; these considerations could not but have a great influence upon our decisions.

Some foreigners, anxious to seize upon any thing that might tend to prejudice the natives against your Missionaries, did not fail to suggest to them, that should they listen to their instructions, they would incur the displeasure of the English. By uniting an English Missionary with yours, this objection will be removed; and, indeed, already has our visit produced the best effect in this particular.

With the same design, these foreigners have spared no pains to misrepresent the work of religion in the South Sea Islands, and have propagated the most infamous falsehoods; but a Missionary, who has been so long resident there, and who is well acquainted with all the circumstances of that great work, being upon the spot here, will prevent all future attempts of a similar kind.

But, however weighty these considerations, they would not have induced us to consent to Mr. Ellis's leaving the useful, important, and comfortable situation which he occupies at Huahine, in union with Mr. Barff, and joining your Missionaries here, had not the finger of God most clearly indicated to us the path of duty; and this is made so remarkably plain, that not a shadow of doubt can remain upon our minds, that it is the will of God.

*Character of Mr. Ellis and his Wife.*

We may also add, for your satisfaction, that Mr. Ellis possesses excellent mis-

sionary talents, real piety, and much of the spirit of his office; an ardent zeal for the salvation of souls, an entire devotedness to his work, a good share of general knowledge, and a useful proficiency in an acquaintance with medicine; an ability to ingratiate himself with the natives, together with amiable and affectionate dispositions. His wife is like minded. She is, also, well acquainted with the Tahitian language, and has been very usefully employed in the situation which she fills. They are both most highly esteemed by their brethren and sisters in the Society Islands, with whom they are affectionately united. That which has rendered them so extensively useful, and which has procured them so large a share of esteem both among their brethren and the natives in the Society Islands, will, we doubt not, procure for them the same esteem and affection among our beloved friends, your worthy Missionaries in the Sandwich Islands, and render them as useful there.

Mr. Ellis accompanies us back to Huahine, but will return again to the Sandwich Islands as soon as possible—but at the expense of the London Missionary Society. And while we entertain the confident hope, that this will meet your approbation, we doubt not that you will join us in fervent prayer, that this important step may be the means of strengthening the hands of your mission here, and promoting the glory of God in the salvation of multitudes of immortal souls in these long neglected, but interesting islands.

*Proposed return of Mr. Chamberlain.*

Mr. Chamberlain, and his esteemed brethren and sisters, have done us the honour to consult us on the subject of his situation, in connexion with this Mission. Being upon the spot, and having an opportunity of forming an opinion on the subject from an actual knowledge of the state of these islands, and the circumstances of the Mission, we have felt it to be our duty, in compliance with their united request, to give our views as to the path of duty. Mr. and Mrs. Chamberlain are truly estimable characters, and worthy of that good opinion which you

have formed of them, and of the highest esteem and love from the church and the world; and had their talents been required here, in the sphere in which you intended them to move, more suitable persons, we are persuaded, could not have been found. But here is no scope for agricultural talents beyond what the natives themselves possess. Of this we are fully convinced. This being the fact, Mr. Chamberlain can render no essential service to the mission, in the way in which he was intended to promote its welfare. This being obvious to us, and taking into the account the importance of an immediate attention to the formation of the character of his children, and their being brought up in an acquaintance with some business not to be learnt here, with a view to their future settlement in life; considering, also, the precarious state of Mr. Chamberlain's health, and the affecting situation in which Mrs. C. would be placed, were she to be left a widow in these islands with such a family; we gave it as our decided opinion, that it was Mr. Chamberlain's duty to return back again to his native country by the first suitable conveyance. In this opinion we feel assured you would most fully concur, were you in these islands to witness the habits and manners of the inhabitants, which cannot but have the most injurious effect upon the principles and conduct of those, whose characters are to be formed under the influence of such scenes as daily present themselves in this heathen land.

Messrs. Tyerman and Bennet, after a respectful apology, here offer many valuable suggestions to the Committee, with reference to the interests of the mission, and the best measures for the conversion of the islanders of the Pacific. They then conclude with the following account of the

*Present Religious State of the South Sea Islands.*

Having spent some time in the South Sea Islands, (and we intend to pass another twelve months at least there,) it may not be unacceptable to you to receive our views of the state of religion in those highly favoured regions. You have, no doubt, read the reports which have been

made respecting the state of that mission; and be assured, that so far from those reports being exaggerated, much more might have been said. The work is indeed marvellous in our eyes, and excites in our hearts the most lively gratitude to that God whose hand has been so signally displayed in it. The inhabitants of those islands were sunk into the lowest possible state of moral degradation, but are now, we hesitate not to say, viewing them as a body, the most universally and consistently Christian of any people upon the face of the earth. The Sabbath is universally regarded. The individual is scarcely known who does not attend public worship three times on the Lord's day, and several times in the week. The congregations are large, and as well behaved as any congregations we ever saw in England. Numerous churches are formed of pious persons; while multitudes more are waiting for admission. Full three-fourths of the people can read, and many write and cypher. Industry is every where apparent, and civilization has already made considerable progress. Towns are rising up, composed of houses built according to the European style. Our furniture is imitated, and the people aim at the same modes of living and clothing. Crimes are very few. Peace and happiness are every where apparent. The marriage vow is held sacred. Infanticide is wholly discontinued. Religion is the great business of life, while secular affairs, though not neglected, are held as only secondary. All the food wanted for the Sabbath is dressed on the Saturday; not a fire is lighted, not a canoe is seen moving on the water, nor are any visits paid, on the Lord's day. Never did the Gospel obtain a more complete and glorious triumph over ignorance, and sensuality, and superstition, since the world began. Let this change afford you, beloved brethren, encouragement in all your labours of love, and in all your exertions to evangelize the heathen world. Your prospects in these islands are indeed most encouraging, and that you may soon have to rejoice in their regeneration, and their conversion to Christ, is, dear friends and fellow-labourers, our fervent prayer.

## HIBERNIAN SOCIETY.

## SIXTEENTH REPORT.

The following interesting Abstract of this Report is selected from the December number of the London Missionary Register:—

*State of Ireland.*

The year which has elapsed since your Committee presented their last Report, has been an eventful one for Ireland, and an anxious one to all who sincerely sympathize in her moral destinies. On the one hand, the visit of the Sovereign to her metropolis has assured a loyal people of His Majesty's paternal interest in the prosperity of that part of his dominions: for the first time, a British monarch arrived on her shores, not as a conqueror, but as the Constitutional King of the two United Nations; and your Committee would fain hail such an event as an auspicious omen of brighter days. On the other hand, the serious disturbances which have arisen, in several districts of this unhappy country, have seemed to threaten consequences the most disastrous to her moral and political interests: yet these occurrences, deplorable in themselves, may, it is hoped, have one good effect, by drawing the attention of all ranks, in this country, to the critical state, the moral wants, the misfortunes, and the paramount claims of the Sister Island.

*Appeal for increased Support to the Society.*

The apathy which has so long prevailed on these subjects is the most formidable obstacle which opposes the progress of the Society. Every other obstacle seems on the point of giving way.

In Ireland itself, a conviction of the importance of the Society's labours is daily gaining ground; and not a few of the Catholic Priests have either become favourable to its proceedings, or have suspended their opposition. And this augmented interest in the Society has shown itself, most unequivocally, in the increase of the income derived from Ireland. Your Committee appeal with confidence to these facts, as a practical proof that Ireland herself begins to estimate the value of the exertions which are made by this Society—that it is no visionary scheme

in which it has embarked—that it includes no attempt to force upon the population of Ireland, a system at war with their prejudices, or not adapted to their actual condition.

Your Committee feel that the present critical state of Ireland warrants them in appealing more earnestly than ever to the British Public, on behalf of the cause in which they have embarked: inasmuch as it renders every means of meliorating the condition and elevating the character of the Irish Peasantry, a measure of the most urgent political necessity, as well as of Christian Benevolence.

The great increase in the population of Ireland, as ascertained by the late census, furnishes your Committee with a strong argument for redoubled exertions. The return made for this part of the empire, is 6,846,949. Allowing for any inaccuracy in the previous census, there can be no doubt that a prodigious numerical increase has taken place; and your Committee ground on this striking fact, the necessity for an enlarged co-operation, on the part of all the friends of religion, humanity, and social order—all the lovers of their country—in behalf of nearly seven millions of their fellow-subjects, sunk, for the most part, in ignorance and superstition.

*State of the Schools.*

The number of schools has increased, during the year, from 534 to 575, being 41 more than the Society has ever had under its care in one year. The scholars under instruction, in 1821, was 53,233.

The present state of the schools, however, warrants your Committee in anticipating a speedy increase in the number of pupils.

The day schools were never better attended than at the present period. Two causes conspire to produce this good attendance—a decrease of that opposition which formerly existed, and a strong disposition, on the part of the teachers, to avail themselves of this calm, in augmenting the number of their pupils. This latter circumstance your Committee consider as illustrating the expediency of interesting the masters in the success of the schools, by making their profits depend

on the proficiency, as well as the number, of their pupils. The schools, at present existing, are under the superintendance of the following visitors :—

176 Under Ministers of the Established Church.

125 Noblemen and Gentlemen.

7 Dissenting Ministers.

85 Roman Catholic Priests.

25 Ladies.

209 No visitors resident in the vicinity.

During the past year, Schools have been very successfully conducted in some of the Prisons, in particular in the county gaols of Sligo and Cork. The Society has also carried its system of instruction into three Counties, in which, hitherto, its meliorating influence has not been felt. It is a very encouraging reflection to your Committee, that, of the 32 counties of which the Sister-Island consists, 23 are now enjoying, some of them to a considerable extent, the benefits of the Society's labours.

#### *Views of the Roman Catholics.*

The conviction of the necessity of Scriptural knowledge to better the condition of Ireland, your Committee are happy to believe, is spreading among enlightened Roman Catholics themselves. By the Catholic Laity it is deeply felt; and many of your Society's Schools are under the actual superintendance of Catholic Priests.

Wherever the sanction of the Catholic Priest can be obtained, the Schools are crowded to excess. In a large village, in which an invaluable correspondent had laboured for years to preserve a School in existence, and had, at last been compelled to give way before the overwhelming influence of the Priest, no sooner was that Priest's opposition withdrawn, by the interference of the Titular Bishop of the Diocese, than the school-room proved insufficient to contain the numbers who flocked to it: the males were consequently removed to another building, and the two Schools soon increased to between 600 and 700. In another instance, the opposition formerly made having been overcome, the Schools were speedily increased by an addition of full one-half.

Your Committee must not omit to make honourable mention of a Catholic Priest, who, with distinguished liberality, obliges the pupils, educated exclusively at

his own expense, to commit to memory passages from the Protestant Version of the Scriptures.

The growing desire of the Catholic Parents to obtain education for their Children has induced the Priests, in many instances, to open Schools as a measure of self-defence. In these Schools, however, although reading is taught, the Scriptures are withheld.

#### *Circulation of the Scriptures.*

Your Committee feel great pleasure in acknowledging the liberal grant of 1,000 Bibles and 10,000 Testaments, from the British and Foreign Bible Society, which, in connection with former grants and purchases, has enabled the Society, since its commencement, to distribute upwards of 80,000 Bibles and Testaments.

#### *School Inspectors and Village Readers.*

The Inspectors of Schools and Village Readers, an invaluable class of the Society's labourers, continue to be employed with the happiest effects. They are instrumental in disseminating, far and wide, the Word of God among those who have no other means of becoming acquainted with its sacred contents. In a country where the Bible is a new book, and where hitherto it has been assiduously concealed from the great mass of the people, the importance of this class of the Society's agents cannot fail to be generally felt; and your Committee have great pleasure in stating, that their simple but active endeavours are crowned with pre-eminent success, in the social and moral improvement of multitudes of their benighted countrymen.

#### *Ignorance of the Scriptures, with Eagerness to hear them.*

These will be found to be closely united in the following extracts from the Reports of several of the Readers, which exhibit scenes little to be expected in a Christian Country. One writes—

I reside with a very friendly family, in a large and well inhabited village; all Roman Catholics, except two families, professedly Protestant. The whole of this population never heard of the Bible, and are consequently very dark and ignorant. On the Sabbath, I read a considerable portion to the family, in the

morning and afternoon. They were greatly surprised to see so small a book contain such wonderful things, and inquired how I obtained it, and what country it came from! I informed them that it was the Book of God; that it was written by the holy Prophets of the Lord, many hundred years ago; and that it contained an account of the nativity, life, and death of the Son of God. They were all perfectly astonished; and, after I had read a few chapters in the beginning of Matthew, the man of the house ran out in haste to two of his next-door neighbours, and brought them in to see and hear "the Book of God;" for by this name my little Bible is now known. These individuals also expressed their surprise; and, after hearing me read of the birth, miracles, and death of our Saviour, they went out and brought in their wives to hear the same glorious news!

He adds, on a subsequent day—

This day I was employed, morning and afternoon, in reading the Scriptures; and experienced great pleasure at beholding the attention paid and the knowledge acquired. The people are anxious for the winter, in order that they may have the long nights to hear the Scriptures read; and are devising means to raise a fund to provide candle-light for that purpose.

One of the Inspectors says—

I visited a School in a populous village, in a mountainous country, and surrounded by a shaking bog. The people are very ignorant, having never seen a Bible or Testament till the introduction of the Schools. They flocked round me, delighted to hear what they nor their forefathers ever heard before; and I was much affected to see the aged people pressing to ask me for explanations of what struck their attention in reading their Testaments.

A Reader states—

I met an acquaintance returning from Mass. He began informing me of the good words which he heard from the Priest respecting the sufferings of Christ; and how He was crowned with thorns, mocked, abused, insulted, and crucified;

and expressed his surprise how the Priest got such a "fine account from God." Upon my telling him that I could show him the same words, he replied—"All the books in the world cannot contain half as much as the Priest said this day. I am sure he got the account from God." I then produced my Irish Testament, and, sitting on the side of the road, read the chapter containing the account of the Passion of Christ. He was so astonished at finding it contained in a book, that he fell on his knees, and with streaming eyes and uplifted hands, returned God thanks for having heard such a book. On his return home, he went among his neighbours, inviting them to his house on the following Sunday to hear a book read, which would tell them of what his Saviour had done and suffered for sinners, and that it was the Book of God.

Another reports that he visited a Night School, in which many Adults had assembled, in very inclement weather, who all evinced a great desire to learn, and adds—

In the evening, I read the Scriptures to a number of individuals who came to my lodgings. They were very attentive, and when it became late, left very reluctantly. In the morning, before it was quite light, they again assembled, and called the man of the house out of his bed to let them in to hear the Scriptures read. I accordingly arose, and read to them a considerable time. When they departed, it rained hard, and they prayed that it might continue to do so, to prevent me from travelling.

*Zeal and Proficiency of the Aged in learning to read the Scriptures.*

One of the Readers in the Irish Tongue says—

I classed eight fathers, three grandfathers, fourteen adults, and the remainder boys. The old men could not see a letter without spectacles; and I was astonished when I again visited the School to see the great progress which they had made.

Of an Evening School of sixty-six scholars, he reports—

I classed a grandfather, who regularly attends, with his four children and seven

grand-children; one of whom persuaded him to come, saying, "Perhaps, grandfather, the Lord will enable you to learn to read His Word." This old man now attends the school with his primer in his hand. He is a Protestant, and had learned to read a little when he was young, but, through neglect, had entirely forgotten all.

In a Third School, he says—

There are five men who were accustomed to come with their children, and return with them after school hours, as they had to cross mountains and bogs. These men, perceiving the progress made by old men who attended the school, were encouraged to commence spelling themselves; and now they can read the Scriptures tolerably well. On the Sabbath they sit together, and read the Testament; and one of them has become not only the teacher of the rest, but of the surrounding villages: at first he was cool-

ly received; but now they are glad to see and hear him.

Of the progress of the aged people, the same reader adds afterward—

Fathers and grandfathers, whom I arranged a few months before in the junior classes, are now reading the Scriptures, and rejoicing that they are so privileged.

One grandfather, with two of his sons and three of his grand-children, were put by me in the first class; and, in the course of a few months, the grandfather outstripped the rest, and was promoted to the third class. I told him that if, at the next inspection, he was able to read in the Testament, I would write to you to send him one. At the next inspection, I found he could read correctly in the New Testament; and, accordingly, gave him an order for a large-sized one, which I trust he will make good use of.

[*The remainder in our next.*]

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## Miscellanies.

### EXTRACTS OF LETTERS.

TO THE DOMESTIC SECRETARY.

*From a Gentleman at Princeton, N. J.*  
April 14, 1823.

I enclose to you, for the Society, two dollars, which were handed to me a short time ago by a farmer, in the vicinity of this place, as the avails of a small piece of ground, cultivated as a Missionary Field. After making several observations about the drought which was experienced in his neighbourhood last season, in consequence of which, crops of corn were generally very light, and regretting that the avails of his little Missionary Field were so inconsiderable, the farmer incidentally remarked, that "though in some instances nearly whole acres of his corn produced very little, and all of it was much lighter than usual, yet the little Missionary Field did considerably better than any other part."

*From a Gentleman at Prattsburgh, Steuben Co. N. Y. March 24, 1823.*

The good people of Prattsburgh have

long been in the habit of contributing for the support of missionary exertions, both among the heathen and among the destitute in our own country. Prattsburgh is not a place of wealth, and cash is very scarce. On account of the difficulty of obtaining money, a number of individuals, about two years since, united in a society which is denominated "The Prattsburgh Labouring Society." Each member is to perform three days' labour annually, under the direction of a Committee, the avails of which are to constitute a fund for Religious Charity. At the annual meeting of the Society, a few days since, it was found that there were eighty dollars to be appropriated. The Society resolved, that *twenty dollars* of this sum should be sent to the United Foreign Missionary Society, and the sum was handed to me for transmission, and is here enclosed. The Society will expect you to send them the Missionary Register.

*From a Gentleman in Bridgehampton, L.I.*  
April 18, 1823.

SIR—Please to insert the following in

the American Missionary Register, and oblige a Friend.

**ORDINATION.**—On Thursday, April 17, 1823, at Bridgehampton, L. I. the Rev. Amzi Francis was ordained by the Presbytery of Long Island, and installed Pastor over the congregation in that place. The introductory prayer by the Rev. A. Luce; sermon by Rev. E. King, from 1 Timothy, iii. 1—7, inclusive; consecrating prayer by the Rev. L. Thompson; charge to the Pastor, by Rev. N. Reeve; address to the people, by Rev. S. Robertson, and the concluding prayer, by Rev. E. Phillips. The day was pleasant, the assembly large and solemn. The attention and deep solemnity of the audience manifested the interest they felt on the occasion, and inspired the pleasing hope, that the ascended Redeemer has rich blessings for this branch of his beloved Zion.

*Narrative of the State of Religion within the Bounds of the Presbytery of New-York, April, 1823.*

The free conversation on the state of religion in the Presbytery of New-York at their present sessions, has occasioned little or no diminution of that "abundant thankfulness" which, on the last similar opportunity, they so peculiarly felt and expressed in their report to the General Assembly. They have, indeed, augmented evidence of the stupidity of sinners, of the imperfection of saints, and of the widespread prevalence of sin; still the Great Head of the Church, "of whom the whole family in heaven and earth is named, appears to be, as we know he is, ever mindful of his own cause," "working salvation in the midst of the earth," and manifesting his everlasting faithfulness and grace in their appropriate fruits; his people recognise his agency, are edified in the faith, and "rejoice in hope of the glory of God."

The happy spirit of union and mutual confidence between the ministers and members of the churches under their jurisdiction, has, they think, been more and more consolidated. Their common sentiment is, "let brotherly love continue;" their experience is, that it is both "good and pleasant" as the holy and consecrating oil of the Christian priesthood, and it is their "earnest expectation, and their hope in God, that this, their dwelling together in unity" may be the presage of "greater things than these," even "as the dew of Hermon, and as the dew that descended on the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

The public worship of Almighty God has been generally well attended, both as it re-

spects the numbers and the solemnity of our assemblies. The most signal exception to this statement is one in which the sympathetic recollections of the Assembly will anticipate this narrative—the malignant fever with which the God of all, who directs the agencies and wields the elements of nature, in sovereign righteousness visited our guilty city, from the latter part of last summer through the first two months of the subsequent autumn. The pressure of this judgment was locally severe. Some hundreds of our fellow-citizens became its speedy victims. The southern sections of the city were depopulated, and the sanctuaries of God in the infected district were consequently closed, while the consternation was constant and almost universal. The moral effects of this calamity on the spirits of survivors, both the church and world, were obvious and peculiar at the time. Many migrated to the country; and of those who remained, while Christians were praying and confessing their sins before the acknowledged "Lord of heaven and earth," the irreligious were in many instances clamorous and bold in their ungodliness. The Presbytery greatly lament also, that the permanent consequences of this visitation upon the churches generally, and upon those more especially which have their location in the immediate circle of its desolations, were not so beneficial as they fondly and ardently anticipated.

The ordinary institutions and objects of Christian benevolence have been maintained and multiplied. Several new churches have been built, and several others are now contemplated or actually erecting in the city of New-York. One other church has been organized and furnished with the regular ordinances of the Gospel, and we now number fourteen churches in the city. Sabbath schools, Bible classes, catechetical instruction, prayer meetings, among which we may particularize the Monthly Concert of Prayer, have been continued and increased in most of our congregations. A spirit of Christian activity and effort in the cause of our blessed Lord and Saviour, Jesus Christ, seems to be extending. Missionary operations become increasingly the object of common interest, patronage, and prayer; and the more conspicuous enterprises of good, such as Bible Societies, Missionary, Tract, and Education Societies, societies for the instruction of Seamen in the truth and grace of the Gospel, the American Society for Meliorating the Condition of the Jews, societies auxiliary to these, and other combinations of Christian effort and resources, appear to be advancing, under the benediction of God, in the thoughts and feelings of our general community.

The United Foreign Missionary Society deserves a distinct recognition in this narrative. Its peculiar details will doubtless be known to the Assembly from its own report: it is proper, however, to observe that this mighty engine of beneficence, though complicated in its operations, and embarrassed in its resources,

continues to "go forward," and will, they devoutly pray, receive the all-sufficient subsidies and succours which He can so easily command, in whose own cause it is singly and efficiently occupied.

The Presbytery would also announce the formation of the *United Domestic Missionary Society*, as an institution of the most auspicious consequence, in the sphere of its operations, in the reaction of its influence upon the spirits of its members, and in its prospective achievements in the glorious cause.

They are also induced to state to the Assembly, that they have formed themselves into a *Presbyterial Missionary Society*, whose object, to supply the waste places of our bounds with the means of grace, has been successfully prosecuted during the past year. This society is growing in its promise and consideration; and we expect, from the blessing of our Great Head upon the counsel and exertions of its *Executive Committee*, to whom the management of its concerns is intrusted, a continual augmentation of the number and the strength of Presbyterian churches in this city and its vicinity.

On that special subject of interest, *revivals of religion*, their communications to the Assembly cannot be in all respects so richly grateful as were their last, nor so meager and comfortless as often in those of preceding years. In most of their churches there has been a gradual and considerable accession from the world, and in some of them the additions have been extraordinary and deeply characterized. The Rutgers'-street Church, in the city of New-York, is the only one, perhaps, which it is competent to particularize. This church was destitute of pastoral superintendence, formally, for several months, and, virtually, on account of the fever, for nearly a year. During the last five months they have enjoyed the regular ministrations of their present pastor, and the special influences of the Holy Ghost; the fruits of this refreshing, already in-gathered to the church, are about seventy names. The importance of religious revivals is more extensively felt, their details more impressively heard, and their blessings more generally sought by prayer and supplication to the God of Israel, who only doeth these wondrous things. The aggregate of accessions from the world has been larger than at any former period.

On the reverse of this general survey they must, however, impress the usual characters of gloom. The majority of our population give fearful proof of continuing on the wrong side of the controversy of God with the apostate children of men. Where one has been converted, we fear that numbers, too many to be counted, are persisting in their native and chosen courses of sin and death. The supineness, irresolution, and dubious indications of some, who "profess that they know God," must be noticed among the most mournful of the occasions of grief. Several painful instances of discipline, and some of them dis-

tressful in a singular degree, have occurred in the details of sessional and presbyterial administration. But here the deepest shades of human degeneracy on the one side are gratefully relieved on the other, by the unequivocal evidences that a *spirit of discipline* is ascendant in our churches, that the vital importance of official faithfulness in dispensing this ordinance of God, our Saviour, is more widely realized than in former times, and that the promise of this spirit is the most propitious to the interest of the gospel throughout our bounds.

On the whole, the Presbytery feel authorised and constrained, in a retrospect of the year, to "thank God, and take courage."

SAML. H. COX, } *Committee of*  
ROBT. McCARTEE, } *Presbytery.*

*Address of the Board of Managers of the American Bible Society, to its Auxiliaries and Friends.*

At the close of the seventh year since the formation of the American Bible Society, the Managers take the liberty to address the following remarks to the Auxiliaries, the Members, and the Friends of that Institution, throughout the United States. The subject, to which these remarks relate, is deeply interesting to the future usefulness and prosperity of the Society.

Within the past year, by the liberal contributions of a number of persons, principally inhabitants of the city of New-York, and by a temporary loan, the Managers have been enabled to erect, in this city, a convenient building for the permanent use and accommodation of the Society, without encroaching upon its ordinary funds. The advantages which will be derived from the accomplishment of this very desirable and important object, will be great and lasting; particularly by concentrating under one roof all the mechanical and executive business of the Society; and thus enabling those to whom the superintendance of that business has been committed, to introduce into their measures more regularity and system, and to maintain a more constant oversight of all their operations. This remark is especially applicable to the departments of printing and book-binding, the conveniences connected with which are greatly multiplied; and if pecuniary means are afforded for the purpose, the appropriate business of those departments will admit hereafter of a much larger extension. For those means, the Society must be indebted to the liberality of a benevolent and Christian community, and particularly to their Auxiliaries, Members, and Friends, in every part of the United States.

The situation and circumstances of our land are peculiar, differing in some respects from those of almost all other countries. This is, in the common acceptation of the expression, a new country: many portions of it are strictly and emphatically so. In States recently-

formed, and in Territories not yet organized into States, the necessities of the inhabitants for moral and religious instruction are unavoidably great, and often severe and distressing. Multitudes who have removed from the older settlements, where the invaluable privileges of such instruction were enjoyed, are now planted in situations where neither schools nor churches exist; and where public worship is almost unknown. In such deplorable circumstances, religious parents are left to mourn the loss of these advantages; and children grow up in comparative ignorance of the doctrines of the Gospel, and their own character as moral and accountable beings. The Scriptures, which alone can make them wise unto salvation, are, in a great measure, out of their reach; and very many persons would be unable to purchase them, even were the opportunity afforded. Some portions of our country, however, are old enough, and wealthy enough, to assist in providing for the spiritual wants of those whose destitute and deplorable condition has been mentioned. Surely the heart of every Christian must be deeply affected at the contemplation of this afflicting subject. Who that recollects the situation of multitudes, perhaps among them some of his former neighbours and friends, now transplanted to the wilderness, destitute of Christian privileges and Christian enjoyments, without public worship, without even Bibles, and in circumstances in which they are utterly unable to relieve these their necessities, can fail to experience a sincere and earnest desire to contribute to their relief?

This is not an imaginary picture; it is drawn from an immense number of living originals. The new States swarm with them; the still newer territories and settlements are peopled, to a great extent, with cases of equal necessity, and equal destitution of the power of relief. In many instances, perhaps, they may be insensible to their own wants, and of course, not anxious for the aid which is peculiarly adapted to their circumstances; but even these are not the less objects of charitable consideration and of real compassion on that account. It is a part of Christian duty not to leave them in their thoughtlessness, and ignorance, and peril; it becomes Christians to imitate their Master, and to seek the good of those who are careless of their own good. The first and most practicable measure towards the supply of their moral and religious wants, is to FURNISH THEM WITH THE BIBLE. The knowledge of God, of a Saviour, of the human character, of the wants and woes of man, his hopes, and fears, his present duties and his future destination, will not, we may confidently hope, be entirely without effect in communities, or in the breasts of individuals, where the Bible is possessed, its Divine authenticity acknowledged, and its truths are read and revered. Though the aspect of things may be dark and gloomy, and the sacred volume be by many neglected and disregarded, yet in the end, like the "handful of corn scattered on the mountains," the fruit, through Divine

energy, may "shake like Lebanon." The Bible can be conveyed, with comparative ease, to the most distant habitation in our most distant settlements. By its silent but powerful agency, through the Lord's blessing, the solitary household, in the very wilderness, though far removed from their friends and associates in early life, and from the congregations of Christians with whom they were accustomed to assemble and unite in solemn religious worship may form a little congregation of their own; and by devoutly reading and hearing its heavenly doctrines, imbuing its spirit, obeying its precepts, may find their humble cottage to be "none other than the house of God," and thus greatly assist and comfort each other in their journey towards a better world.

To supply the wants of their fellow-citizens who are destitute of the Oracles of God, and to afford them the consolations which flow from religious knowledge, the Managers consider one of their most sacred and imperative duties. And it should be recollected that the destitute must, for years to come, be to a great extent supplied gratuitously, because many of the inhabitants of the new settlements cannot contribute to the relief of their own necessities. For the means of accomplishing so important an end, the Managers look with confidence to that God whom they strive to serve, and to the older states and more wealthy settlements. The call is loud and importunate; the duty of attending to it, is, in the opinion of the Managers, both urgent and unquestionable. It is also of incalculable moment to the national welfare, that moral and religious instruction be seasonably diffused in every section of the new states and territories, because the stability of our free Government, and of our civil privileges, is inseparably connected with the virtue and intelligence of the people. The American Bible Society is now in a situation to perform double the amount of labour in the publication of Bibles and Testaments than has heretofore been done, if the public will, on their part, furnish the necessary pecuniary assistance. There are now more than 350 Auxiliary Societies, scattered over a large surface, and in almost all parts of our country; and the number is constantly increasing. On their aid and exertions the American Bible Society must principally rely for the means of carrying on effectually the all important concerns of the Institution. The moderate contribution of \$200 annually from each of these Societies would at once enlarge the income of the Parent Society to twice its present amount. Some of them, it is true, have it not in their power to raise such a sum; but many of them can do it without difficulty; and no inconsiderable number, it is believed, might, with suitable exertions, produce much larger benefactions. The Managers would respectfully press this subject upon the attention and hearts of those who conduct the affairs of Auxiliary Societies. They would remind them of the infinite importance of the duty which devolves upon all Christians to work in the cause of sacred benevolence while their day lasts, and

not to be weary of well doing; remembering the divine promise, that in due time they shall reap, if they faint not.

Every motive and every argument which the subject supplies, is applicable in its full force, to the Members and Friends of the American Bible Society, wherever they may be situated. Every person who has the highest welfare of his fellow-beings at heart, who wishes to contribute to their temporal, and especially to their eternal felicity, will feel that he can do something in his own individual sphere to forward the labours and designs of the Institution. This remark applies with peculiar force to the Ministers of the Gospel. Their zeal, their industry, their example, may do much in the great work of Christian charity. They frequently have it in their power to form new Auxiliary Societies, and to animate and encourage those that are already formed, to greater activity and usefulness. The Managers rejoice that instances of such exertions have already occurred, and they earnestly hope that there will be many more such instances, to the lasting benefit of the Bible cause. Ministers can also call the attention of those with whom they are connected and surrounded, to the great duty of sacred benevolence, now so extensively practised throughout the Christian world; and from the sources within their reach, and under their influence, draw forth, from the liberal and the pious, copious supplies, to aid in executing the exalted work. To such as are members of the Society, the Annual Reports and the Monthly Extracts will be duly forwarded; and thus they will be furnished with the most recent and important intelligence. By circulating this intelligence, by communicating from time to time to those around them the knowledge of what has been done, what is doing, and what, under the blessings of Providence, may be expected to be done, in spreading the truths of Christianity, by the dissemination of the Holy Scriptures, through every region of the habitable globe, new and more lively feelings in favour of THE CAUSE may be excited, new and more energetic exertions called forth; and, by a general and united effort among the virtuous and good of every religious denomination, that which is now "a little one, may become a thousand;" a humble but confident hope being indulged, that the Great Author of the Bible will bless their labours, and crown their efforts with abundant success.

We are constantly receiving the most delightful and exhilarating information of the progress of kindred Institutions in Europe, Asia, and Africa. Bible Societies are rising up in all parts of the world; the Scriptures are translating and publishing in almost every

language; every faculty of the minds, and every energy of the souls of Christians are engaged in promoting the interests of the Sacred Cause, and in stimulating the exertions of the benevolent of every kindred, people, and nation. The events which have taken place since the establishment of that wonderful Institution, the British and Foreign Bible Society, cannot fail to enkindle the zeal, and warm the affections, of good men in every portion of the globe. Who can doubt that the blessing of God rests upon that Society, and its associates, for its stupendous labours of love? It is a source of the highest gratification, and the purest enjoyment, that the American Bible Society are permitted to be fellow-labourers with their Christian brethren in the old world. To follow their example, and to tread in their steps, is our aim: to be crowned with success like theirs will be the consummation of our fond and ardent wishes.

The Board of Managers conclude this address by urging, in the most respectful and earnest manner, the consideration of this interesting subject upon the Auxiliaries and Friends of the Society, in every part of the Union; trusting that, as far as may be in their power, they will make every exertion to promote the objects and enlarge the usefulness of the Institution.

M. CLARKSON, *Vice-President.*

S. S. WOODHULL,

*Sec. for Dom. Corresp. of the Am. Bible Soc.*

April 3, 1823.

### ANNIVERSARIES.

The Sixth Annual Meeting of the UNITED FOREIGN MISSIONARY SOCIETY will be held in the large room of the City Hotel, in Broadway, New-York, on Wednesday Evening, the 7th instant. The Annual Report will be read, and several Addresses delivered. The exercises will commence at half-past 7 o'clock.

The Annual Sermon will be delivered in the Church in Murray-street, on the succeeding Sabbath Evening.

The Seventh Annual Meeting of the AMERICAN BIBLE SOCIETY will be held in the city of New-York, on *Thursday*, the 8th instant, at 10 o'clock, A. M.

The Board of Managers will meet at the Society's New Building, on Wednesday, at 4 o'clock, P. M. to receive the Delegates of Auxiliary Societies, and for other purposes.

### A FARMER AND A BLACKSMITH WANTED.

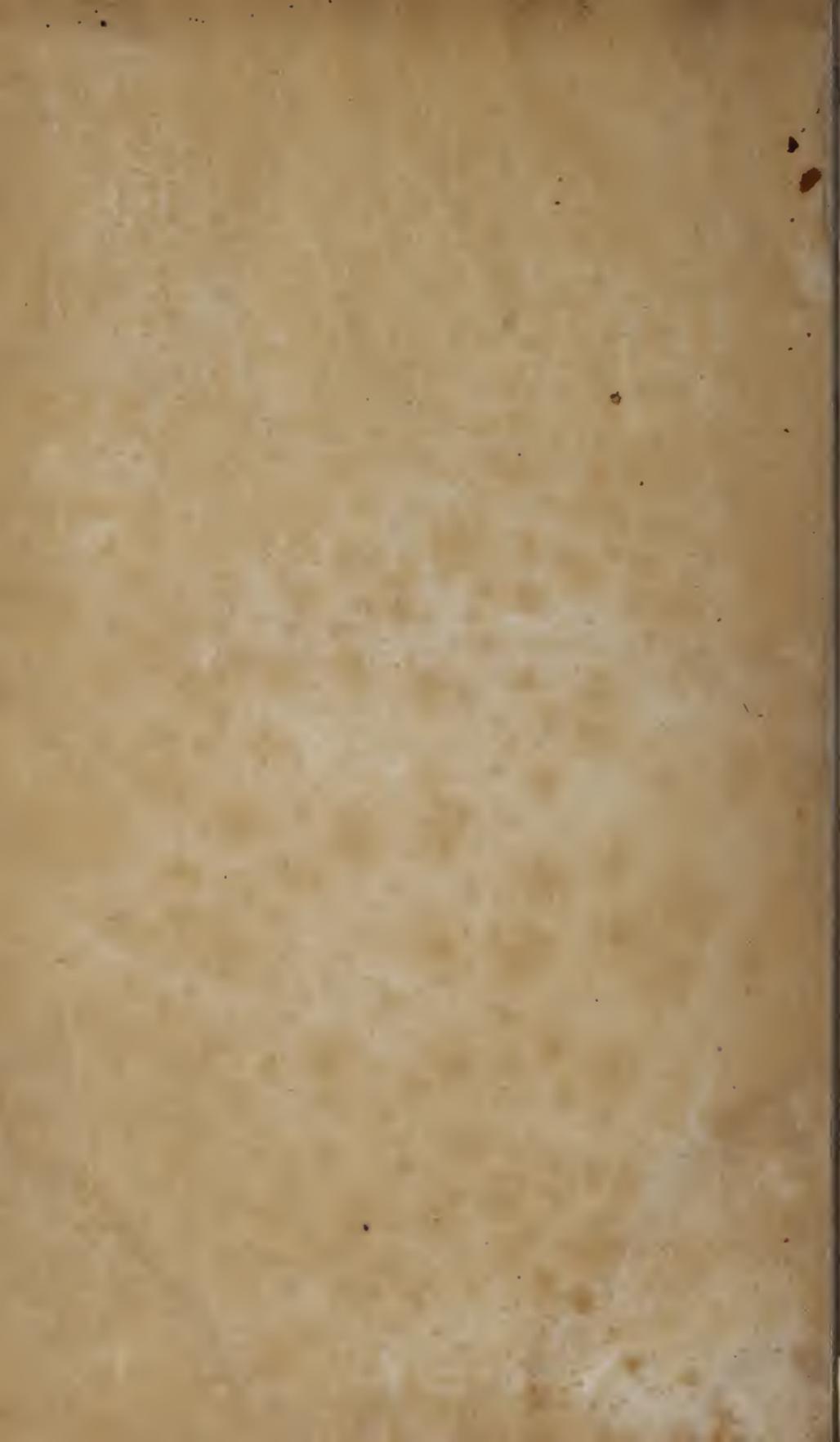
The Managers of the United Foreign Missionary Society are desirous to send, as soon as practicable, an additional Farmer to Union, and a Blacksmith to Harmony. They should be men well skilled in their respective occupations; in communion with some Christian church; and able to furnish satisfactory recommendations. It is also desirable that they should be married men, as female assistance is wanted at each station. Application for either, may be made to Z. Lewis, Domestic Sec. and Tr. U. F. M. S. New-York.

## CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the Month of April, 1823.

	D. C.		D. C.
From the Auxiliary Society of Hagerstown, Md. by John Kennedy, Treasurer,	55 00	From the Auxiliary Society of Newtown, L. I. by Abraham Rensen, Esq. Treasurer,	44 00
Collection at the Monthly Concert in the Congregation of Silver Spring, Pa. by the Rev. H. R. Wilson,	20 00	Donation from a Lady of Morristown, N. J. by Mr. Frederick King,	1 00
From the Auxiliary Society of Kingston, Ulster County, N. Y. by Mr. Seth Couch, Tr.	15 00	Collected in the first Presbyterian Church in Scipio, N. Y. (in addition to a former remittance) by the Rev. Wm. Johnson,	1 00
Collection at the Monthly Concert in the Presbyterian Church in Skaneateles, N. Y. by the Rev. Alexander M'Cowan,	10 00	Donation from the Children of a Sabbath School in Sackett's Harbour, N. Y. by Miss Elizabeth Sands Secretary and Treasurer,	6 00
Donation from Miss Melinda Sherwood, of do. by do.	5 00	Collection in the Church in Flemmington, and first Church in Amwell, N. J. by the Rev. John F. Clark,	7 75
Do. from Miss Minerva Sherwood, of do. by do.	5 00	Collection at the Monthly Concert in the Presbyterian Congregation in Princeton, N. J. by the Rev. Mr. Woodhull,	25 00
Do. from Miss Mary Sherwood, of do. by do.	5 00	Collection in Ref. Dutch Church in Ramapough, N. J. by Mr. Peter S. Brush, Tr.	4 70
Do. from Mrs. Milton Sherwood, of do. by do.	1 00	Sold four copies of the Remembrancer,	1 00
Do. from Mrs. Gould, of do. by do.	1 00	From the Auxiliary Society of Deerfield, Cumberland Co. N. J. by the Rev. Francis Ballentine, Corresponding Secretary,	18 00
Do. from Mrs. Edwards' School, of do. by do.	1 53	Collection in the 7th Presbyterian Church in Philadelphia, by the Rev. Mr. Engles, through A. Henry, Esq.	43 00
Do. from Mr. Northrup, of do. by do.	50	Collection in the Presbyteian Congregation in Fairfield, N. J. by the Rev. Mr. Osborn, through A. Henry, Esq.	24 00
Do. from Mr. Joseph Rhoades, of do. by do.	50	From the Fein. Auxiliary Society of Northumberland, Pa. by Mrs. S. H. B. Smith, Tr.	30 50
Do. from Mr. Samuel Roades, of do. by do.	50	Collection in the Presbyterian Church in do. under the care of the Rev. William R. Smith, by do.	13 00
Do. from Deacon Warner, of do. by do.	25	Avails of a Missionary box, kept by an individual in do. by do.	10 00
Do. from Miss Ada Sabins, of do. by do.	25	From the Female Juvenile Missionary Society of do. by do.	6 50
From the Ladies of the Presbyterian Congregation in New-Brunswick, N. J. to constitute their Pastor, the Rev. S. B. Howe, a Member for Life, by Miss I. Neilson,	30 00	Collected in Rev. Mr. Janvier's Congregation in New-Jersey, by Robert Ralston, Esq.	14 50
From the same Ladies, a donation by do.	32 50	From Mr. Jonathan B. Gossman, of Danby, Tioga County, N. Y. to constitute himself a Life Member,	30 00
From a Charity Box in Sunday School, by do.	1 50	From the Auxiliary Society of Greenbush, Rockland Co. N. Y. by John A. Blauvelt, Tr.	9 50
From the Rev. James Patterson, of Philadelphia; put into a collection bag in his Church, inclosed in a letter from a poor young man, by A. Henry, Esq.	5 00	From the Auxiliary Society of New Hackensack, Dutchess County, N. J. by Mr. Philander Seward, Treasurer,	40 00
From the Rev. Thomas G. Innes, of Philadelphia, Life Subscriber, by do.	30 00	Collection at Monthly Concert in the Presbyterian Congregation of New-Lebanon, N. J. by Mr. Abraham Seward,	5 00
From the Auxiliary Society of Pompton Plains, N. J. by Benjamin Roome, Treasurer,	9 50	From Mr. Robert Blate, of New-York, to constitute himself a Life Member,	30 00
Collection in the Congregation of Warwick, Orange Co. N. Y. by the Rev. I. I. Christie,	4 14	Cash donation,	5 00
From the Labouring Society of Prattsburgh, Steuben Co. N. Y. by the Rev. J. H. Hotchkin,	20 00	From B. Livingston Kip, Annual Sub.	3 00
From the Auxiliary Society of Montgomery, Orange County, N. Y. by Samuel Bookstaver, Treasurer,	50 00	From John B. Blecker, do. do.	3 00
Collection in the Presbyterian Church in Orange, N. J. by the Rev. John Knox,	25 21	Cash donation,	1 00
Collection in the second Presbyterian Church in Newark, N. J. by do.	50 00	From Nathaniel Weed, Annual Subscriber,	3 00
Collection in the Monthly Concert in the Rev. Dr. Romeyn's Church, in Cedar-st. N. Y.	5 78	From the Female Benevolent Society of Lansingburgh, N. Y. to constitute the Rev. Samuel Blatchford, D. D. a Life Member, by Miss Mary M. W. Blatchford, Treasurer,	30 00
From the Auxiliary Society of the Presbyterian Church in Hempstead, Rockland County, N. Y. by Abraham Hogencamp, Treasurer,	10 50	From the Auxiliary Society of Flatbush, Ulster County, N. Y. by Mr. Abraham Hendricks, Treasurer,	9 50
From the Auxiliary Society of Madison, Green Co. N. Y. by W. G. Van Vleet, Esq. Sec.	18 00	For educating an Osage youth at Union, by the name of Wm. W. Phillips, by a Bible class of young Ladies in the Congregation in Pearl-street, N. Y.	12 00
Collection at Monthly Concert in do. by do.	19 00	From the Auxiliary Society of New-Hempstead Brick Meeting, Rockland County, N. Y. by Mr. Samuel Helmes, Treasurer,	20 68
Donation from Wm. H. Coit, by do.	3 00	Collected at the Monthly Concert of Prayer in Mendham, N. J. by the Rev. S. H. Cox,	14 00
From the Industrious Society of the Reformed Dutch Church of New-Brunswick, N. J. to constitute the Rev. Isaac Ferris a Life Member, by Miss Vethake, Secretary,	30 00	From the Youths' Missionary Society of Warren, Trumbull Co. Ohio, by Mr. George Mygatt, Treasurer,	10 00
Collection in the Presbyterian Church in Springfield, N. J. by the Rev. Elias W. Crane,	6 00	Collected at the Monthly Concert in the Brick Presbyterian Church, N. Y. by Mr. Stephen Lockwood,	44 67
Collection in the Reformed Dutch Church in Nassau-street, N. Y. by John Nexsen, Tr.	121 93	Collection in the Reformed Dutch Church in West New-Hempstead, Rockland County, N. Y. by Mr. David Cole,	6 06
Collection in the Reformed Dutch Church in Harlem, N. Y. by Thomas Brass, Tr.	14 25		
From the Auxiliary Society of Marletown, Ulster County, N. Y. by Mathew Oliver, Tr.	22 37		
Donation from the Rev. Ebenezer Dickey, of Oxford, Chester County, Pa	3 50		
Donation from two young Ladies of the Presbyterian Church in Bedford, Westchester County, N. Y. by the Rev. Jacob Green,	6 00		
Collection in the Congregation of Pine Creek, Lycoming County, Pa. by the Rev. John H. Greir,	5 00		
Avails of a small Missionary field, from Mr. Hoff, of Princeton, N. J. by Mr. Joseph Myers,	2 00		
Collection in the Presbyterian Church of Pittsford, Monroe County, N. Y. by the Rev. John Taylor,	5 00		
Donation from Mrs. C. B. Arden and Miss E. Woodruff, of Morristown, N. J.	20 00		
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