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# AMERICAN Missionary Register.

VOL. IV.

JULY, 1823.

No. 7.

## Reports of Societies.

### SEVENTH REPORT OF THE AMERICAN BIBLE SOCIETY.

PRESENTED AT THE ANNUAL MEETING, MAY 3, 1823.

*Secretary for Foreign Correspondence, Rev. DR. MILNOR.—Secretary for Domestic Correspondence, Rev. DR. WOODHULL.—Treasurer, WM. W. WOOLSEY, Esq.—Agent, JOHN NITCHE.*

By the abstract we shall now give of this Report, it will be seen, that, notwithstanding "the pecuniary embarrassments" existing in "a large section of our country, and their effect in paralyzing exertion," yet "the receipts into the treasury and the sales of Bibles and Testaments have been fully maintained." Our abstract, although concise, will embrace the principal topics of the report.

#### *Erection of a Depository.*

The corner stone was laid shortly after the last anniversary; and the building was finished in the early part of the winter. The expenditure for this object, including the ground, has been about \$22,500. Between 8000 and 9000 dollars were obtained from liberal and benevolent individuals, for the express purpose of paying for the Depository; and the remainder of the sum has been *temporarily* supplied out of the general funds of the Society. The Board earnestly hope to obtain further contributions towards this object. They solicit such contributions from all whom GOD, in His Providence, has favoured with the means, and who are friendly to the good work. They have adopted a plan of a sinking fund, by the operation of which the sum advanced from the general funds will be repaid, with interest, in a few years; and the temporary advance will not interfere with the business of the Institution, nor result in the diversion of a single dollar from the precise object for which it was

paid into the Treasury. This Depository has now been occupied for a number of months, and a sufficient trial has already been made to realize the expectations of those who urged its erection. All the business of the Society is now done under one roof. There is the most ready access to every record and every document, to which reference may become necessary on the part of the Managers, or of any of the Committees. The Managers and the Committees have suitable rooms for their meetings; and the Secretaries and the Agent have convenient offices. It is now practicable to carry on the business of the Society with more regularity and system, and to maintain a more constant oversight of all its operations, particularly in the printing and bookbinding departments.

#### *Temporary suspension of operations.*

The operations of the Society were, in a considerable degree, suspended for some weeks of the past year, in consequence of the removal from the old to the new Depository, and the delay which was

unavoidable while the arrangements of so large an establishment were making. A much longer suspension was caused by the prevalence of the epidemic fever, in New-York, during a part of the last summer and autumn. This lamentable visitation of Divine Providence did not, indeed, prevent the meetings of the Managers, nor the correspondence of the Society; but it put an entire stop to all issues of books and publications for a period, and it allowed of very little being done by the Printer or Binder. More than two months of the year passed away before it was deemed safe to return to the lower parts of the city, and to resume the suspended business of the Society. In the recollection of the recent season of alarm, peril, sickness, and death, the Managers have much pleasure in stating, that the new Depository is situated on elevated ground, and in a quarter of the city which is considered as one of those least likely to be afflicted by the ravages of pestilential disease. The Managers hope, that in this new situation, the officers of the Society, and the workmen in the Institution, will not again have to flee from the pestilence, and that their operations will be continued uninterrupted through all seasons of the year.

*Bibles printed and purchased.*

Notwithstanding these serious impediments just mentioned, there have been printed at the Depository of the American Bible Society, during the seventh year,

Bibles . . . . .	23,500
New Testaments, in English . . . . .	21,500
————— in Spanish . . . . .	7,000
Purchased, German Bibles . . . . .	1,100
Received from the British and Foreign Bible Society, Spanish Bibles . . . . .	500
Printed by the Kentucky Bible Society, from the stereotype plates belonging to the American Bible Society, Bibles . . . . .	2,000
Which added to the number mentioned in the last report . . . . .	268,177

Make a total of Three Hundred and Twenty-three Thousand, Seven Hundred and Seventy-seven Bibles and Testa-

ments, or parts of the latter, printed from the stereotype plates of the Society, or otherwise obtained for circulation, during the seven years of its existence.

*Bibles issued from the Depository.*

There have been issued from the Depository, from the 30th of April, 1822, to the 1st of May, 1823,

Bibles . . . . .	28,448
Testaments . . . . .	26,357
	<hr/>
	54,805

In the six preceding years, there were issued, Bibles and Testaments 192,926  
 Epistles of John, in Delaware 751  
 Gospel of John, in Mohawk 141

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193,818

Making a total of Two Hundred and Forty-eight Thousand, Six Hundred and Twenty-three Bibles and Testaments and parts of the New Testament, issued by the American Bible Society since its establishment.

Of the Bibles issued from the Depository during the seventh year, there were, German, 444; French, 296; Spanish, 335; Gaelic, 3; Welsh, 1.

Of the Testaments, 2343 were Spanish, and 712 were French.

The issues of Scriptures in the Spanish language, (as the preceding statement shows,) have materially increased. The Board have much pleasure in adding, that there are strong reasons to believe, that in a short time there will be a far greater demand for Spanish Scriptures, and more numerous opportunities of diffusing them. Already individuals have been found in many places in South America, and in other quarters, where the Spanish language is spoken, individuals of undoubted discretion and fidelity, who have undertaken to act as agents in receiving and circulating the Scriptures. Already some of high standing, holding civil or ecclesiastical offices, have expressed their warm approbation of the design and plans of the Society, and their readiness to cooperate in its foreign transactions. Already some hundreds of copies of the Scriptures have been confided to such gentlemen, and are in a course of distri-

bution. Accounts have been received, by which the Managers have been assured that, in many parts of the Spanish possessions, the introduction of the Holy Oracles is unattended with difficulty or danger; that the need is very great even among the ministers of religion; that the desire of possessing the precious volume is manifested to be ardent by multitudes who are able to read it; that the copies sent to several places have been purchased or received, with much alacrity and gladness, by persons of rank in church and state, as well as many others; and that numbers, particularly ladies, have been observed reading the Scriptures placed in their hands, with avidity and with fixed attention. With such accounts before them, with the prospect of such opportunities of usefulness, and of such assistance from men of respectability, of intelligence, of piety, the Managers have determined to extend the scale of their labours, as to those countries where the Spanish language is spoken. They have printed several new editions of the Spanish Testament. They have thrown into circulation some hundreds of copies of the Spanish Bible, with which they have been most seasonably furnished. They have contracted for a set of stereotype plates of the Spanish Bible in the version of Padre Scio, and as soon as they can be procured an edition will be printed and issued. The Board feel the hope expressed in the last report, very strongly confirmed, that the time is near when the light of Divine truth will have dispelled the darkness in which Spanish America has been so long enveloped, and when the inestimable benefits of religious knowledge will be diffused over that interesting section of the world.

#### *Gratuitous Distribution.*

Twelve thousand nine hundred and twenty-three Bibles and Testaments, valued at seven thousand five hundred and ninety-two dollars and twenty-four cents, were issued gratuitously, during the seventh year of the Society.

These gratuities have been followed by many thankful acknowledgments, and there is abundant evidence that they have

been very seasonably bestowed, and are likely to produce great and permanent benefits.

Several of the donations have been made to Societies, which had been recently formed at the time assistance was furnished them. This was done, in consequence of experience having demonstrated, that early aid from the Parent Society often proves the means of rendering an infant institution stable and durable; that such aid often silences those who were ready to avow and to manifest hostility, and sometimes even changes opponents into friends; and that, by being enabled to commence their work of distributing the Scriptures, speedily after their formation as a society, the members of a new Auxiliary often have their ardour increased and their exertions animated, and others are induced to unite with them, when witnessing the usefulness of their association, and the advantage of their connexion with the National Institution.

But far the greater number of the donations made during the seventh year have been bestowed on Auxiliary Societies, who were unable to supply the wants of the Scriptures within their respective districts, from the lamentable extent of those wants, and from the pecuniary pressure of the times. In the last report, statements were inserted, which showed the need of the Oracles of God to be truly vast in various parts of the country. To those statements it would be easy for the Managers now to add many others of a similar purport. In one county in the State of New-York, the Board have received an official assurance, that after several hundreds of Bibles and Testaments have been circulated, there still remain more than 300 families who are destitute. In another county in the same State, after a large distribution in the course of a number of years, it is officially stated that from 1000 to 1500 families are not supplied with the Sacred Volume. In the western part of a southern State, it was computed by one who travelled through the country, and who carefully made his inquiries on the sub-

ject, that among about 40,000 families, 10,000 had not the Scriptures. A western county society, after having circulated many Bibles and Testaments, adopted measures to ascertain the precise number of the needy within its bounds; and before all the returns were received, it appeared that 404 families, and 3446 individuals who were able to read, had not the Holy Oracles within their reach. From another source it has been represented to your Managers, that in a county in a western state, 400 families were found to be without the Bible, although a considerable distribution had been made. An individual in another part of the same state, wrote to your Secretary for Domestic Correspondence, "I find nearly one-third here to be destitute of the Scriptures." Another individual, as to another western state, wrote that 8000 families in that state were yet to be supplied. The report of an auxiliary in another state in the west, asserts, that "many thousands of Bibles and Testaments are needed at the present time to supply the necessities of the inhabitants." These statements are calculated to affect the hearts of all who are aware of the immense importance of moral and religious instruction, to the temporal comfort and the everlasting happiness of men. They show the necessity of continued liberality and exertions on the part of those who possess the Scriptures themselves, and who have the means of aiding in the work of sending the Holy Volume to the destitute. And these statements, assuredly, are more than sufficient to warrant all the gratuities which the Board have had the pleasure of bestowing on their fellow-citizens in many parts of the Union.

#### *Pecuniary Grants.*

During the past year, the Managers have granted one thousand dollars to the Rev. Dr. Carey and his associates, at Serampore, to be applied by them towards defraying the expense of translating and printing the Scriptures in the various languages of India. Another grant, of five hundred dollars, has been made to the Missionaries of the American Board

of Commissioners for Foreign Missions, in the Island of Ceylon, to be employed by them in the purchase of Scriptures in the Tamul language, for distribution in that island.

The first of these donations in money was made in consequence of a memorial from the Rev. Dr. Carey and his associates, soliciting assistance from the American Bible Society. It appeared that they had published, at the date of their memorial, the whole Bible in five of the languages of India, and the New Testament, and parts of the Old, in ten more; that in six more, the New Testament was brought more than half through the press; and that in the remaining ten, some one of the gospels was printed, and, in several, all four of the gospels. It also appeared, that, of the New Testament, in the five languages in which the Scriptures are most read in India, the Sanskrit, Bengalee, Hindee, Mahratta, and Orissa, and of the Old Testament in the first two of these languages, the editions heretofore published were exhausted, and the demand continued to be very great and urgent. To assist in preparing and publishing new editions, was the particular object of the grant made by your Managers. They rejoiced to aid the pious and able labourers at Serampore, in their works of benevolence, and to encourage them in their most laudable exertions to which they have devoted themselves, and which have already been so vast, and so successful.

As to the grant to the Missionaries at Ceylon, the Managers have to state, that the memorial of those gentlemen represents the Tamul or Malabar language as spoken by the inhabitants of the northern part of that island, from Batticaloe to Jaffnapatam; and in the neighbouring continent, from Cape Comorin to Madras. In Ceylon alone it was supposed that the Tamul was the language of about 300,000; and on the continent, it was computed that about 3,000,000 used this language. The number who could read it was very considerable, and some such were to be found in every neighbourhood, both of Roman Catholics and Heathen. The Scriptures in Tamul had been published,

and were to be procured on reasonable terms. The donation made by your Managers, was designed to enable the Missionaries to purchase a considerable number of copies, and to proceed immediately to their distribution among the needy around them.

By these gifts, the American Bible Society has extended its beneficial influence to far distant lands. The amount of the grants is small indeed, when compared with the vastness of the work in which they are designed to aid; but they could not have been enlarged, perhaps, without some restrictions upon the gifts to the destitute in our own country: and, small as they are, they will not be unnoticed by HIM, for whose glory they were bestowed. On His blessing, and on the exertions and liberality of the pious and benevolent in our land, it must depend when, and to what extent, the Managers may again be able to aid in the work of circulating the Scriptures in the most remote regions, and among millions of Heathen. The assistance which has been granted, was loudly demanded by the evident necessities of the case, and was urged by not a few of the Auxiliary Societies. The period was thought to have arrived, when the pledge given in the second article of the Constitution of the Society, and in the Address published at the time of its formation, should be redeemed; and the hope is humbly but confidently entertained, that the fact that the American Bible Society is thus doing good to many who are very far off, as well as to thousands in our own country, will be a stimulus to the zeal and the efforts of its members and friends throughout our land.

*Funds.*

There have been received into the treasury of the American Bible Society, from the 1st of May, 1822, to the 3d of May, 1823, both inclusive, the following sums, viz:

Donations from Auxiliary Societies . . . . .	\$8,505 20
Donations from Bible Societies not Auxiliary . . . . .	233 29

Remittances for Bibles, from Auxiliary Societies . . . . .	18,041 33
Remittances for Bibles, from Societies not Auxiliary . . . . .	654 14
Donations from Benevolent Societies . . . . .	250 12
Legacies . . . . .	610 00
Contributions to constitute Ministers Directors for Life . . . . .	150 00
Contributions to constitute other individuals Directors for Life . . . . .	350 00
Contributions to constitute Ministers Members for Life . . . . .	2,555 00
Life subscriptions from other individuals . . . . .	607 00
Annual contributions . . . . .	554 00
Donations from individuals . . . . .	216 50
Sales to individuals . . . . .	1,946 73

The *net* receipts into the Treasury, during the past year, including the monies received to aid in building the Depository, have exceeded those of any former year; and the Managers acknowledge the fact with sincere gratitude to those whose liberality has been thus manifested, and especially to their Heavenly Benefactor.

*Auxiliary Societies.*

Fifty-nine Auxiliary Societies were recognised during the last year, making the whole number of Bible Societies, which have been recognised as auxiliary to the National Institution, Three Hundred and Sixty.

For a large proportion of these new auxiliaries, the Society is indebted, through the favour of God, to the judicious and faithful exertions of the Rev. Richard D. Hall, who has spent one year as an agent of the Society, and who has just entered upon the duties of an agency for another year. The Managers have much pleasure in expressing their approbation of this gentleman while he has been in their employment; and they rejoice in the hope that he will continue to be the instrument of essential good to the Bible cause. His catholic spirit, his well regulated zeal, his indefatigable industry and perseverance, render him eminently qualified for the labours in which he has engaged; and there is great reason

to expect that, in forming auxiliaries in sections of the country where none exist, and in visiting others which have been already formed, he will be the means of enlisting many in the good work who have not yet joined in it, and of exciting to more arduous, and of guiding to more efficiency and usefulness, those who have united in the hallowed undertaking. He has now gone forth again with the best wishes of the Managers; and their tender solicitude, and their frequent prayers, will accompany him during the period of his engagement.

Another agent is probably by this time employed, who has the state of Mississippi for the field of his exertions; and another has entered upon an agency in the state of South Carolina.

Reports have been transmitted from a large portion of the auxiliaries during the past year. But there are far too many who have omitted to forward an annual account of their condition and operations. The Board respectfully and earnestly request that this duty may be attended to scrupulously; and that every auxiliary will send at least one copy of its annual report, as soon as may be after it has been presented, to the secretary for domestic correspondence.

The Managers state with delight, that the auxiliaries, generally, manifest increased stability, zeal, and activity; and some deserve the warmest approbation and the highest praise. The Board may not be particular. They must, however, be allowed to mention, that Female Associations in the Bible cause have become more numerous; and that many ladies in various cities and districts of this country have nobly imitated the example set them by those of the same sex in other parts of the world. There are not a few who have persevered during the past year, in the self-denying, the fatiguing, the difficult work of visiting the poor, the careless, the ignorant, in their habitations, and of inducing them to feel some desire, and to make some exertion to possess the Sacred Volume. They have succeeded in a goodly number of instances; and by their instrumentality many an abode of

darkness, and poverty, and wretchedness, has become illumined with "that light, of which neither the lapse of centuries nor the vicissitudes of life can extinguish the splendour." The remembrance of such labours is deeply imprinted on the hearts of the Managers. It is cherished with grateful emotions and with holy delight, by numbers who have received the benefit, who have learned to seek the good of their souls, who pour forth ardent supplications for the Divine blessing, not only on themselves, but also on their amiable benefactors. The record of such efforts is in heaven; and will be neither forgotten nor unrewarded by HIM in whose service they were performed.

The Board affectionately recommend to the auxiliaries the adoption of measures calculated to render their annual meetings more interesting, to draw together a large assemblage on those occasions, to excite more attention to the local institutions, and to induce persons to become members and assistants.

They also deem it expedient to renew their recommendation to the auxiliaries to sell the Scriptures at cost, or at reduced prices, in preference to distributing them gratuitously. There are some, and even many, cases in which it may be advisable to give a Bible or a Testament without receiving any amount as the price of its purchase; but, in general, this is found in our country and in other countries not to be the wisest course. Whatever sum may be obtained for a Bible or a Testament, is so much preserved to the funds whence the really needy are to be supplied. Men ordinarily value that which they have bought, far more than that which they have received for the asking, or which they have been pressed to accept. The best pledge which commonly can be given, of the sincere desire to have the Sacred Volume, and of the careful and proper use which will be made of it, is the willingness to buy it, and to forego some pleasure, or to perform some labour, to obtain the means to pay for it. These considerations are submitted to the auxiliaries; the Managers wish them to renew their attention to the

subject; and, at the same time, they urge continued and even greater regard to the gratuitous supply of the wants of those who are without the Scriptures, and who are really unable to pay any thing for them.

#### *Biblical Library.*

The Appendix will show that the Biblical Library increases; but by no means so rapidly as the Board have wished and hoped. They gratefully acknowledge a small yet valuable addition presented by the Russian Bible Society; and measures have been adopted, which will, probably, in a short time, render the Library considerably more extensive and important. Those who have works which are suitable for this Library, and especially rare copies of the Scriptures, are respectfully solicited to bestow them on the National Institution.

#### *Claims on the continued liberality of the community.*

The American Bible Society at the close of its seventh year, has very strong reasons to urge with the pious and with the benevolent, for continued support, and even for more numerous and liberal gifts. The auxiliaries referred to in former reports, as needing the assistance of the Parent Institution, still require such aid, and to a great extent. Many new auxiliaries have been formed during the past year, which have opened opportunities of imparting inestimable benefits to thousands of our fellow-citizens who have not yet been furnished with the Scriptures. The condition of much of the western section of our country, as to moral and religious knowledge, and the means of instruction, is such as ought to affect most deeply every compassionate heart, and call forth the most active exertions. There, hundreds and thousands are far from churches, from ministers, from the privileges of public worship. They are scarcely aware of the return of Sabbaths. They grow up, they live, and it is to be feared that many die, ignorant of the Holy Scriptures, neither taught their truths, nor guided by their directions, nor cheered by their promises and consolations. To a very large part of

this western section of our land, the American Bible Society would have it in its power speedily to furnish the Oracles of God, if sufficient funds were poured into its treasury. New fields of usefulness are now open or opening before the Society in the West Indies, and in the Spanish parts of North and South America. The Spanish Bible, in the version approved by the Roman Catholics, is preparing; and so soon as the stereotype plates are finished, considerable sums will become requisite to pay for them, and for the publication of editions of the Scriptures from them. It is confidently believed that many copies may be immediately circulated in many places among the clergy and the laity, and among those of every rank and condition. Thus the American Bible Society may and does ask to be supported, and to be furnished with larger funds, on the ground of the benefits of which it is the instrument to the needy districts of our country. It asks this in the name, and for the present advantage, and for the everlasting good, of hundreds and thousands in the west, who are awfully destitute; and of thousands and of millions in Mexico, in the West Indies, and in South America, to whom the attention of the Society is directed, and among whom it has the prospect of most extensive usefulness. And to the American Bible Society are submitted the necessities of many millions of Heathen; the calls for aid are addressed to it; and it depends on the contributions of the liberal and the pious to enable it to join with large and important gifts in the scheme and the efforts to furnish the Bible to all the inhabitants of the world. The Managers submit these claims of the Society to their fellow-citizens. They appeal to their benevolence, their compassion, their charity. And they rely confidently on the liberality and the piety of the community, and on the interposition and favour of Him, who disposes the hearts of men at his pleasure, and who never fails to prosper the honest effort for his glory.

#### *Foreign Bible Societies.*

About twelve pages are devoted to the progress of the Bible cause in foreign countries. We pass

over this part of the report, as more recent accounts are soon expected in the late report of the British and Foreign Bible Society.

*Conclusion.*

In the conclusion of their Report, the Board of Managers repeat their expressions of gratitude to the FATHER OF MERCIES, for "that Book which has God for its Author, the salvation of men for its object, and truth without any mixture of error for its matter;" and they desire thankfully to give to HIM the glory of all the success with which the efforts to circulate the Bible have been crowned.

They earnestly wish always to remember, and that their coadjutors may always remember the sole object of the Bible Society, and be ever and deeply sensible of the results which their labours may be expected to produce under the Divine blessing.

The SOLE OBJECT is "to promote a wider circulation of the Holy Scriptures without note or comment." This is the avowed design; and there is no room for deception in this case, or for schemes different from the declared purpose. As the proceedings are public, it is impossible to wander from the object of the Institution without its being known; and such a departure, when known, would be a death blow to the Society. The utmost security then exists that no other than the promotion of a wider circulation of the Holy Scriptures, without note or comment, will be pursued as the object of the Bible Society.

And this object is most noble and most excellent. It is intimately connected with the glory of God and the good of mankind. Labours for this object may justly be expected to result in extensive and essential benefits. The experience of seven years in this country, and of nineteen years on the other side of the Atlantic, has demonstrated the Bible Societies to be the means of removing sectarian prejudices and jealousies, of promoting brotherly affection and mutual confidence, and of doing high honour to religion, by showing "how good and how pleasant it is for brethren to dwell together in unity," and by giving frequent occasion for the repetition of that striking exclamation of

the Heathen, "See, how these Christians love one another." The labours of the Bible Societies are calculated to add to domestic and social happiness, by rendering men better acquainted with their relative duties, by inculcating the principles of virtue and piety, and diffusing moral and religious instruction, and by thus leading men to the discharge of all which is incumbent on them towards their families, and in their various stations in civil society. The efforts of the Bible Societies are calculated, by means of the Holy Scriptures which they circulate, to produce inestimable advantages to the careless, the ignorant, the vicious; to prevent men from building their fabric of hope on no firmer foundation than the foam of the waters; to teach them to seek for happiness, not light as the summer's dust, but solid, perfect, and eternal; to reclaim many a wanderer from the ways of folly, and crime, and shame, and destruction; to show them how to escape from the iron grasp of sin, and to overcome its gigantic strength; to render them acquainted with a Saviour who has boundless love and power; and to guide them in that path where the excellent of the earth will be their companions; and the LORD GOD will be their Father and their Friend. The exertions of the Bible Societies are calculated to be of boundless value—to the poor, as giving them that Volume in which true contentment is taught, and the way to obtain incorruptible riches, and a satisfying and everlasting portion, is made known; to the bereaved, the sick, the troubled, as placing in their hands that Book which alone teaches the real nature and design of affliction, and how the storm of wo may be converted into a shower of blessing; to the dying, as cheering their hours of agony with the unfailing consolations contained in the Bible, and by its truths, dispelling the gloom of the grave, and filling the soul at its departure with the triumphant hope of heavenly glory and bliss. The toils of the Bible Societies are calculated to prove thus beneficial, wherever by their means a single copy of the Scriptures is circulated: what then may be expected from hundreds, thousands,

millions, of copies? The full effects may be long unseen by human eyes, but they are completely known to HIM who searcheth the hearts and trieth the reins of the children of men. The hope of being the instruments of such benefits, through HIS blessing, to one, to many of our race, may well animate our zeal and encourage us in our efforts. That hope will be a comfort to us in affliction; it will give us gladness when languishing in

sickness; it will be one of our most pleasing and joyful reflections in the awful hour of death. For, while it is made our duty to labour, the Lord, who is faithful, has promised that the labour shall not be in vain. He has said, and he will not fail to fulfil the declaration, "MY WORD SHALL NOT RETURN UNTO ME VOID; BUT IT SHALL ACCOMPLISH THAT WHICH I PLEASE, AND IT SHALL PROSPER IN THE THING WHERE TO I SENT IT."

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## Home Proceedings.

### UNITED FOREIGN MISSIONARY SOCIETY.

#### UNION MISSION.

JOURNAL FOR THE MONTHS OF JANUARY  
AND FEBRUARY, 1823.

*Wednesday, Jan. 1, 1823.*—Prayed earnestly that before this year shall close we may see some fruit of our labour.

#### *Return of Dr. Palmer.*

*Thursday, Jan. 2.*—Dr. Palmer arrived this evening with a number of hands, most of whom are engaged for a year. To collect these, he has travelled as far as the river Missouri, three hundred miles. This is the second tour of this distance which we have taken into the state of Missouri in pursuit of hands.

*Lord's Day, Jan. 5.*—"So teach us to number our days that we may apply our hearts to wisdom," are the words that have guided our meditations this new-year's Sabbath. Sister Cleaver set down to the table of our Lord for the first time since we arrived in this country. She has of late, by turns, enjoyed her reason better than formerly, and by turns been more indisposed.

#### *Distribution of Bibles and Tracts.*

*Monday, Jan. 6.*—A hired man left us who lives on the Mississippi, in the state of Missouri. He has become quite serious, and entertains some hope of his conversion. We gave him a Bible and fifty Tracts to read and distribute. Since we came into this country we have distributed between two and three thousand

Tracts, and have given to the destitute a number of Bibles and other books. We regret to say that no Bibles were given us for public distribution. Fifty Testaments were presented by Robert Ralston, Esq. of Philadelphia, which we distributed on the way according to his instructions. We have this day forwarded the Journal for December, having sent on the Journal for October and November two weeks before. Sent also an order to New-Orleans for iron and other necessary articles; likewise a letter to Mr. Lewis on the state of the Indians. In the monthly concert enjoyed more than usual freedom at the Throne of Grace.

#### *Various Notices.*

*Tuesday, Jan. 7.*—The weather is now mild and favourable for business. It is our custom to rise at five o'clock, attend the devotions of the morning, and take breakfast so early as to be enabled to enter on the labours of the day by sunrise. In this country nearly as much may be done in the winter season as in the hot summer months. Three young Indians came in with a request from Clamore, that we would come and see him, and attend a council concerning the murder of a Cherokee, by a young man of White-hair's town.

*Wednesday, Jan. 8.*—A gentleman arrived, belonging to Missouri, who had been on an exploring tour through Texas, with a view of moving his family thither.

It is remarkable that the tide of emigration seems to be setting into the Spanish dominions. Held a talk with *Moi-neh-per-sha*, a young chief, who is about settling near us, and changing his habits. He has often, of his own accord, spoken to us on this subject; but time will determine his sincerity.

*Friday, Jan. 10.*—Brother Chapman, with the interpreter, set out for the village. Mr. Alsoff, the millwright, is very low with the typhus fever; his case is doubtful.

*Saturday, Jan. 11.*—Brother Pixley came in this morning from a tour among the Indians. He has enjoyed good health, and been kept from suffering, though the cold has been severe.

*Lord's Day, Jan. 12.*—A woman and child brought in badly burnt by the explosion of gunpowder. They request the assistance of our physician.

*Tuesday, Jan. 14.*—Sister Requa having a few days since wounded one of her fingers, has taken cold, and is exceedingly distressed. Clamore has renewed his request, to have us attend the council, as he says he desires to have all his white friends present.

*Friday, Jan. 17.*—Brother Vaill, who with brother Pixley, went to the village on Wednesday, returned to-day. They find an unhappy reluctance about giving up the murderer, and in the absence of the agent, can do nothing to help the Indians in their trouble except at their request to write a letter to Fort Smith. Brother Chapman engaged to stay and write it.

#### *Substance of the Indian Letter.*

*Saturday, Jan. 18.*—Brother Chapman and the interpreter returned from the village. The Indians being somewhat intimidated, requested us to convey the letter to the fort. It states their grievances in having been attacked, and two of their party killed, in going to the fort last September. At the same time acknowledges the wrong they have done in killing the Cherokee; and requests that justice may be done them, even as they are willing to do justice to those they have injured.

*Two of the Indian Children withdrawn from School.*

In the course of his visit, Mr. Chapman

ascertained that Tally has withdrawn his son from the school. This is painful to our feelings; for though he pleads that he wants his son to aid him in hunting, which betokens no ill-will to the Mission, yet to see this promising youth, on whom the light of the gospel had begun to shine, turning back to the darkness of paganism, must be painful to every benevolent mind, and we hope will excite the special prayers of the church. Yoh-Shingah deserted us this morning, having been with us seven months, and apparently contented. We ascribe this desertion to the bad advice of his relations, who lately visited the Mission. Sister Vaill has been attacked with the pleurisy, and is considerably distressed.

#### *Departure of Mr. Pixley.*

*Monday, Jan. 20.*—Brother Pixley left us this morning for Harmony. May he be conducted in safety to his friends, and visit them in peace.

*Wednesday, Jan. 22.*—In compliance with a resolution of last evening, brother G. Requa set off for Fort Smith, taking with him a letter from the Osages to the commanding officer.

#### *Spirit of religious inquiry among the Indians.*

*Thursday, Jan. 23.*—From some questions about God, put to us this evening by *Moi-neh-per-she*, and some other Indians of late, we plainly perceive that a spirit of religious inquiry is in some measure existing among them.

*Saturday, Jan. 25.*—The inflammation in Sister Requa's arm is very high, and attended with general fever, by which she is much reduced, and exposed to danger. May she and her partner be supported in their sorrow, and find it good to bear this affliction. Sister Vaill is recovering from her illness. Let God be praised for his goodness.

*Tuesday, Jan. 28.*—Sister Requa's illness begins to abate, for which we would be thankful to the Father of mercies.

*Thursday, Jan. 30.*—Brother G. Requa, after an absence of nine days, returned from Fort Smith. Delivered the letter to Col. Arbuckle, and transacted some business for the Mission, but obtained no letters or Missionary Registers, for which

disappointment we are not able to account. The last Register received from New-York was for August; the last letter dated in July. This evening all the Brethren and Sisters of the family, except the sick, assembled to hear the regulation according to a former vote. These regulations comprise all the instructions communicated to us from the Board, and all the rules formed among ourselves, which have been approved by the Board. Engaged to observe these regulations as God shall give us grace.

*Friday, Jan. 31.*—An indian girl about sixteen, troubled with a scrofulous humour, was given us to-day. She is the same person alluded to in the Journal of last summer. Her father then took her away, but now says, "she shall tarry 'till cured." She is a pleasant child, and as her general health is sufficient, we shall do all in our power to teach her to work, and to read.

#### *Sunday School.*

*Lord's Day, Feb. 2.*—Meditated on the story of the woman who was a sinner. In the evening our hired men gave close attention to a discourse on the duty of immediate repentance. Besides our Sabbath School for the hired men, Sister Fuller keeps one for the children. They have made good proficiency in McDowell's Catechism. This day closed her third quarter, and she presented her premiums.

*Tuesday, Feb. 4.*—Brother Chapman, with Charles Donne, the Interpreter, Robert Munroe, and Richard S. Vaill, went to the village. As Yoh-Shingah was advised by his friends to leave us, we feel a little apprehensive that Robert also may be enticed away. Truly the greatest patience is requisite to fulfil the duties of a Missionary.

*Thursday, Feb. 6.*—Sister Vaill is again reduced by sickness. Owing to the feeble health of the sisters, we are obliged to employ the help of men in the kitchen.

#### *Severity of the Season.*

*Saturday, Feb. 8.*—Thermometer below cypher. The week past our work has been considerably interrupted by severe weather.

*Lord's Day, Feb. 9.*—Discourse to-day on the deceitfulness of sin. May each one know the plague of his own heart.

#### *Increase of the School.*

*Monday, Feb. 10.*—Brother Chapman, and those who accompanied him to the village, have returned. Much pleased to see Robert so cheerfully return to his studies. Brother Chapman has also brought home a little girl, whom the relations of Yoh-Shingah have committed to our care, and they say that he shall return soon. For having advised him to leave us they gave some frivolous reasons, and appeared to be ashamed of their conduct. This girl is of the age of eight years, and has received the name of Ruth Titus. We have the promise also of soon receiving her twin sister.

*Friday, Feb. 14.*—Clamore has committed to our care an adopted son. Have washed and clad our new pupil, and named him Zechariah Lewis. He is about fourteen years of age, has a good degree of boldness, and appears much at home. We would give thanks to God for the brightening prospect.

*Saturday, Feb. 15.*—The weather still severe. The winter, thus far, has proved much harder than any since our arrival.

*Tuesday, Feb. 18.*—Brethren Chapman and George Requa go to the village. The weather pleasant, and business proceeds with animation and success.

*Tuesday, Feb. 20.*—The change of weather since last Saturday has been great. The mercury, which then stood below cypher, now ranges between 75° and 80°. Engaged in making a road on the opposite side of Grand River to the Pine Grove, four miles distant. This became necessary, in order to obtain the timber for the frame of our mill.

#### *Preservation of an Osage infant.*

*Saturday, Feb. 22.*—Brother Chapman has taken an Osage infant. This child was born six weeks since, and was cast into the open prairie to perish, by its mother, a wild young woman. Brother Chapman told the relations, if they were willing, he would take pity on the child, and raise it. They have now brought it over, and

committed it to his care. See Ezek. xvi. 4, 5, 6.

*Lord's Day, Feb. 23.*—Sister Requa is again able to attend public worship.

*Monday, Feb. 24.*—Mr. Alsoff, our millwright, has so far recovered as to be able to set out on a journey for his health. For three months, and indeed ever since his arrival, he has been laid aside by sickness, which has proved a great disappointment to us, as well as a severe affliction to him.

#### *Indian Custom.*

*Thursday, Feb. 27.*—*Me-woh-kin-dah*, who, at the close of the last month, brought his daughter here to be healed, has since brought on his wife and several children. We told him, two days ago, that as his children were troublesome, he must either take them away or commit them to our care. To-day he withdrew his family. He has at various times given us considerable trouble, in consequence of his peculiar attachment to his daughter. It is the custom of the Indians to treat the oldest daughter with the greatest care and attention. When a young man marries into a family, he usually takes the oldest sister, and the remaining sisters are married to the same man, as soon as their ages will admit. This fact may account in some measure for the peculiar respect paid by the parents to their oldest daughter. They generally keep her near them, and if a young man speaks to her without their permission, they always consider it as an insult.

*Friday, Feb. 28.*—This day closes another month. How soon will every month be past, and the years of life be ended! God has granted us, during this month, some tokens of good. We would bless his name, and take courage.

### GREAT OSAGE MISSION.

JOURNAL FOR DECEMBER, 1822, AND  
JANUARY, 1823.

*Sabbath, Dec. 1.*—Attended divine service as usual. In the evening met for conference and prayer. One of our hired men has, for several days past, been under serious concern respecting the state

of his soul. Two others are pious, and attend prayers every evening with the hired men at their room.

#### *Monthly Concert.*

*Monday, Dec. 2.*—Snow sufficient to cover the ground fell in the night, and in consequence of the imperfection of our roofs, it beat much into our houses. Endeavoured this evening, in concert with the thousands of Israel, to send forth our desires to the great head of the church, that he would shed down more abundantly the influences of his grace upon the people who are called by his name, and bless all the heathen lands with the light of his salvation.

#### *Severity of the Season.*

*Tuesday, Dec. 3.*—Since the departure of the brethren to the Missouri, the number of efficient hands on the farm has been reduced to two. Our force, therefore, is but little more than sufficient to attend to the stock, and provide wood for the fires. The cold this morning, according to our thermometer, was twelve degrees below zero.

#### *Various notices.*

*Wednesday, Dec. 4.*—Brother Requa and Mr. M'Arthur set out again for Union. Their detention has preserved them from exposure during some very severe weather. We hope that they may be enabled to accomplish their journey in safety and comfort.

*Thursday, Dec. 5.*—How strangely are the plans and efforts of short-sighted creatures sometimes frustrated! Brother Requa is again obliged to return, having broken his wagon so seriously as to be unable to repair it without the aid of a smith.

*Saturday, Dec. 7.*—Brother Requa and Mr. M'Arthur are again committed to the care of the all-disposing Providence, and have commenced the third time their journey across the plain. We are much gratified with the improvement which Brother Austin has, within these few days, effected in the running of the saw-mill. It is now in a condition to do good business.

*Sabbath, Dec. 8.*—This morning we

were agreeably surprised with the voice of one of our hired men in our family prayers, and in the evening the satisfaction was increased, when another, in the state of whose mind we have felt a lively interest, consented to pray, for the first time in so large a company. Besides the improvement and establishment of the individuals themselves, we consider these events as interesting, on account of their probable influence on the sentiments and conduct of the hired men at this place.

*Tuesday, December 10.*—The pleasant weather affords a very favourable opportunity for various kinds of labour. The thermometer now ranges at about 30°.

*Monday, Dec. 16.*—A wagon arrived yesterday with a load of salt, the first which it has been necessary to purchase in this country. The cost at the works, near Franklin, was 75 cents per bushel, and the carriage \$1 50 per bushel. To-day we have been obliged to order certain Indian women, who for some weeks have lived in our yard, to remove their tent to a greater distance, in consequence of the pernicious influence which they were beginning to exert on our oldest boys.

*Tuesday, Dec. 17.*—In view of the contemplated departure of Brother Montgomery to the Osage encampments, Br. Jones was appointed to the superintendence of the Indian boys during the whole of the time. We are much pressed with blacksmith work for wagoners from the Missouri. Application also for work in that department has been made for the ensuing year.

#### *Corn ground for the Indians.*

The first corn for an Osage was ground at our mill to-day. Soon may this important engine of civilized man be the means of relieving the Osage females from the fatiguing task of making their corn soft by means of manual labour. That it will greatly promote their civilization we have great reason to hope. In his astonishment at the form and the rapid motion of the machinery, an Indian pronounced it *Woh-cur-do-ka*, supernatural or divine. On being informed of this instance of extravagance, one of our elder

Osage boys, with a correctness of thought remarkable in a heathen youth, observed, that Mr. Austin made the mill, and the water turned it, therefore it is not divine.

*Friday, Dec. 20.*—Brother Montgomery set out for the Indian encampment with the intention of spending the winter in acquiring the language.

#### *Arrival of Supplies.*

*Saturday, Dec. 21.*—Last evening Br. Bright, with Sister Weller, who is quite ill, arrived with a wagon which was loaded in part with the goods forwarded from New-York, and arrived at Franklin. Br. Dodge being unsuccessful in negotiating a draft at Franklin, was left with the expectation of going to St. Louis to be accommodated.

*Monday, December 23.*—Several Osage women brought corn to our mill, to the amount of ten or twelve bushels. The pond is well supplied with water, and the mills perform to our full satisfaction. The grist mill will grind six bushels per hour.

#### *Day of Thanksgiving.*

*Wednesday, Dec. 25.*—This day being set apart as a day of thanksgiving and prayer, no labour was attended to. The hired men were present at our exercises, and gave good attention. A Frenchman and an Indian boy, one who has been in our school several months, and had been forced away by his mother some months since, arrived with an order from Mr. Choteau, an Indian trader, for corn meal. The boy appeared much pleased to see us, and says he shall return to live with us in the spring.

#### *Departure of Doctor Palmer.*

*Thursday, Dec. 26.*—Dr Palmer, with a number of hired men, left this for Union. Mr. Stafford, a man who has been in our employ as a labourer since July last, on leaving us to go Arkansas on business, made a donation to the Mission of \$5. The Frenchman and Indian boy left us to-day. The boy had become so attached to us that he left us with tears.

#### *Return of Mr. Dodge.*

Brother Dodge arrived to-day, having performed a journey to St. Charles, to

procure funds to carry into effect the operations of the Mission. He succeeded in negotiating a draft. The journey was somewhat fatiguing, but performed with safety, under the protecting hand of a kind Providence. The two last days were the most tedious, having to perform a journey of between 80 and 90 miles in some of the coldest weather experienced the present winter, and this across the Prairie, without beholding a habitation or an inhabitant.

*Friday, Dec. 27.*—Sister Weller is better, though the Doctor still has his fears that her complaint may terminate in consumption.

*Tuesday, Dec. 31.*—Heard from Br. Montgomery. He had arrived at the Indian encampment. He states, that one of the chiefs (Billa Ossean) is desirous to have a school established at his village. He promises one child, and his influence among his people in our behalf. He says if we come to his village, we shall not want for children.

*Wednesday, Jan. 1, 1823.*—Arose this morning to behold the commencement of a new year. One year more of our lives is numbered, and we are so much nearer the end of our labours on earth and our eternal home.

*Friday, Jan. 3.*—Attended a preparatory lecture this afternoon in view of the communion season to be observed next Sabbath. May all feel the importance of a due preparation of heart for the attendance on so solemn and so interesting a duty.

#### *Communion Sabbath.*

*Sabbath, Jan. 5.*—Enjoyed another opportunity of coming around the table of our Lord. We trust it was a refreshing season. Four of our labourers, and Captain Dunlap, the United States' blacksmith among the Osages, requested occasional communion. Sister Belcher not being able to attend at the organization of the church, requested to be admitted to-day. This request was readily granted.

#### *Increase of the School.*

*Monday, Jan. 6.*—This morning brother Jones commences his first quarter of the school for the present year. Nicholas, a man of colour, before mentioned, and

two other young men from the Missouri, request to have the privilege of attending our school a few months; and as our school is small, and we think it will not interfere with the privileges of our Osage children, we conclude, for a reasonable compensation, to admit them.

Nicholas has now obtained leave of his master to spend half of his time in school, and the other half he will devote to labour, until the opening of the spring.

#### *Monthly Concert.*

United in concert with the millions of our brethren who are this evening lifting their desires at the Throne of Grace for the effusion of the Holy Spirit to descend upon our guilty world.

*Jan. 10 & 11*—The weather is quite moderate, and it is a fine time to perform various kinds of business: but we are at present weak-handed, and do but little; but we calculate soon to obtain more labourers, and endeavour to progress in the business of our establishment.

#### *Visit from White Hair.*

*Sabbath, Jan. 12.*—Worship as usual, morning and evening. Attended a conference at candle lighting. White Hair, the principal chief, and two other Indians, came to our establishment to get some things which they left in our possession last summer. We persuaded him to wait until to-morrow before he takes them.

*Tuesday, Jan. 14.*—Sister Weller is a little more comfortable, although very weak; not able to set up but little. The rest of the family are in good health.

#### *Information from Unión.*

*Wednesday, Jan. 15.*—A gentleman arrived this evening from the Spanish country. On his way he called at Unión. By him we understand that the family there are enjoying good health.

*Friday, Jan. 17.*—Our wagon started for Nero-sho river to carry a load of Indian goods. The distance is between sixty and seventy miles. Our two oldest Indian boys set out with the wagon on a visit to see their parents and friends. Brother Jones attended them.

*Saturday, Jan. 18.*—A very heavy rain the last night. The river and creeks are rising. Brother Jones and our Osage boys

returned with the horses, leaving the wagoner to take care of the load until the water falls, which will probably detain them several days, as the water is now rising very rapidly.

*Labour performed by the Female School.*

*Tuesday, Jan. 21.*—Sister Etris reported the work done by her girls since Oct. 22, viz. Sally Dodge, 8 yards of seams, and 21 days in the kitchen. Susan Larawe, 63 yards do. and 3 days in the kitchen. Eunice Pike, 48 yards do. and 7 days in the kitchen. Maria Seward, 33 yards do. and 7 days in the kitchen. Mary Williams, 28 yards do. and 2 days in the kitchen. Jane Rennick, 24 yards do. and 1 day in the kitchen. Rebecca Williams, 18 yards do. Mary Ludlow, 15 yards do.

*Saturday, Jan. 25.*—Brother Jones set out again to accompany the boys on their visit. Sister Weller still continues in a feeble state.

*Discovery of Coal.*

*Wednesday, Jan. 29.*—We have lately discovered a bed of coal about six miles distant. To-day we have brought home a load of it, and our blacksmith pronounces it of a good quality. Three men came in from the Missouri to assist us in our labours. Held a conference this evening.

*Friday, Jan. 31.*—This day closes the first month in the year, and our little band are yet spared in life, and we have thus far been surrounded by the rich mercies of God. May we ever view them with grateful hearts, and be strengthened by them to perform the work to which we are called.

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**SENECA MISSION.**

JOURNAL FROM MARCH 27 TO APRIL 14, 1823.

*Addition to the School.*

*Wednesday, March 27.*—An intelligent lad, of sixteen years of age, was brought to the school this morning by one of the young men of the tribe, who says that he is a connexion of the Mohawks on Grand River, in Upper Canada. He states, that while at Grand River, during the winter, the father and the aged grand-mother, (his own mother being dead,) placed the youth under his care, with a particular charge to have him educated, if possible.

Having received such a charge, he has brought the lad to be placed entirely under our control. The youth speaks correct English, and is able to spell in words of three or four syllables. On these two accounts, and in consideration of his being a connexion of this tribe, and of the importance of having an interpreter in the school, we esteem it a privilege to receive him, notwithstanding his age a little exceeds that prescribed by the Board. With him came also a very promising boy, who was received, with others, at the opening of the school in July, and who, we understand, was induced to leave us through affection for his mother, who was then lying dangerously ill of a fever. His excuse, thus rendered by his mother, has been sustained, under the promise that he remain steadfast in future.

*Indian Hymn Books.*

At the close of the singing school this evening, we had the satisfaction to state to the natives present, that the Indian Hymn Books, prepared by the teacher, Mr. Young, for the use of the school and the congregation, were now printed and bound. It was also stated, that the printing and binding of five hundred copies had cost about *forty dollars*; that twenty dollars had been contributed to this object by one or two benevolent christians; and that we hoped they would be willing to aid in defraying the expense. They might agree to pay the remaining sum, or pay a small price for the books as they wanted to use them; neither of which were they requested to promise until those who could read best had examined the work to their entire satisfaction. One or two of the hymns were then read and sung. They appeared exceedingly pleased, pronounced it "very good," and said they should cheerfully defray a part of the expense. They supposed, however, that as the books would be equally useful to their brethren on the other four reservations, it would be proper that the expense should be divided among the whole. They, therefore, advised that the teacher should keep the books in his possession until the approaching June Council, when the necessary expense should be defrayed out of the annuity.

*Conversation with some of the pious Chiefs.*

*Sabbath, March 30.*—An opportunity was offered before preaching this morning, to consult the feelings of four of the natives, more particularly, in regard to their uniting themselves with the Church of Christ. In addition to the frequent opportunities which have been presented for catechising these persons for more than a year past, it has been made a special object of attention by the minister to visit them at their own dwellings, and to spend the greater part of a day in conversing with them expressly on this subject, *with one exception.* Unexpected circumstances have occurred, from time to time, so as to prevent any direct conversation with him on the duty of covenanting with God and his people. It was thought best to begin with him first alone. He said "it was true that hindrances had been thrown in the way of my speaking to him directly on that subject, and he had frequently thought that perhaps this was an indication from God, that he was not worthy of so great a privilege. He felt it was just in God to reject him, for he knew he was an unworthy and sinful creature, and should he be left to perish in his sins, God would still be just." On thus saying, he wept freely. He afterwards said that his whole trust was in depending on the mercy of God, through Christ Jesus; and if I thought, as one appointed to direct the ignorant and strengthen the weak, that his union with the Church of Christ might be attended with good, he should raise no objections. The others were then called forward, and questioned with respect to their determination of giving themselves wholly up to the Lord, if it were his will. They all expressed their unworthiness, but still desired to acquiesce in the will of God, whatever that might be. Next Sabbath week was appointed for their baptism, and for entering into solemn covenant with God, and a meeting appointed for the candidates on Wednesday next, at the Mission house, for further conversation on this important business.

*Wednesday, April 2.*—The candidates for baptism came according to promise. The meeting commenced with prayer, after which a plain and friendly conversation was held with them on the impor-

tant nature of that warfare on which they were about to enter, and the peculiar obligation which would devolve on them to be the Lord's. They expressed the liveliest gratitude for what they learned; and it is, perhaps, sufficient to say that their whole conversation and deportment was highly gratifying.

*A Church Organized.*

*Saturday, April 12.*—The candidates for baptism, with a number of the people, met for religious worship this afternoon, and for the purpose of entering into church covenant with the members of the Mission family. Oh, that they may not only covenant in name, but in deed, and in truth! And may it please God to interest them in the covenant of his love, and prepare them all for the enjoyment of himself in glory everlasting! Brother Crane, of Tuscarora, and brother Squier, of Buffalo, were expected to have been present at this time. After waiting till late for their arrival, we thought it our duty to proceed to the formation of the Mission church. To-morrow the candidates are to be baptized, and the sacrament to be administered in the council-house, our usual place of worship on the Sabbath.

*First Communion Sabbath.*

*Sabbath, April 13.*—A delightful spring morning—truly emblematical of that Sabbath of joy and rest which remains for the people of God; when saints shall no more drink of the fruit of the vine here, but when 'Jesus shall drink it new with them in his Father's kingdom.' We enjoyed a precious season of prayer this morning, in view of the solemn duties of the day now before us. 'Truly, God is good to Israel, even to such as are of a clean heart;' 'O! Lord God, purge us with hyssop, and we shall be clean; wash us, and we shall be whiter than snow.'

"About 12 o'clock the people had generally collected to view the solemn feast, every thing having been arranged the day previous. Discourse, 1 Cor. vi. 20. 'For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's.' After the sermon the candidates were called forward and questioned on some of the plainer doctrines

of the Bible, and as to the sincerity of their desire to devote themselves to God, in that covenant which is well ordered, and sure in all things. After expressing their assent, the nature of baptism was explained more fully to their comprehension. They then knelt down, one by one, and were baptized in the name of the Father, the Son, and the Holy Ghost. Their christian names are severally *James Stevenson, Seneca White, Tall Peter,* and *John Seneca*, all respectable young men; and all chiefs excepting the last. The audience was still, and apparently solemn; and though consisting of 150, nominally heathen, they conducted with as much solemnity and order as could reasonably be expected, considering their ignorance, most of them having never witnessed any thing of the kind before.

“Now thanks be to God and our Father, that he has planted an infant church in this heathen land. ‘Look down, O Lord God, and visit this vine, and the vineyard which thy right hand has planted, and the branch which thou madest strong for thyself. Let thy hand be upon the man of thy right hand. So will we not go back from thee; quicken us, and we will call upon thy name. Turn us again, O Lord God of Hosts! cause thy face to shine, and we shall be saved.’”

### CATARAUGUS MISSION.

#### EXTRACTS OF LETTERS.

*Mr. Thayer to the Domestic Secretary,*  
*April 1, 1823.*

DEAR SIR—In looking over my journal for the month past, I find nothing of sufficient interest to transmit in the form of a journal. The school has gone on regularly from day to day. Nothing remarkable or unusually interesting has occurred since my last, and nothing to interrupt our proceedings, excepting my ill health for two weeks past, which has considerably retarded the progress of the scholars, as it prevented me giving them that attention I wished.

On account of the bad going, and the want of a horse, I have spent but one Sabbath at the Indian village during the

last month. At that time the Indians gave good attention, and expressed great pleasure in hearing the word of God explained. After meeting they observed, “the more we understand the truths of the Bible, and receive instruction respecting them, the more satisfaction we feel in our minds, and the more determined are we to press on in the christian way. We have learnt to-day what we and all mankind are, while ignorant of the gospel, and what we must *do* to be happy in this world and in that which is to come. We see, from the gospel that has been explained, that we are all sinners like the prodigal son, and have left our Father's house, and sinned against Him who made us, and in so doing, instead of its making us happy, we find only misery and pain in our sinful ways. But from what has been told us, we see that Jesus Christ, the Son of God, has given us, and all sinners, the offer to come back again. If we forsake all our bad ways, and repent of our sins, and love him, he will plead with the Great Spirit to forgive us, and have compassion on us, and make us happy. Now it seems we have the choice given us, to be happy or miserable. We never saw it so plain before. We feel thankful for the instructions given us to-day, and thank the Great Spirit every time we hear from the good book.” Our meetings with them are always interesting, though the number that attend is not large. May the Lord grant that his word, read and explained to them from time to time, may be blessed to the salvation of their immortal souls.

Yesterday closed the first term of the Mission School. Many of the parents of the children, and several white people, were present to witness the first quarterly examination. A recital of the exercises of the children will show, in some degree, their improvement. The several classes first performed a dictating lesson. The monitor spells the word, the class repeat it after him, then write it on slates, which are often inspected. The object is to improve at the same time in spelling and writing. The first class then read in words of two syllables, the second in words of three, the third in five, and the

fourth read in the Testament, and correctly explained the stops, marks, and numerical letters. The children gave English names to a variety of objects pointed out to them, and readily translated about 150 Indian words into the English language.

After going through their various lessons, they sung sixteen tunes by note, and some by word. The exercises closed on the part of the children by their singing an English Hymn, and repeating the Lord's Prayer. One of the visitors then made appropriate and useful remarks to the children and Indians present, and offered a prayer. As the Indians tarried till morning, the evening was spent in giving them instruction.

This day is the time appointed for the children to visit their friends. Hereafter they will regularly have the same privilege every three months. Two of the girls chose to stay with us during the vacation. All the others have gone home this morning, and are to be absent four days. As they were about to go, I was surprised that each one solicited the privilege of taking a spelling-book, and said they wanted to spend a part of the time while at home in reading. None of the children have been home before, and all appear pleased at the idea of returning at the appointed time. While they have been with us, they have uniformly behaved well, and manifested a disposition to learn. They have endeared themselves to our family by their good conduct and interesting appearance. The task of instructing these children, providing for so large a family, and superintending all its concerns, is very laborious, yet pleasant and encouraging. It is truly animating to witness the improvement from day to day of these Indian children, recently taken from the woods; to see them apparently uniting with us in our family devotions, and in reality joining with us in singing hymns of praise, and especially to look forward with lively hope to the time when they will read and understand the word of God, become seriously acquainted with its truths, and return to their tribe, labouring and praying for the salvation of many more. O,

my dear sir, how unweariedly should we labour, how ardently should we pray for these precious immortals! and how much we need the prayers of christians, that we may be faithful to them! Let me entreat you, and through you many of the dear friends of Zion, to pray particularly for these children, and those at like institutions, that they may be made subjects of grace and heirs of glory. "The effectual fervent prayer of the righteous availeth much."

The number of scholars is the same as when I last wrote. More have been offered, even some from the pagan party, and some young men have repeatedly requested the privilege, but as yet we have not clothes and preparations for any more.

As the spring is fast opening, we begin to feel anxious to hear from the Board whether any arrangements will be made for building a house this season, for the accommodation of this interesting school; or whether, after its prosperous commencement and continuance for several months, it shall be given up, and these children be suffered to return to their former habits of sloth and ignorance!

I am aware of the embarrassed state of the treasury, and on that account alone do I think the Board will hesitate respecting building. But may we not hope, may we not rely upon it, that God, who has opened such a door of usefulness among these Indians, and disposed them to seek after truth, and have their children instructed in a christian manner, will provide the means of carrying on his own work, and of continuing those operations which, we trust, are of his own appointment, and which will be the means of evangelizing these heathen? and will He not dispose the hearts of his professed children to open their hands, and contribute liberally to the aid of this glorious work?

I am aware of the expense of building a house, and also of supporting such a school; but if the funds of the society will not admit of establishing a school upon the principle of receiving and educating *all* that may be offered from the tribe, let a limited number be fixed upon,

and no others received, except as vacancies occur, and the house proportioned accordingly. I think a suitable house may be built for much less money than that at the Seneca station, and one that will accommodate as many children. As it will take some length of time to collect the materials, and erect the building, it will be necessary to commence it as soon as possible, that it may be prepared to remove into when our time expires here, which will be the first of December, in order that there should be no considerable interruption in our school operations.

*Mr Thayer, April 5.*

Our hearts were gladdened to-day by the return of all our dear children. Their countenances expressed the pleasure they felt on again entering our doors. We received them with emotions of affection towards them, and of gratitude to our Heavenly Parent, who has preserved their lives and health while absent from us, and returned them again under circumstances of so much mercy. Surely the goodness of the Lord follows us from day to day.

The chief warrior and some of the principal Indians accompanied the children. It was highly gratifying to witness the pleasure manifested by the parents and chiefs respecting the improvement and good conduct of the children. Among other things they said, "We are amazingly pleased, not only with our children's learning, which is more than we expected, but especially with their conduct while at home—they are so altered, behave so well, so handsome in all they do and say, it seems as though they had new hearts; we think they already know more than we do; we look forward with great satisfaction to the time when they shall come home to instruct us, and teach us to read the good book, and to do many good things." The old chief then made a long and animated address to the children.

*Mr. Thayer, April 16.*

The school continues to do well. The children are still more engaged in their studies. They appear to appreciate the privileges they enjoy. Some of the parents, visiting us to-day, brought a

quantity of fresh fish, and a few days since about forty pounds of sugar. I believe they try to do all in their power, but they are poor.

The Auxiliary Society of Collins had a meeting last evening to consider the embarrassed state of the funds of the Parent Society, and adopted some measures to support this Mission. The society is small, and the members in low circumstances; therefore not able to do what their hearts would prompt them to do. They resolved to draft an appeal, in behalf of the Cataraugus Indians and the Mission among them, addressed to christian churches, stating their urgent necessities, and earnestly pleading for assistance.

In my last I mentioned that we had received Miss Lucy Beardsley into the family to assist in the female department. As we have become acquainted with her, we are much pleased, and think no one would be more useful. It is our united request, if the Board judge proper, that she should be appointed a member of this Mission family. For several weeks past we have not been able to obtain a hired girl. The labour has been quite too much for the sisters, and injurious to their health. To take the care of so large a family, (consisting of twenty-two souls,) to do all the necessary work, and instruct the girls in domestic economy, knitting, sewing, spinning, &c. is more than two females can perform.

We have now a prospect of procuring a girl for a short time, who will, in some measure, relieve the sisters; but another good sister would be much more valuable. She would share in the cares as well as the work, and feel interested in the concerns of the Mission. But we have abundant encouragement to persevere and exert ourselves in this good work, trusting that, however fatiguing, our "labour is not in vain in the Lord."

*Extracts from the Visiter's Register.*

*"Collins, March 3, 1823.*

"It affords me high satisfaction to state that a residence of more than two days at the Cataraugus Mission house, allows me to give my decided testimony in favour of the school and its regulations.

With the spirit, conduct, and general management of its piously devoted directors, I was much pleased. Inhumanity might possibly witness, unmoved, the persons, the conduct, and the progress in knowledge of the Indian children here assembled, but christianity could not. To hear them attempt to sing the praises of the Most High, which, so far as the understanding is concerned, they did with a considerable degree of accuracy; to see their orderly movement to the house of public worship on the Sabbath; their good behaviour there; and bowing around the morning and evening family altar; and to witness the progress already made by them in the English language, and in reading and writing, is both surprising and most gratifying to the benevolent mind. The school has been established about six weeks, and contains sixteen members, of whom ten are boys. I cannot resist an inclination so far to act a prophet's part on this occasion, as to predict, that some of these boys will become preachers of righteousness to their forlorn countrymen; and some of these girls will be mothers in Indian Israel."

PHILLIPS PAYSON,

*Minister of the Gospel.*

"*March 5, 1823.*—This day I visited the Cataaugus Mission school, and was astonished at what I saw and heard. To see these heathen children, who but a few weeks ago were strolling in their savage dress, and still more savage nature, now clothed in English, and attending to their business like good regulated scholars; to see the proficiency they have already made in learning, and speaking the English language, was surprising. The school is under good regulations, and the children much engaged in their studies. I was much pleased with their singing; their voices are sweet and melodious.

When I saw these children of the forest uniting with the family in bowing around the family altar for morning and evening sacrifice; and to hear them in good English, with an appearance of christian devotion, say the Lord's prayer, I was greatly animated; and think it must animate and warm the breast of every friend of Zion. If this school is continued at this place, or so near as not to disaffect the Indians who are friendly to the institution, I think the society may expect a blessing to accompany their labours of love, which will be a rich compensation."

SALMON W. BEARDSLEY.

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## Foreign Intelligence.

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### LONDON MISSIONARY SOCIETY.

#### SANDWICH ISLANDS.

In the 5th number of our present volume (the number for May) we published a letter from the English Deputation to the South Sea Islands, Messrs. Bennett and Tyreman, addressed to the American Board of Commissioners, in relation to the circumstances which had induced them to establish a Mission in the Sandwich Islands. In the London Missionary Chronicle, for the month of May, we find two letters—the one from the members of the Deputation, and the other from the Rev. Mr. Ellis, the English Missionary—communicating an official statement of the circumstances to the London Missionary Society. These letters, which we shall now present to our readers, are introduced into the Chronicle by the following remarks: "We have much pleasure in presenting to the members

of the society the two following letters, which relate the circumstances of a most unexpected and providential opening of a new and extensive field of Missionary operations in the Sandwich Islands; where the population is perhaps five times greater than that of the Society Islands. It has seldom, if ever, been our lot to introduce to our readers information of a more interesting nature; and, we doubt not, it will infuse new animation and zeal into the meetings of the society at their approaching anniversary."

*Honarooroo, in Woahoo, one of the Sandwich Islands, near Owhyhee, August 10, 1822.*

Reverend and Dear Sir—It is only a short time since we wrote to you from this place, (May 8,) favoured by Mr. Ritchie, one of the owners, and supercargo of the ship *Lady Blackwell*, of Calcutta; (Captain Hall,) bound for Canton, after a short trip to the N. W. Coast of America. In that letter we gave you an account of the unexpected and remarkable circumstances which had providentially opened our way, and, we may say, constrained us to visit *these islands*.

The pleasing and prosperous circumstances of the Missions in the Society Islands, were briefly noticed, though we had sent previous letters, in which those circumstances are more dwelt upon. Pomare's death, (he died at Tahiti two or three days after our last interview with him,) we trust, will not occasion any harm to the cause of Missions in these islands.

His Britannic Majesty's cutter, the *Mermaid*, from New Holland, called at Huaheine in February, 1822, where we had then been six or seven weeks. The cutter was on its way to the Sandwich islands, to convey a schooner, as a present from George IV. to the king of those islands. Captain Kent offered a free passage to us, and a Missionary, and a few natives, to the Sandwich islands and to the Marquesas, at which he said he intended to touch on his return; and said he would bring us back to Huaheine. His obliging offer induced us to consider whether we ought not to avail ourselves of so favourable an opportunity to convey the gospel to the *Marquesas*. Our friends, Barff and Ellis, who are filled with charming Missionary zeal, tempered with prudence, highly approved of the opportuni-

ty being seized. We found also an extraordinary solicitude among the Christians of Huaheine, kings, chiefs, and people, to send *that* gospel, which had made themselves so happy, to their perishing heathen brethren in the *Marquesan* Islands. The church unanimously selected two of their deacons, and their wives, for this arduous engagement, who all accepted joyfully the appointment, notwithstanding the difficulties and dangers connected with it; only expressing a fear, lest they should prove unequal to so great a work, and unworthy of so high an honour.

Our Missionary friends agreed also between themselves, that Mr. Ellis should lead these devoted servants of the cross, and assist in establishing them in their new situation. Under these circumstances, we could not hesitate as to the path of duty. Nor did the necessity we should be under, of going first to the Sandwich Islands, pain us; but we rather rejoiced in the prospect of seeing for ourselves the condition of those islanders, and the state of the American Mission, which we learned had been established there. By the will of God, we had a prosperous voyage; and, after a month's sail, we came in sight of the islands. Our reception, by our brethren and sisters, the American Missionaries, (as we mentioned in the letter of the 8th of May,) was most affectionate. The brethren received us on the beach, and kindly constrained us to take up our abode in their Missionary house; where, with much pleasure and edification, we have been domesticated with the four families to the present time. Mr. Bingham and Mr. Thurston are preachers. Mr. Chamberlain and Mr. Loomis are not. None of them have as yet begun to preach in the native lan-

guage, but only in English, which, until Mr. Ellis came, was interpreted by two Owhyhean youths, who have been educated at the Mission school in America. Besides these four families, there are two other Missionary families on the neighbouring island of Atooi; but neither Mr. Whitney nor Mr. Ruggles are preachers. The way was opened, for the admission of Missionaries here, in a remarkable manner: Divine Providence having induced the king Rehoreho to cause the idols and morais of these islands to be destroyed just before our friends came, and, in fact, while they were detained at sea by contrary winds. As their entrance upon the islands was providentially facilitated, so their establishment here is very comfortable. They have the approbation of the king and the principal chiefs; and have been used to have one service in the convenient chapel (which stands near the Mission house) on Lord's day, and one evening service in the course of the week. An unpleasant circumstance arose, which at once cut us off from all expectation of visiting the *Marquesas*, and placed at an indefinite distance our possible return to Huaheine. In this trial we had the kindest sympathy of our Missionary friends; who, as well as ourselves, felt a persuasion that by-and-by light would shine out of darkness, and we should all perceive that some valuable end was to be answered by the gloomy providence: and this persuasion has proved pleasingly correct.

From our first reaching these islands, they appeared to us to present a Missionary field of the first magnitude, and of the greatest promise; and while lying at Owhyhee, before we saw our Missionary friends here, we frequently said to each other, "Would God, that Missionaries were here, to speak to these people, of the wonderful works and the grace of Jehovah, in their own language!" Whilst we were at Owhyhee, the chief of that fine island, and many others, greatly desired that the pious natives who had come with us, and Mr. Ellis, would remain in these islands, "to teach them the *Good Book*, and all the good things which had been learned in the Society Islands." When

we reached this island, many expressed the same wishes respecting Mr. Ellis and our Tahitian friends. But though our hearts yearned with compassion for this numerous, ignorant, and vicious people, yet these repeated requests were in no degree hearkened to, until the painful providence above referred to. While we were meditating what could be intended by our way being so hedged up, as to prevent our visiting the *Marquesas*, and even our getting away from these islands, Auna (which is the name of one of the excellent deacons from Huaheine) and his wife came up to us at the mission house, from the king and queen of Atooi, (with whom Auna and his wife have lived ever since they came to this island,) with an earnest request from those important and influential personages.

But before we proceed, perhaps it will be well to mention the singular providence which led to Auna's residence with them. When we landed at this island, while our Missionary friends were requesting us, with our Tahitian companions, to take up our residence at the Mission house, a respectable looking person was desiring our companions might go and reside with him, as they were his countrymen, having come from Tahiti some years ago. This was agreed to, and the deacons and their wives went with him. He introduced them into the house of the queen of Atooi; this person being her confidential attendant. Auna's wife soon discovered that this Tahitian was her own brother! who had left Tahiti when a boy, and they had not heard of him for nearly thirty years.

This was pleasing to all parties: the queen desired they would be her guests, and, ever since, Auna and his wife have been teaching the queen's household, which is large, many useful things, and also praying with them, morning and evening. We now turn to the message which they brought to Mr. Ellis, and to us, from the king and queen of Atooi and many chiefs; which was, that Auna and his wife might stay here, and teach them and the people to read and to write, &c. and to worship Jehovah. Also, that Mr. Ellis would go, and fetch his wife and

children to settle here as a Missionary, to teach them all good things.

We asked Auna if he and his wife were willing to stay in this place: he said, their hearts desired it, if it was right; and if their *Ora madua*, (pastor,) Mr. Ellis, would settle here, then they should be glad; because the Lord had brought us here, and perhaps it was his will we should remain here. When we had received this interesting communication, we could not refrain from admiring the wisdom of all the divine dispensations, and remembered the exhortation:—

Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning Providence  
He hides a smiling face.

We quickly invited our American brethren to a consultation. Auna related before them what he had previously told us, and we desired their sentiments freely; which, after exchanging a few words with Mr. Ellis, they gave. Our Missionary friends unanimously declared their opinion, that the thing was from God; that, at present, there appeared a decisive indication, that Mr. Ellis and the Tahitians should enter this Missionary field; and that if, after due deliberation, inquiry, and prayer, it should continue to appear so, they should rejoice to receive them as brethren.

They had no doubt but Mr. Ellis's experience in Missionary labours, among a people in many respects similar; and his acquaintance with the language, would prove a great blessing to all parties. This unanimous opinion of our friends, and Mr. Ellis's willingness to remove, notwithstanding his great usefulness at Huaheine, has left no choice. The path appears quite plain; and, we may add, the king Rehoreho and his favourite queen also desire Mr. Ellis to come. Our object now is to obtain the means of bringing Mr. Ellis and his family hither as quickly as possible; for which purpose we shall endeavour to charter a vessel from this place, or from New Holland, as we may be able. He, however, who has hitherto enabled us to commit our ways to him; who has so remarkably appoint-

ed our path, will, we trust, graciously continue to direct our steps.

It is now two months since Mr. Ellis consented to settle here, in aid of the Mission at this place, though of course at the expense, and under the auspices of our Society. Since this determination, a very close attention has been paid to the language of Owhyhee; and he now preaches in it with ease and fluency two or three times a week, to attentive and increasing congregations.

Mr. Ellis has composed four hymns, in the Owhyhean language, which are sung in the chapel. You will hardly be able to conceive the delight we had in hearing these people, for the *first time*, uniting to sing the praises of Jehovah in their own tongue! A scene of great usefulness appears to be opening here. One, indeed, of greater interest and importance than that which is presented by the Sandwich Islands, could scarcely be found. A group of twelve or thirteen fine fertile islands, in one of the most delightful climates perhaps any where to be met with, rising rapidly into consequence as places at which vessels may refresh, passing from the western side of the new world to the eastern parts of the old world, and as the port for repairs and refreshments to great numbers of Pacific Ocean whalers; having also a population of above 200,000 inhabitants, must have great importance as a Missionary field. We made a tour round the greater part of this beautiful island, accompanied by our Missionary friend, Mr. Bingham, and a messenger from the king; and were every where received with the greatest kindness both by chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice, and wretchedness, in which we found the people of all ranks, we could not but rejoice at the readiness we every where found to listen to the gospel, which was addressed to various assemblies; sometimes within a house, sometimes under a tree, or in the shade of a rock. We did not find any native who had the least notion who it was that made the sea, the sky, or themselves; but they all said, it was *mailai* (good) to learn these things, and to worship Jehovah; and that as soon

as the king told them to do so, they would all come to learn. At one place (*Uarua*) we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal *priests* of the abolished system. He made many inquiries about the nature of this new religion, and proposed some difficulties for solution. Among other questions, he asked whether Jehovah could understand if they prayed to him in Owhyhean, or whether they must all learn English! When he had received answers which appeared to satisfy him, he said it was *mailai*, (good,) and he was ready to receive instruction and to worship Jehovah, as soon as Rehoreho (the king,) should order it. All seems to hang on the word of the king! The government of these islands is an absolute monarchy; there is no law but the king's will. The king (Rehoreho) says to the Missionaries and to us, that by-and-by he will tell his people that they must all learn the *good word*, and worship Jehovah; but that the Missionaries must teach *him* first, and get well acquainted with the Owhyhean language. But alas, the king is slow to learn! Nevertheless, these difficulties, and all others, we trust, will be overruled, and in due time removed, that the glorious gospel may have free course to promote the happiness of man, and the glory of God! Two weeks ago the names of twelve persons were given in, who appear to be sincerely attached to the word; so that, ere long, we hope the administration of Christian Baptism to the natives will commence by the Missionaries.

Dear Sir, we trust you will desire our christian brethren and sisters, in Britain, to unite with us in thanksgiving to God, for this remarkable opening for still more extensive Missionary usefulness! and in earnest prayer for the Divine blessing upon the joint efforts of the American and English Missionaries in these islands, that the present most promising appearances may be abundantly realized.

But, while our dear friends are thus thankfully acknowledging the Divine goodness, which has granted the success for which they have been praying, it would perhaps be unnecessary to remind

them, that fresh openings for exertion will require increased zeal in all the officers of societies at home, and also increased liberality in all the friends of the Saviour, in order to enable the parent society to meet the unavoidably increased demands which must, in such cases, be made upon its funds.

A day or two ago we had the gratification of seeing a letter from you, accompanied by Magazines, Registers, &c. and addressed to our good friend Mr. Bingham. They were presented by Captain Starbuck, of *L'Aigle*. We have had great delight from perusing the Missionary Chronicles up to January, 1822. The Lord is truly riding forth in his gospel chariot in every quarter of the world! and we trust he will proceed, conquering and to conquer, until all shall bow to his gracious sceptre! What a delightful picture do these Chronicles and Registers present, of numerous associations of good men of various denominations; harmoniously and successfully labouring in different parts of the Lord's vineyard!

We write by the same vessel which conveys this to Canton, to the American Board of Foreign Missions, mentioning the wish of our Missionary friends at this station, that Mr. Ellis should unite with this Mission; and giving them our special reasons for concluding that it is the will of Providence that he should settle here. It was our intention to have inclosed a draft upon our respected treasurer, for a sum about equal to the expense to which our long residence here must have put the family. This sum must have been considerable for our three selves and five or seven natives from Huaheine; for every thing is at a high price in this place, whether raised in the islands or brought from abroad (America, &c.) Our obliging friends have, however, absolutely forbidden our offering any remuneration. We feel it justice to add, that these pious, intelligent, and interesting families, have uniformly acted with as much affectionate kindness towards us, as they could have done had we made a part of their own mission, or even been literally their brethren.

Our residence among the Sandwich

Islands has afforded us much satisfaction; the only drawback on our enjoyment (except the particular providence which at first looked so gloomy, and which detained us here) has been brother Ellis's extreme anxiety about Mrs. Ellis, who will of course be unable to account for his long absence.

The usefulness of our visit to these islands, is, through the favour of Divine Providence, in several respects evident. Through the same mercy by which we are preserved in perfect health, we were saved, a few days after our arrival at Karakakoa Bay. Owhyhee, from a watery grave. A whale-boat, which had been lent to us by the captain of an American ship, was swamped through the ignorance or carelessness of the boat steerer, and we were overwhelmed in the breakers. But we cheerfully trust that he who hath delivered will continue to deliver, so long as our preservation shall be for his glory! Bless the Lord, O our souls!

Entreating your prayers, and those of our christian friends at home, that divine direction and grace may be afforded, to mark our way, and to hold up our goings in his paths, we remain, dear sir, yours, faithfully,

GEORGE BENNET.

DANIEL TYERMAN.

P. S. The king's decision is made in favour of the gospel! He, his queens, and chiefs are all learning from day to day. Two days ago the chapel overflowed with all the royalty and other dignity which these islands afford. All connected with the Mission are fully employed in communicating instruction in reading and writing to kings, queens, and chiefs, old and young! Verily, Jehovah is a God hearing and answering prayer! O for grace and wisdom to all concerned, rightly to improve this remarkable providence!

G. B.

D. T.

To the Secretary.

*Extract of a letter from Mr. Ellis, dated at Woahoo, one of the Sandwich Islands, July 9, 1822.*

DEAR SIR—The deputation which I have the honour to accompany, will probably have acquainted you by their com-

munications sent in the Lady Blackwood, with the unexpected and remarkable manner in which a way was opened for our visiting these and the Marquesan Islands. I will not, therefore, detain you with a recapitulation; yet I cannot forbear observing, that the indications of the divine will were peculiarly striking, and every circumstance concurred in pointing out the path of duty. The voyage seemed to be marked out by the finger of God, and we appeared only to follow the cloudy pillar of his providence. The facilities it promised for the extension of the Redeemer's kingdom, and the prosperity of his cause, together with the favourable opportunity it afforded for the introduction of the gospel among the Marquesan Islands, (an object we had long been desirous to accomplish,) filled our hearts with joy, and called forth our most fervent prayers for the success of our undertaking.

After a most agreeable voyage of thirty-one days, land appeared in sight; and we soon afterwards found ourselves within a few miles of the most easterly point of the large island usually called Owyhee, but the proper name of which is *Ha-rai-i*. We continued sailing along within a few miles of the shore until March 31st, when we came to anchor in Karakakua Bay, about 10 A. M. The bustle occasioned by the boats passing from ship to ship, the natives paddling about in their canoes, surrounding our vessel with vegetables, &c. for barter, crowding our decks, hallooing to each other, singing their heathen songs in honour of their late or present king, produced a scene of confusion which, contrasted with the quietude of the sabbath among the Society Islands, very powerfully affected our minds. In the afternoon I preached to our little Tahitian congregation, from 1 Cor. vi. 11. "And such were some of you." The ship was crowded with natives from the shore, and many were in their canoes alongside during the service; they all behaved very quietly, and listened with attention. The singing of our Tahitians appeared to interest them very much. While our vessel remained at Karakakua, we made frequent visits to the shore, and conversed

almost daily with the people, whom we always found kind and attentive to what we conversed with them about. I also made two visits to Kairua, the residence of the king's brother-in-law, who is governor of the island. He appeared pleased with our visit to the islands, and supposing that we were all Missionaries, expressed his wishes that two of us would remain with him, to instruct him in reading and writing, also in the knowledge of the true God and the religion of Jesus Christ, saying, that the king had Missionaries residing with him in Woahoo, but that he had none with him in Owhyhee. Several others also seconded his request by asking some of us to become their teachers.

After waiting a fortnight for the Prince Regent, (the schooner sent out by the British government as a present to the king of these islands,) our captain weighed anchor, and proceeded to Woahoo. We called at Kairua and Tevaihae on our way; and on Monday the 21st, we came to anchor in Kou Harbour, off Hanarooroo. Shortly afterwards we accompanied Captain Kent on shore, and were met on the beach by the Rev. Mr. Thurston, and Messrs. Chamberlain and Loomis, Missionary brethren from America, who have been here about two years. Our meeting was peculiarly gratifying, and they kindly invited us to the Mission-house. After paying our respects to the king and other branches of the royal family, together with foreign residents of the place, we accompanied our brethren to their residence, about half a mile from the landing-place, where we were very kindly welcomed by our sisters Thurston, Chamberlain, and Loomis, who repeated the invitation we had before received, to spend in their family the time we might remain on the island, which we gladly accepted, and have been very comfortably accommodated during our very protracted detention here. Our brethren and sisters are very laudably employed in studying the language, and teaching several of the natives; preaching also the gospel by means of an interpreter. They appear to possess the spirit of their office; and though they experience much opposition,

and are exposed to many trials, yet are enabled to persevere in their benevolent attempts to propagate the gospel of the Son of God among the benighted tribes around them, who are literally perishing for lack of knowledge.

Our Tahitian companions were soon invited to the house of Kaahumanu, queen-dowager of Temehameha, lately married to Taumuarii, king of Atooi. They had met with a countryman of theirs, whose name is Moe, who had formerly been with the mutineers in the Bounty, but had been residing here many years as steward to the queen's brother, the governor of the island of Moui. The intelligence and amiable manners of Auna and his wife, together with their truly christian deportment, soon gained them the esteem of their host and hostess, who became remarkably inquisitive about the change that had taken place in the Georgian and Society Islands, and the present state of things there. Every necessary information was cheerfully given, and every inquiry fully answered by Auna and his companions, to the entire satisfaction of the chiefs and people; contradicting entirely the false reports that had been maliciously propagated among them, as to the degraded state of the people of the Society Islands, and especially of the kings and chiefs, who were represented as poor and miserable. They were also frequently inquired of by Rehoreho, the present king, respecting these kings, and were enabled we hope perfectly to satisfy his mind, and remove some of his prejudices against christianity. Family worship was regularly performed by our friends every morning and evening, of which the king and queen expressed their approbation, and desired to join, requesting that it might not be performed before they were awake in the morning, as they were anxious to unite in it. Auna and his wife had now full employment in teaching the king of Atooi, his queen, and their attendants, to read and write; the proficiency of the Tahitians very much surprised them.

About three weeks after our arrival they prepared to visit Moui and the large island of Owhyhee. They then requested that Auna and his wife would continue

here, and accompany them, to instruct them in the word of God. They also expressed their wishes that I would remain with them, and send for my family, or go back to Huaheine, and return here with them, to teach them in the good way to heaven. From the first day we had landed, we had often been requested and invited by some of the chiefs and people to come among them; but considering the field occupied by our American brethren, we had made no answer to their applications; however, we now felt that we must give them some decisive answer. We consulted with our Missionary brethren here, and requested their opinion as to the expediency and desirableness of the Tahitians remaining, and my returning to engage in Missionary labour in the Sandwich Islands. They declared it their unanimous opinion, that it would most likely be for the advantage of the great cause in which we were all engaged, that our Tahitian friends should remain; and expressed themselves pleased with the prospect of my becoming a labourer in these inviting fields. Messrs. Tyerman and Bennett were also of opinion that I could be spared from the Society Islands, and that there was much greater need of more labourers here than among those islands, which were so well supplied with christian teachers. We therefore requested Auna to tell king Taumuarii and Raahumanu that we were anxious they should be instructed in the doctrines, precepts, &c. of the *new religion*; (for such they call Christianity;) and that it was perfectly agreeable to us that he should remain with them; and that I would return with my wife and family, and, with the servants of Jesus Christ already here, engaged in teaching them and their people the good things we had been teaching the natives of the Society Islands.

In the evening of the same day we waited upon them, when they expressed their pleasure at our friends remaining with them, and not going on to the Marquesas; and also the satisfaction they felt at my intending to return and settle among them. The next morning Auna and his wife, with many tears, took an affectionate leave of us, to accompany the king of

Atooi and his queen to Moui and Owyhee; we followed them with our prayers, that the leaven of the gospel which they carry may soon spread among the un-leavened mass around them. A few days afterwards, Rehoreho, the king, expressed to Mr. Bingham and myself, his decided approbation of my coming here, as did also his queen and most of the chiefs, together with his prime minister, Karanimoku, (ycleped Mr. Pitt.) I have since received a letter from Auna, dated Moui, in which he speaks of the kindness and attention he had received from those whom he accompanied; also that he had been able to keep up family prayer every day, and to hold two prayer meetings with some few (who were attached to the new religion) every Sabbath.

To a Missionary's view, these islands now present a fine and an inviting people. The population at present is perhaps upwards of 100,000. Generally speaking, they have cast away their idols, but not entirely; they may truly be said to be without any religion at all, and are literally waiting for a better one than that which they have just abandoned. Some few attempts have been made to revive the old system of idolatry, but have not succeeded, as it has but very few advocates among the chiefs or persons of influence in the islands. The great majority of the people, though halting between christianity and heathenism, express themselves favourable to christianity, yet fear publicly to attend religious instruction, lest they should incur the displeasure of the king\*. The general answer which most of them make when we invite them to attend to religion is, We are waiting for the king to send his messenger to tell us it is his wish, or to see him go before us himself in learning to read, and in praying to the true God. When the king begins to pray and to worship Jehovah, then all the people of the islands will follow. We are waiting for him, and we wish him to make haste and attend to it. The king has frequently expressed his conviction of the truth of the Bible, and the superiority of the principles it inculcates; that by and by he intends publicly to avow

\* This letter was written previously to the happy change related in the preceding letter of the deputation.

himself a christian, to worship Jehovah, to believe in Jesus, and use his influence to make the religion of Jesus Christ the religion of all the islands; but that at present his chiefs are of a different opinion, and seem, he says, satisfied with the present order of things.

The analogy between this and the Tahitian language is very great, as they are evidently only different dialects of the same tongue. I hope soon to be able to preach in it with perspicuity, and to set before the people in a plain and intelligible manner, the unsearchable riches of Christ: the will of God for their salvation. I have preached regularly twice a week ever since our arrival, to our friends from the Society Islands; many of the natives of these islands have attended, and generally understand the greater part of the discourse. I have also been daily engaged in the acquirement of the language, and find my acquaintance of the Tahitian affords me very great assistance, and accelerates my progress. The king proposes to be our instructor, and requests us not to apply to the common people, as they will teach us to speak incorrectly. He is, perhaps, the best acquainted with the language of any individual in the islands, and would make the best instructor, but his time and attention are seldom unoccupied by his other numerous affairs. However, we are very happy to receive instruction from him whenever we can find him disengaged, and feel very thankful that he is so much disposed to assist us. I trust the time is not very far distant when the knowledge he possesses of his own language will be employed in assisting the translation of the scriptures

into it, as Pomare's was in aiding the translations into Tahitian.

It is much to be regretted that this interesting group of islands should have been so long overlooked by the christian world. Mr. Young informed me, that after they heard of the Missionaries residing in the Society Islands, they were very anxious that some should be sent among them. I am decidedly of opinion, that had Missionaries been sent here soon after the Duff's voyage to Tahiti, the difficulties that now lie in the way, would not have existed; and there is every reason to suppose, humanly speaking, that they would have been as happy now as those highly favoured islands are. The American churches have, however, manifested a truly commendable solicitude for their salvation, and have made the most praiseworthy exertions for the melioration of their wretched state, by sending among them as goodly a number of Missionaries as are now in the field, besides a considerable reinforcement which is shortly expected to arrive; and if I can by any means hasten the period when these islands shall be happy in the enjoyment of the blessings of the gospel, I shall be very willing to spend and be spent in so delightful an employment; and I feel assured that you will rejoice in the advancement and prosperity of that glorious cause in which the church of Christ, throughout the world, have a common interest. Wishing you increasing success in all your arduous undertakings, I remain, dear sir, your obedient servant, in Christ,

WILLIAM ELLIS.

To the Treasurer.

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## Miscellany.



### EDUCATION OF HEATHEN YOUTH.

The Managers of the *United Foreign Missionary Society* are now supporting two Indian youth at the Foreign Mission School, at Cornwall, in Connecticut. One of them, *Guy Chew*, from our Tuscarora station, has been at the school more than eighteen months, has be-

come hopefully pious, and has made good progress in his studies. The other, *George Fox*, from our Seneca station, has been at the school about five weeks. Other young men, at our various Missionary stations, will be selected for the same destination, as soon as suitable candidates can be found, and the ne-

cessary funds procured. Under these circumstances, the managers are highly gratified with the official information of the establishment of an institution in this city, denominated "The Female Society for the Education of Heathen Youth at Cornwall, Connecticut, auxiliary to the United Foreign Missionary Society." While the members of this society will have the satisfaction to aid in supporting our beneficiaries at the Foreign Mission School, they will also have the pleasure to reflect, that the whole amount of their funds will contribute to the general interests of that useful and important institution.

## REFORMED DUTCH CHURCH.

### *Synodical Report on the State of the Churches.*

The committee on the state of religion reported, and their report was adopted, and is as follows:—

That the sources of information on which their report must be predicated, are so few and defective, as to preclude that particularity and extent of view which might be desired.

From the data that are before them, your committee remark, that the vacancies in the church are very generally supplied in those congregations where there is ability to support the ministry. There remain a number of weak and dilapidated churches, which require missionary aid, and which, in all probability, without such aid, must either become entirely extinct, or pass under the protection, and be raised by the aid of other denominations.

This missionary ground in the church, and such other missionary fields as have been pointed out to the committee of missions, have been partly occupied by men commissioned and supported by the Reformed Dutch Missionary Society. Your committee rejoice with you, on the prospects which their efforts open and warrant them to entertain; but they regret that the difficulty of procuring suitable missionaries has, in several instances, been such as to defeat their plans, and greatly to circumscribe their operations.

Your committee further report, that although there are rumours of false doctrine, and the propagation of error in the church, yet the reports to which they have access state, that the doctrines of our standards are advocated, the Heidelberg Catechism regularly explained, Bible Classes, in many congregations supported, prayer meetings generally held, children and youth Catechised, family visitation performed in most of the congregations; discipline in some instances faithfully administered, and other means of instruction and improvement attended to throughout the churches.

From these means of knowledge and religious impression, though certainly not fully improved, much good has resulted. In the southern section of the church, though no new

revival of religion has rejoiced the hearts of the Lord's people, yet the effects of the revival of the last year do still appear in the churches of Somerville, Bedminster, New-Brunswick, Hillsborough, and Rockaway, in the classis of New-Brunswick—Reading and Harlingen, in the classis of Philadelphia—and in all the other churches there has been an uncommon degree of attention, and an unusual accession of members.

In the city of New-York the labour of missionaries has been considerably successful. The corner stones of two new churches have been laid, one of which is in considerable progress, and has a good prospect of assembling within its walls a respectable congregation.

In the classis of Bergen and Paramus, while some discouraging things have occurred, yet the general aspect of the church is favourable, and in some churches uncommon solemnity prevails.

Within the bounds of the Synod of Albany, your committee have it not in their power to gratify the Synod by accounts of any signal triumphs of grace. And though they hope that the cause of religion is silently gaining ground, yet they know not of any special outpouring of the Divine Spirit.

In the classis of Poughkeepsie, some churches lament the prevalence of infidelity and impiety, some deplore the lukewarmness of professors evidenced in the neglect of family prayer and personal religion, some speak of encouraging prospects—all rejoice in peace, but none exult amidst the copious effusions of the Spirit of Grace.

In the classis of Ulster, in the church of Catskill there has been uncommon attention, and a spirit of extraordinary devotion, prayer, and exertion among the Lord's people; but nothing that deserves the name of a revival has yet ensued. In most of the other churches peace has been enjoyed, exertions have been increased, and pleasing indications of spiritual prosperity, growth, and increase, have been witnessed.

In the classis of Rensselaer, your committee rejoice that it is in their power to report, that considerable religious excitement has been witnessed in the church of Ghent, which has resulted in the ingathering of a goodly number of souls into the visible church. At Churchtown, also, there are strong indications of revival. In the churches of Kinderhook and Claverack, the consequences of the late revivals are still visible in uncommon solemnity, and increased attention to the means of grace. "In the congregations of Scho-dack, Hillsdale, Nassau, Greenbush, and Bloominggrove," says the report of Rensselaer, "there is a solemn and general attendance on the means of grace; and though there is no luxuriance of growth, yet there is actual life and increase."

In the classis of Washington, the means of instruction are multiplied, and the prospects of Zion brightened; for which the Synod is bound to bless God, while they deplore the

death of an esteemed and useful brother, the Rev. Ralph A. Westervelt.

In the classis of Albany, the church of Cox-sackie is uncommonly alive to the interests of religion, and great exertions are made for its progress. In the church of Bethlehem the state of things has been unusually promising, and in all the other churches there is seen a steady march towards better days.

In the classis of Montgomery the church has been favoured with an increase of ministers; its prospects are encouraging, and justify the hope, that this is a field whitening to the harvest.

On the whole, your committee think there is reason to fear the ministers and people of God are not as instant in season and out of season, as duty requires. The Lord is faithful. He has promised to be with the church to the end of the world. He has challenged the unwearied exertion of his servants, in the words of the prophet; "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." And there can be no doubt, that if ministers and christians, generally, duly felt their responsibility, duly appreciated the value of immortal souls, and laboured as in the view of eternal things, that God would arise in his grace and power, make our Jerusalem a praise, and bring unnumbered souls to Zion with songs, and the hope of everlasting joy in their hearts.

In this view your committee perceive cause for humiliation, and for prayer, to the God of all grace, that he would "revive his work in the midst of us, and in deserved wrath remember mercy." But, while on the one hand the committee contemplate this "deserved wrath," which might justly have resulted in the rejection of our church to be a reproach in the earth, and on the other, remarked how mercy has interposed, and not only saved us from merited punishment, but crowned us with unmerited prosperity, your committee find constraining reasons for the most cordial and affectionate thanksgivings to God, who hath "not dealt with us after our sin, nor rewarded us according to our iniquities."

In this place of their report, your committee would recommend to Synod, earnestly to conjure the ministers of the church, besides the regular duties of the sanctuary, to give vigorous, and, if possible, unwearied attention to the catechetical instruction of children and youth, to family visitation, to christian conference, and the formation of prayer meetings, as the means which, under the divine blessing, are most likely to revive religion, and to extend the dominion of the Redeemer.

Your committee further recommend to General Synod, the adoption of the following resolution, viz.:

*Resolved*, That the General Synod do enjoin on all the classes, and on the churches under their care, to prepare and send up their statistical reports *annually*.

Your committee have had the pleasure of

reading the "Narrative of the state of religion within the bounds of the General Assembly of the Presbyterian Church," &c.—and while they congratulate that sister church on all that the Lord hath done for her; and condole with her in all the affliction which she deplores, they would join with her in "offering fervent and united thanks to the God of all grace, for his mercies to our country and Zion, and to pray that the Holy Spirit may be poured out on our church, and on all the churches in our land, and throughout the world, that religion may be every where revived, that the progress of error may be arrested, that every thing unfriendly to the reign of righteousness may be destroyed, that christians of all denominations may be more and more united in affection and effort, that the Missionary cause and the cause of Bible Societies may be extended, and made to triumph in every part of the world, that wars may cease to the ends of the earth, and that the glory of the latter day may be hastened."

As an expression of our own views of the necessity and propriety of the case, and as a token of respect to, and concurrence with, our brethren, in connection with the General Assembly, your committee would recommend the adoption of the following preamble and resolution, viz.:

*Whereas*, It evidently appears that God our Heavenly Father, has been gracious and forbearing to our church in the midst of merited rebuke, and has given us tokens of his continued favour to our Zion—whereas, it is also evident that certain divisions exist in the church, and the interests of personal and vital godliness, in many instances, are low—and whereas, our brethren of the Presbyterian church have set apart the first Thursday of November next, as a day of public thanksgiving, humiliation, and prayer, therefore—

*Resolved*, That the Synod do recommend and enjoin on all the churches under their care, the observance of the same day, for the same purposes—that on that day all servile labour be omitted, and that the churches and congregations meet in their respective houses of worship, to thank God for his mercies to our land and church, and earnestly to implore him to heal every division, to shed abroad the spirit of concord, to enable ministers and other christians to be increasingly faithful in exhorting one another daily, and in reproving and persuading their unconverted fellow men, to second these efforts by the effectual co-operation of his Holy Spirit, to bless our Theological School, and other theological seminaries; the Bible Society, Missionary Societies, and every other institution designed for the glory of his name; and soon to usher in the glorious era, when "the mountain of the house of the Lord shall be established on the top of the mountains, and be exalted above the hills, and the people shall flow unto it."

Herewith is transmitted to Synod the statistical accounts of the churches under your care.

All which is respectfully submitted.

J. V. C. ROMEYN, *Chairman*.

## SUFFOCATION OF BOYS AT MALTA.

*Extract of a letter to a gentleman in Boston, from Rev WILLIAM GOODELL, dated Malta, Feb. 12, 1823.*

"A feast, observed in all Catholic countries before Lent, has made the three last days of riot. It is a masquerade, always commencing on the Sabbath preceding Lent, and continuing three days; during which time, the Maltese assume almost any character, and commit almost any sin they please. Male and female, old and young, through the most frequented ways in masks; men habited like women, women like men, and generally all aiming to appear as hideous, as monstrous, or as ridiculous as possible. Some of them have a nose nearly half as large as an ordinary human face; some have a wig like a judge, and a mouth extending from ear to ear; while others represent "the devil and his angels." If you can imagine how "the furies" would look and act, if made visible to mortal eyes, you can conceive the scenes of this "carnival." Indeed, sir, as they have forty days of Lent, to fast, and pray, and confess their sins, they seem determined not to fast, and pray, and confess for nothing Yesterday, as being the last, was the most licentiously festive of the three days; and last night, as concluding the whole, would have been given up to the most clamorous, indecent, and unrestrained merriment, had not an awful providence interposed to stop such revelling. I have taken much pains to know the circumstances of this providence, and as near as I can ascertain they are as follows:

"Some of the people, convinced of the impropriety of the boys' witnessing such scenes of lewdness and abomination, have been in the habit of contributing something to encourage a priest to take and keep from the city, during the afternoon of Tuesday, as many boys as he can persuade to follow him by promising them bread, nuts, fruit, &c. as a reward. Last evening, as the priest returned with them in procession, he took them into one of the Convents of the city to give them their reward. It is said that a thousand children were present. Perhaps the number was not so great, and perhaps it was greater. In order to give them all an equal opportunity, and to prevent any from returning for a second reward, they were led in at one door of the convent, conducted to a large hall on the second floor, where they received their collation; and were then, to make room for others who had not been served, sent down in a different direction to pass out at another door. I am of the opinion, from inspecting the place, and from all I can learn, (for the accounts are contradictory,) that they ran down several steps, then through a long narrow passage, and again down several more steps to the door; and that those in advance, being pressed against the door by those immediately behind them, were unable to open it, while those in the rear, not knowing the cause of the difficul-

ty, pressed on with all the thoughtlessness of youth. At the same time a multitude of poor people were rushing in at the other door for a morsel of bread. The priest, hearing the disturbance, and suspecting the boys were attempting to return for a second collation, gave orders to shut the other door, and to force them down the way he had directed them to go. But whether these are the circumstances, or all the circumstances, I am by no means confident; yet, sad to relate, when the door was broken in, which it was, as soon as the real difficulty was discovered, no less than *one hundred and fifty*\* had already expired from pressure and suffocation; and many others were in the agonies of death, or had even ceased to breathe, but were afterwards restored. The poor boys, in the moment of anguish and desperation, in attempts to extricate themselves, had bitten and torn each other in the most shocking manner. Some, both of the living and of the dead had an ear torn off, or a limb broken, or a piece bitten from the cheek. They were generally between eight and twelve years of age, though some were even twenty. By this calamity, one family has lost three children; another family five; another, seven; and almost every family a relative. Between forty and fifty of the dead were taken away by the friends, and more than a hundred were brought to the hospital, a few steps from our door. The streets, which but one moment before were filled with noisy mirth, were now literally filled with "weeping, lamentation, and woe"—I never saw more sad faces, or heard more piteous moans. The Maltese, unaccustomed to restrain their feelings, lifted up their voices and wept aloud—"Rachel weeping for her children, and refusing to be comforted, because they were not."

Some parents, when they found their children alive, became frantic with joy, while others, as they learned that one, and another, and another of their children were dead, became frantic with grief. One poor father, who had lost all his children, this morning dashed out his brains! They do indeed "sorrow as those who have no hope." "Their faces foul with weeping, and on their eyelids is the shadow of death." Some are for pulling down the convent; others for destroying all the priests; while others think the Saviour partial in sparing the English, and inflicting judgments on them. From four o'clock this morning, till since sunset, the dead have been conveyed by our door for burial. Most of them are conveyed a mile from the city, and cast into their graves without a coffin, and a large quantity of lime thrown upon them to consume the bodies immediately. Such is the finishing of this "carnival." I fear it will produce no lasting impressions. The people seem to know nothing of the consolations of the christian, nor do they seem to have any proper ideas of the divine administration. The priests will probably improve

\* Other accounts say one hundred and ten.

the occasion to establish their own authority, and to bind the people more strongly in the chains of ignorance and superstition. But He who has afflicted, can sanctify the affliction.

May every christian, to whom these sad tidings shall be told, lift up his heart to God in prayer, that 'this people may turn unto him that smiteth them.'

## CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

*During the Month of June, 1823.*

	D. C.		D. C.
From the Fishkill Female Aux. Soc. by Miss Helena Van Norstrand, Sec.	14 00	Collection at the Monthly Concert at the second Presb. Church in Philadelphia, by do.	17 76
From the Aux. Soc. of Paramus, Bergen County, N. J. by A. G. Hopper, Tr. through the Rev. Mr. Eltinge	11 00	Collection in the Presbyterian Congregation in Camden, Oneida County, N. Y. by the Rev. Henry Smith	10 00
From the Aux. Society of Totowa, Patterson, N. J. by Albert Van Saun, Tr.	17 50	From David R. Burns, annual sub.	3 00
Collection at the Monthly Concert in the Rev. Dr. Romeyn's Ch. in Cedar-street, N. Y.	15 22	From the Female Aux. Soc. of Great Conewago. Pa. to constitute their Pastor, the Rev. D. W. Conaughy, a life member	30 00
A thank-offering, by Miss Bennet, of New-Brunswick, N. J.	10 00	From ditto	6 00
Collection at the Monthly Concert in the Rev. Mr. McLeod's Ch. in Cedar-street, N. Y. by Robert Blake	11 42	From the Female Missionary Society of Briar-Creek, Pa. (for 1822) by the Rev. Samuel Henderson	8 00
From the Aux. Soc. of Bergen, N. J. by J. D. Van Winkle	7 75	From James R. Gibson, annual subscriber	3 00
From "A Friend to Missions," enclosed in a Letter postmarked "Whitehouse, N. J."	3 00	From S. F. Littlejohn, Angelica, N. Y.	50
Collection at the Monthly Concert in the congregation of Fairview, Erie Co. Pa. by the Rev. J. Eaton	6 00	Collection at the Monthly Concert in the Presb. Church of Orange, N. J. by the Rev. Dr. Hill- yer	5 00
Collection at the Monthly Concert in the Presb. Ch. in Jamaica, L. I. by E. Wickes	21 75	From William Smith, New-York, to constitute himself a life member	30 00
Collection at the Monthly Concert in the Brick Pres. Ch. in N. York, for May, by Abijah Fisher	9 42	From the Young Men's Missionary Soc. of Lansingburgh, N. Y. by David Fancher, Treas. through Mr. John Blatchford	12 50
Collection at Monthly Concert in do. in June, by S. Lockwood	12 21	From a pious Female, the whole amount of her patrimony, by Mr. John Blatchford	3 00
Collection in the Church in Bethlehem, Orange Co. N. Y. by Thomas Clement	5 00	From the Female Benevolent Union Society of Jamaica, L. I. the avails of needlework, by Miss Eliza M. Wickes	37 00
From the Aux. Society of Bethlehem, Orange Co. N. Y. by Thomas Clement, Tr.	15 00	From the Fredericksburgh Soc. for instructing Indian youth; intended for our Beneficiaries at the heathen school in Cornwall, by William Kellogg, Sec and Tr.	20 00
From the Aux. Society of Hopewell, Orange Co. N. Y. by Alexander Thompson, Tr.	19 00	From the Rev. Jacob T. Schultz	4 00
From Mrs. Eleanor Crawford, of do. by do.	10 00	From Mrs. Mary Anna King, City of Washington, to educate an Osage youth by the name of Philip Doddridge, first payment	12 00
From the Female Aux. Society of Bedford, West Chester Co. N. Y. by the Rev. Jacob Green	26 21	A Legacy bequeathed by Dr. Elias Cornelius, late of Somers, West Chester Co. N. Y. by the Rev. Elias Cornelius, of Salem, Mass.	100 00
From the Ladies Benevolent Reading Society of Owego, N. Y. by Miss Martha Coit	10 00	From the Ladies of the Rev. Mr. Beman's Congregation in the City of Troy, N. Y. accompanying a box of Clothing, valued at 100 dolls. 37 cents	6 75
From the Aux. Society of Greenbush, Rensselaer Co. N. Y. by the Rev. B. C. Taylor	15 64	From the Students of the Rev. Dr. Armstrong's Academy in Bloomfield, N. J. avails of a Missionary Field, by the Rev. Dr. Armstrong	15 00
Collection at Monthly Concert in the Presb. Ch. in Knoxville, Tenn. by the Rev. David A. Sherman	36 00		\$ 985 01
From the Female Missionary Society of Briar-Creek, Columbia Co. Pa. for the year 1821, by the Rev. S. Henderson, through R. Raiston	5 00		
Balance of the collections by Mr. Charles Hyde, agent	173 88		
From Aux. Society of Philadelphia, by Alexander Henry, Tr.	206 50		

Z. LEWIS, Tr.

## 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. of the U. F. M. S. New-York.





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