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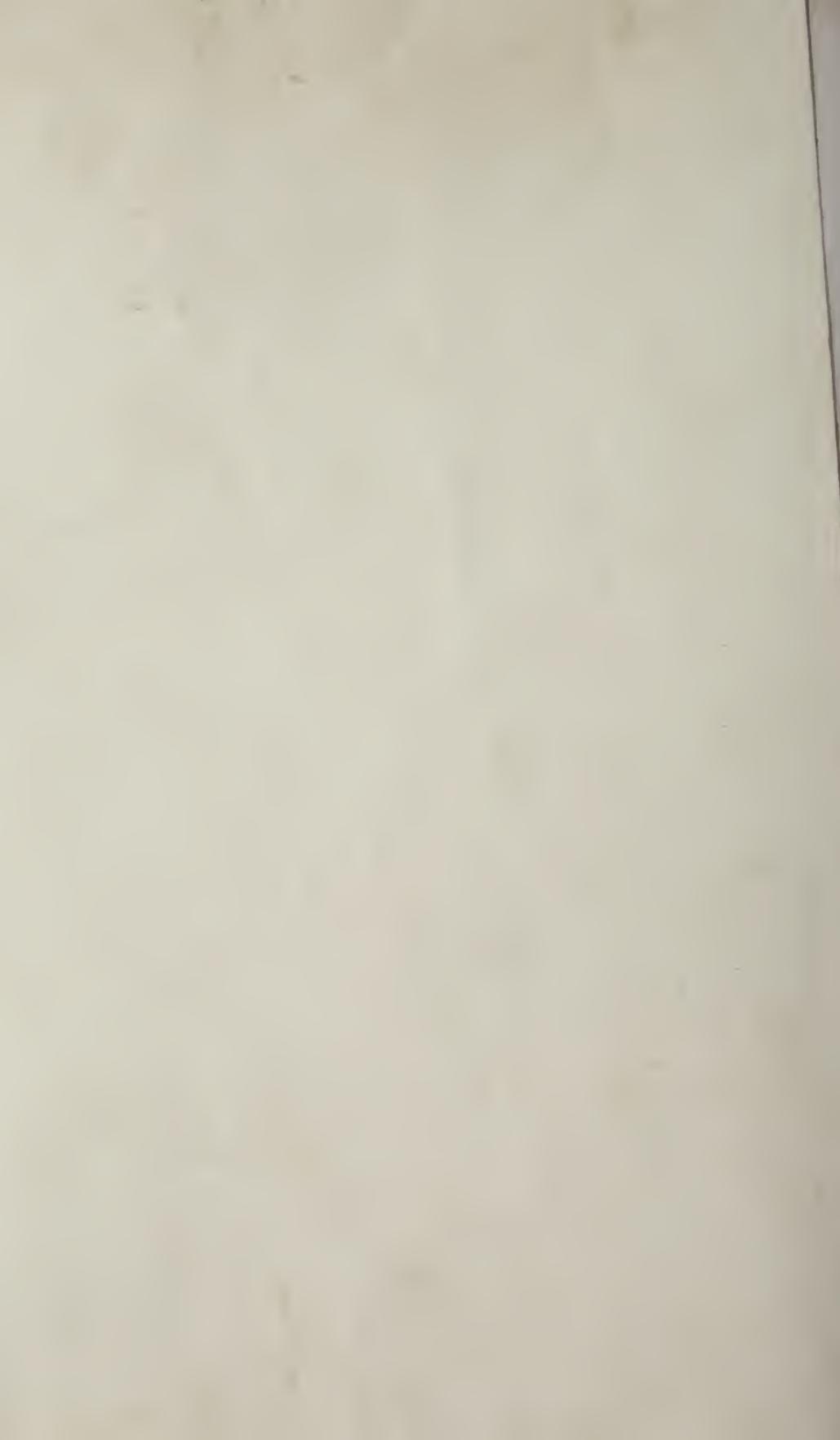
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AMERICAN Missionary Register.

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No. 9.

Biography.

MEMOIR OF THE REV. JAMES RICHARDS,

ONE OF THE AMERICAN MISSIONARIES IN CEYLON,

WHO DIED AUGUST 3, 1822.

THE following account of the life, death, and character of Mr. Richards is copied from the last number of the Boston Missionary Herald. It was compiled, by the Editor of that work, from a Memoir furnished by the surviving Missionaries at Ceylon.

Mr. RICHARDS was born in Abington, Mass. February 23, 1784. He was the second son of James Richards, Esq. While quite young, his parents removed to Plainfield, in the same state. His early education was strictly religious, and during a season of special seriousness, under the ministry of the Rev. Moses Hallock, the pastor of that church, he became a hopeful subject of Divine grace. He was then about thirteen years of age; but he did not unite himself with the visible church until six years after this time. The following paragraphs are extracted from the memoir:—

“Being a young man of respectable talents and ardent piety, he was early desirous of obtaining a liberal education, that he might be prepared to preach the Gospel of reconciliation. But his father, having a family of seven children, did not feel himself able to dispense with the services of James, who was then his eldest son, (an elder brother having died in infancy,) and to give him a public education. In these circumstances, his desires to devote his time to the studies preparatory to a collegiate education, could not be gratified, till he was nearly twenty years of age. At the age of twenty-two, he became a member of Williams Col-

lege. During the whole course of his education, such were his pecuniary circumstances, that he was under the necessity of submitting to many privations. These reflect honour upon his Christian character, as he submitted to them from a strong desire to promote the best interests of his fellow men.

“While a member of college, his classical acquirements were respectable, and, in the mathematics, he excelled. But it is less on account of his attainments in literary and scientific knowledge that he is deserving of esteem, than for his love of order, his correct deportment, and the bright example which he set before his fellow-students. During his residence in college, a revival of religion took place. He laboured among the students with diligence, prudence, and zeal, and became the instrument of good to many of them. It was in college that he became acquainted with the beloved and lamented Samuel J. Mills, who was his classmate. A very intimate and endeared friendship was early formed between these kindred spirits; a friendship which continued through life, and which, it is believed, has been resumed, and is to be perpetuated, in heaven.

“It is already known to many, that Mr.

Richards was among the first in his native land who sacredly devoted themselves to the cause of missions among the heathen. This he did at a time when the subject of foreign missions had excited little attention in America; and before any, except that little band of brethren, (of whom he was one,) mentioned in the life of the Rev. Samuel J. Mills, had thought of making it a *personal* concern. It was here that they examined the subject together. It was here that they so often retired from the sight of the world to some consecrated spot for fasting and prayer, that they might seek Divine direction, and find a door of entrance among the heathen. From that time he steadily pursued his object, amidst many delays and discouragements, which would have diverted any less devoted mind from its object.

"In 1809 he took the degree of Bachelor of Arts, and the same year became a member of the Theological Seminary at Andover. Here he laboured with diligence and success in concert with Mills, and several others of his brethren, in promoting a spirit of missions among the students in the Seminary; and, also, in the Christian public, by the distribution of many books and pamphlets on the subject of missions.

"In June, 1810, Mr. Richards was one of that little company, five in number, who presented to the General Association of ministers in Massachusetts, the Memorial on the subject of missions, that led to the formation of the American Board of Commissioners for Foreign Missions. As Mr. Richards' name, however, does not appear in the Minutes of the General Association, it may be proper to state the reason of its omission. The subject of foreign missions being comparatively new, at that time, in America, it was thought by the members of the Association, that *four* was a sufficient number to be presented, in the first instance, before the Christian public, as devoted to that cause. Mr. Richards' name was, therefore, erased, because the others, with the exception of Mills, were his seniors in the Theological Seminary, and would be sooner prepared to leave their country on

a foreign mission. But although their junior in his collegiate standing, he was second only to Mills in having solemnly devoted himself to this great and glorious object. His heart was much set upon it. As a proof of this, it may be proper to mention, that, for several years after he had formed the resolution of becoming a missionary to the heathen, he had no other prospect of accomplishing his object, than that of working his passage to some part of the gentile world, and of casting his lot among the heathen. This he fully intended to do, in case there was no other mode of accomplishing his object.

"As an evidence of his strong attachment to this cause, the following brief extracts are selected from his journals:—'I feel that I owe ten thousand talents, and have nothing to pay. The heathen have souls as precious as my own. If Jesus was willing to leave the bosom of his Father, and expose himself to such suffering here below, for the sake of them and me, with what cheerfulness should I quit the pleasures of refined society, and forsake father and mother, brothers and sisters, to carry the news of his love to far distant lands; let me never consider any thing too great to suffer, or any thing too dear to part with, when the glory of God and the salvation of men require it.' Again: 'I hope to use my feeble efforts in disseminating the word of eternal life in the benighted regions of the east. But I feel a deep conviction of my own weakness and dependence on God, and the importance of being qualified for this great work. May the Lord give me strength and grace! I feel as though I should be greatly disappointed, if I should not be permitted to preach Christ to the poor pagans.' At another time he writes, 'There is some prospect that peace may soon be restored to our country, and I hope ere long to join my missionary brethren in the east. My heart leaps with joy at the thought. I long to preach Christ to the heathen. But the burden of my prayer of late has been, that I may be prepared to act the part assigned me.'"

In September, 1812, Mr. Richards finished his theological studies at Andover,

and became a preacher of the Gospel. In November following, under the direction of the American Board of Missions, he entered the Medical School at Philadelphia, where, for nearly two years, he prosecuted his studies with commendable diligence and good success. While in that city, he had many opportunities of preaching to destitute congregations, and in parts of the city where the stated means of grace were not enjoyed; and, in conjunction with the lamented Warren, was afterwards employed, for a considerable time, as a missionary in the suburbs of the city. He took the degree of Master of Arts in 1814; and spent a considerable part of the next year in preaching to a people, who, previously to his going among them, had been much divided; but, in consequence of the blessing of God on his labours, were united again, and enjoyed a pleasing revival of religion. They then urged him to remain and become their pastor; but his previous engagements rendered it improper, in his view, to comply with their request.

“In May, 1815,” says his biographer, “he was married to Miss Sarah Bardwell, of Goshen, Ms. and on the 21st of June following, was ordained at Newburyport, in company with Messrs. Mills, Warren, Meigs, Poor, and Bardwell, and expected soon to sail for Ceylon. About this time he made the following entry in his journal, expressive of his attachment to the missionary work:—‘What shall I render to the Lord for all his mercies, especially for affording me a near prospect of commencing the work on which my heart has been so long and so constantly set! For more than seven years I have had one uniform desire of spending my life among the heathen. If I know my own heart, I do wish to spend and be spent in preaching the glorious Gospel of Christ.’ Though he expected to sail in a few weeks after his ordination, several circumstances occurred to prevent the sailing of the vessel until the 23d of October. At that time, in company with eight missionary brethren and sisters, he embarked, in the *Dryad*, for Ceylon. When asked, afterwards, how he could refrain from weeping at the time of leav-

ing his native country, and all that was dear to him there, he replied, ‘Why should I have wept? I had been waiting with anxiety almost 8 years for an opportunity to go and preach Christ among the heathen. I had often wept at the long delay. But the day on which I bade farewell to my native land was the happiest day of my life.’

“The *Dryad* had a favourable voyage of five months to Colombo. Mr. R. a short time after his arrival, was attacked with an inflammation of the eyes. Not being sufficiently aware of the debilitating influence of a tropical climate, he, in order to remove the inflammation, probably reduced his system too low. This, in connexion with much fatigue, in removing from Colombo to Jaffna, doubtless laid the foundation of those pulmonary complaints which finally terminated in death. He arrived in Jaffnapatam about one year after leaving America, and in a few months removed to Batticottâ, where he was associated with Mr. Meigs. Here, although his health was feeble, he laboured with diligence in superintending the repairs of the buildings at that station, and in preaching to the natives through an interpreter. But in September, 1817, he was obliged to desist from preaching and from study, in consequence of a cough and weakness of the lungs. A visit to Colombo having been obviously very beneficial to his health, it was thought expedient for him to repeat the visit, and eventually to accompany Mr. Warren, then at Colombo, to the Cape of Good Hope. In April, 1818, the two brethren set sail from Colombo, and in July they arrived at Capetown. There the beloved Warren took his departure for a better world, and left his friend and brother to pursue his earthly pilgrimage alone. They had, for a long time, been united in the closest bonds of Christian friendship. From the state of Mr. Richards’ health at this time, it was thought that the period of their separation could not be long. He remained at the Cape about four months. During the first three months of this period his health and strength were much improved, and he entertained raised expectations of final recovery. But

during the last month, his symptoms took an unfavourable turn. He raised considerable blood from his lungs. His cough also became much worse; his strength failed very fast, and he entirely lost his voice. During the greatest part of these four months he lived in the family of John Melville, Esq. the kind friend of missionaries, and of all who love our Lord Jesus Christ in sincerity, where he was pleasantly situated, and received every attention which it was in the power of the family to bestow."

In the latter part of November he embarked, in company with the Rev. Mr. Traveller and his lady, for Madras, where he arrived about the middle of January. The kind attentions of his fellow passengers contributed to his comfort and health; and in Madras he found many friends. He next proceeded to Colombo; and from thence he went by water to Jaffnapatam. Though the distance from this place to Batticotta is but seven miles, yet, as he was obliged to travel it by land, he performed the journey with difficulty. For a season he considered himself, and was considered by his brethren, as near death. But in August, 1819, his symptoms were more favourable, and not long after he recovered a considerable degree of health and strength. He then commenced visiting the native free-schools connected with the station; and was able, by means of an interpreter, to inspect the studies of the boys, and to communicate to them religious instruction.

"Early in April, 1820," says the memoir, "he began to recover his voice, so as to be able to speak loud for the first time (except for a few days on his voyage from the Cape to Madras,) for more than seventeen months. During that month he was able to take considerable exercise on horseback, as well as to use more stimulating food and drink. By these means, his health and strength were visibly improved. From this time until May, 1821, there was but little alteration in the state of his health. During that year he did much for the benefit of the mission, not only by his counsels and prayers, but by active labour as a physi-

cian, both to the souls and bodies of this people. He was remarkable for his diligence in business, as well as fervency in spirit, labouring sometimes beyond his strength."

After the death of Mrs. Poor, he became considerably more unwell, partly in consequence of fatigue during her sickness; and he never again rose to that degree of vigour which he had enjoyed for the year previous. But we must hasten to the closing scene, as described in the memoir.

"On the evening of the 29th of June, 1822, he was attacked with severe pain in his right side, which continued several hours. From this time the commencement of his last illness may be dated. The pain in his side returned on the three following days, and on Monday, the first of July, it was excessively severe, and continued nearly six hours. It was to be hoped that, in view of his protracted illness, he would be permitted quietly to descend to the grave. But, the 'Lord seeth not as man seeth;' and in this case his brethren had a pleasing illustration of the truth 'that the Lord doth not afflict willingly nor grieve the children of men.' The necessity and utility of the severe sufferings, to which he was subjected, were in a good degree apparent even to us. They were evidently the means of relieving him from that state of mental imbecility of which he had much complained, and of rousing to rigorous exertion all the powers and faculties of his soul. While thus awakened by this powerful stimulus, the Lord was pleased to manifest himself unto him in a special manner, as the God of all consolation, as an infinitely glorious Being, and the object of supreme desire. He was favoured, at that time, with unusually elevated conceptions of the character of God, and with correspondent affections of heart. He afterwards repeatedly remarked, in reference to these seasons of suffering, that such were his views of the Divine character, and so desirable did it appear to him that God should be glorified by all his creatures, that he felt willing that his sufferings should be continued, and even increased, if it were necessary to promote

any glorious designs of his heavenly Father; and that his sufferings were so evidently the means of rousing his mind to those sublime and heavenly contemplations, that he was in a degree reconciled to them, and disposed to regard them as a proper occasion of thanksgiving. It is evident that these seasons of severe pain gave a character to the whole remaining course of his sickness; and that they were the means of increasing his happiness and his usefulness, during the last weeks of his life.

“On the 19th of July his symptoms became more alarming, and his distress from nervous irritation and difficulty of breathing became very great, so that it was necessary for several persons to be constantly employed in brushing and fanning him. He begged us to pray, that he might have more patience, but observed, ‘It is good to suffer. It gives me some faint idea of what my Saviour bore for me. Thanks, eternal thanks to that grace, which snatched me from the jaws of the devourer! When I get home, how will I sing the praises of Him who will have washed away all my sins! Crown him, yes, I’ll crown him Lord of all.’ That hymn, which begins, ‘All hail the power of Jesus’ name,’ was ever a favorite one, and he often requested his brethren and sisters to sing it to him.

“On the morning of August 2d, Mrs. Richards rose early to relieve the brother who had watched with him, and found him very quiet and comfortable, having rested better than usual. He spoke much of the goodness of God to him, and expressed a hope that he should not repine when called to suffering. A season of severe coughing soon came on, which affected him very much. Soon after this he lost his appetite, and his cough rendered him unable to take stimulants, so that his strength failed fast. The fainting, and the distress for breath, accompanied with great nervous irritation, seemed too much for his feeble body to sustain, and he cried out, ‘O! Lord deliver. O! Lord Jesus come quickly. If this be dying, I must say, the pains, the groans, the dying strife. Lord, is it not enough?’ In the evening of the same day, when Mrs.

Richards went to take leave of him, she asked, as was her custom, whether she could do any thing more for his comfort before she retired. ‘Yes,’ he answered, ‘commend me to God and to the word of His grace, who is able to keep me from falling, and to present me faultless before the presence of His glory with exceeding joy.’ This was said with a trembling voice, and with many pauses. A little before 11 o’clock she returned to him, and he asked why she came so soon? She told him that she found it difficult to sleep while he was so distressed. He replied, ‘I am more quiet, and do not need you now; yet I feel great pain in my breast. I have a new feeling there.’ She told him she thought his symptoms indicated a speedy termination of his sufferings; and perhaps that was the last night. ‘Well, my dear,’ said he, ‘you will unite with me in thanking God for so pleasant a prospect. Retire to rest and gain strength for the trial.’ About three o’clock on the morning of the 3d, he sent for his wife, and when she came she found him in great bodily distress. Soon after this, in a season of fainting, he said, ‘Now I shall go.’ At half past four o’clock Dr. Scudder was sent for. About five he was again in great distress, when it was thought he was dying. Reviving a little, he said, ‘This is hard work.’ Immediately after this, his teeth began to chatter, his pulse became indistinct, and his breathing very irregular. A little before seven Dr. Scudder arrived, and, approaching his bed, said, ‘Well, brother Richards, it is almost over.’ Joy beamed in his countenance as he looked up and said, ‘Yes, brother Scudder, I think so—I hope so. O Lord Jesus, come quickly!’ After drowsing a few moments, he took an affectionate leave of his afflicted wife, and observed, ‘I have long been giving you my dying counsel and advice, and have now only to say *farewell!* The Lord bless you.’ Shortly after, Dr. Scudder observed that he might possibly continue a day or two longer. Mr. Richards, with a look of disappointment, replied, ‘No, brother Scudder, no; I am just going.’ Soon after, ‘I have now clearer views of the Saviour than before. O, he is precious.’ About half-past ten o’clock

he revived a little, and was able to speak more distinctly. On being asked what were his views of divine things, he replied: 'Not so clear; I still feel that I see through a glass darkly. But soon, yes, *very soon*, face to face.' He then inquired for *James*, his only child, who was standing at the head of his bed. Taking him by the hand, he said, 'My son, your papa is dying. He will very soon be dead. Thou, my son, remember three things. Be a good boy; obey your mamma; and love Jesus Christ. Now remember these, my son.' He also gave him a small pocket Testament, and told him to read it much and obey it. His whole appearance was such as to denote that his last moments had arrived. Dr. Scudder had, for a few moments, left the room. Looking round upon those present, he said, 'Tell brother Scudder, *going*,' and spoke no more. He continued to breathe for a few minutes, and then quietly fell asleep. His brethren and sisters present united in singing a hymn, and in offering up a prayer to God, expressive of the mingled emotions of joy and grief excited by the occasion.

"On the following day, which was the Sabbath, the members of the mission assembled at Tillipally, and after attending to some appropriate religious exercises, committed the remains of their departed brother to the grave, in assured hope of a glorious resurrection, when *this corruptible must put on incorruption; and this mortal must put on immortality.*"

The Piety of Mr. Richards.

"Having been called into the kingdom of grace in early life," says his biographer, "his piety was of many years' growth. But its depth and maturity were marked no less by the diligence with which he had cultivated it, than by the number of years he had maintained a pious character. The reality and strength of his piety, as will appear from the facts already stated, were put to a severe test through almost the whole period of his missionary course. His trials were many, and in some respects peculiar. But the manner in which he bore them, in the va-

rious situations in which he was placed, evinced, that being tried he was no found wanting; but was enabled to give an illustration of the truth, that 'tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.' He was very particular in the observance of *stated secret prayer*. For many years before his death it was his constant habit to attend to this duty morning, noon, and night; and, for several months before his death he added another season immediately after coming in from his evening ride. He said, that as he could not perform much *active* labour in the mission, he felt it his duty to be much in prayer for its prosperity. In addition to these stated seasons of secret prayer, he united in family prayer morning and evening; in the season of prayer at one o'clock in the afternoon, which is observed by all the missionaries in the district; and, also, with his wife, after they had retired in the evening; making in all eight seasons of prayer every day. When he had been prevented, one morning, by company, from attending to his secret devotions; he wrote in his journal as follows: 'I felt a great uneasiness on this account all the morning; and when I retired at noon, I felt as though I had been absent for a long time from an important place.' At another time he thus expresses his feelings in the performance of this duty; 'I find it my delight, from day to day, to pour out my heart in prayer. O let me live in the remotest corner of the earth, and enjoy the sweets of communion with God, rather than in a palace, and remain a stranger to this happiness.' And again: 'This morning I have been favoured with near access to the throne of grace. O how delightful!

My willing soul would stay
In such a frame as this

What a great blessing to be allowed to spread all my wants before the living God; and to do this in the name of the Lord Jesus! The following extract is expressive of his confidence in God. 'I have had no great joys, or extraordinary views, of late; but I feel such a confidence in God as I would not part with for all

the riches of the world. The Lord is faithful in fulfilling all his promises, and the language of my heart is, I will trust in him all the days of my life.' Those who knew him most intimately, can testify that his life was in accordance with the extracts that have been made from his writings; and that they were not mere words without meaning, but the real sentiments and feelings of his heart. It is not intended by this, however, that he was *perfect*, that he was destitute of those faults and infirmities that are incident to the best of men in this state of trial. He was fully aware of his easily besetting sins, and maintained a constant and vigorous warfare against them. It was his daily grief that he was not more holy, and his constant endeavour to become perfectly conformed to his divine Lord and Master. 'Forgetting the things that are behind, he pressed toward the mark for the prize of the high calling of God in Christ Jesus.' From what has been said, it will appear that he possessed that primary and essential qualification of a true missionary—ardent piety.

His Partiality for the Missionary Work.

"Those who knew him best, and saw him among the heathen, can testify that he had a strong partiality for the missionary work. He was ever disposed to *magnify his office*. He visited many missionary stations, both in Asia and Africa, where he had frequent opportunities of surveying the missionary field in different aspects; but after all he had seen that was unfavourable and discouraging, and the contrary, he was heard repeatedly to say, with much deliberation, 'I consider the employment of a humble and faithful missionary, who is engaged in actually *preaching the gospel among the heathen*, the most noble, the most important, and the most desirable employment on earth.' The bitterest ingredient in his cup of affliction was, that he could not be thus employed. On the last topic he wrote a few months before he died as follows:—'To be able to do little or nothing in a field so ripe for the harvest; to see hundreds ignorant of the day of salvation, and

yet unable to speak to them; to spend month after month, and year after year, in taking care of myself instead of preaching to the heathen; has caused many a sigh and many a groan. But I hope I have been enabled to feel that my labours are of little consequence; and that all the glorious predictions concerning the triumphs of the cross will assuredly be accomplished, whether I live long, or die soon.'

"In a letter to his brother, written about six months before his death, he gives a detailed account of his *joys and sorrows*, as a missionary. A few extracts from that letter will give a further illustration of his views and feelings on missionary subjects. One cause of sorrow, on which he dwelt very much, was the embarrassments of the mission at that time for want of funds. At the conclusion of that subject he says, 'Could the friends of missions in America see the things which I see, and hear the things which I hear, they would not withhold their contributions from the treasury of the Lord. Could they see, as I do, the hearts of my brethren and sisters united in prayer and in labour, *as the heart of one man*; could they behold these wretched heathen from day to day, carrying on their breasts and on their foreheads the badges of heathenism, and know the cruel bondage in which they are held; there would, I think, be no more need of missionary sermons and missionary agents to unlock the coffers of the rich. The country would be all in motion. Some would give their thousands, and multitudes their dollars and cents, till the treasury of the Lord should be filled. If the object could not be effected in any other way, some would live on bread and water, and others would sell their houses and lands, to furnish the means of enlightening the heathen, of making known to them the only Redeemer of sinners.'

"Among the sources of his joy, which he mentions, the following are selected: 'I rejoice, especially, in seeing the word of God *preached* extensively to the people in their own tongue, because it pleases God *by the foolishness of preaching to save*

them that believe. Soon I hope we shall be able to say—

The year of jubilee is come.

Return, ye ransom'd sinners, home.

“I come, now, to mention the unspeakable joy of seeing converts from among the heathen. When I think of what God has done for us in this way; when I think that God has increased our number since we came to this place; when I think of Malleappa, of Gabriel, of Nicholas, and of Philip; when I think of Porter, of Jordan, of Niles, of Onesimus, of George, and of Santeo, names enrolled with ours, and I hope with patriarchs and prophets; and when I think, also, of three or four others, who expect soon to become members of our church, my soul almost leaps from the body, and I pant for other powers, that I may be enabled to declare the feelings I possess.

“*The promises of God produce more joy in the breast of the missionary than all other facts and considerations combined. If this source of joy were dried up, all others would soon fail. It would be of little consequence to me that I have a few intimate and agreeable friends; that I see missionary stations formed, schools established, and the gospel preached to thousands; that I see many prejudices overcome, and many good impressions made; that I see my brethren and sisters much engaged in labour and in prayer; that I see a few, who were once heathen, giving up all for Christ. Circumstances like these are exceedingly pleasant, but, without the promises of God, can never support the missionary. These promises can never fail us. Hopeful conversions may all prove to be false. The most loving missionaries may fall out by the way. The ear that has listened to the sound of the gospel, may become deaf as an adder. These stations, that are now flourishing, may again be forsaken and tumble into ruins. But the promises of God will be accomplished; and the blessed Redeemer will have the heathen for his inheritance, and the uttermost parts of the earth for his possession; and the ransom'd of the Lord shall return, &c. And they shall not teach every man his neighbour, saying, Know*

the Lord, for all shall know him from the least unto the greatest.”

His Assistance to the Mission.

“It would not be correct to say, that in preaching the gospel, or in attending to other active duties of the mission, he was extensively useful; though, from the facts mentioned in the narrative, it will appear that he did something. But,

Who does what'er his circumstance allows,
Does well, acts nobly, angels could no more.

In speaking of him with reference to his sentiment, it is proper to say he was a laborious missionary, and acquitted himself well. But this is not all. His patience in suffering; his faith and confidence in God, amidst trials of various descriptions; his habitual cheerfulness and resignation to the divine will, while under the rod of affliction; his disposition to exert himself in the work of the mission, though unnerved by sickness; the lively interest he manifested in every thing that related to the cause of Christ; his desire to lay down his life in the sight of the heathen, as a testimony of love to their souls, and of his love to his Saviour; these, and other graces of a kindred nature, which he exhibited, reflect honour, not only upon himself as a missionary, but upon the cause to which he was devoted.

“In speaking of the assistance rendered by him to the mission with which he was connected, it must be remarked that he was highly useful as a friend and counsellor; as a companion and fellow labourer. Viewing him as sustaining these relations, his brethren are made deeply to feel their loss, and are reminded of the advantages they derived from his assistance. He was under very favourable circumstances for giving counsel and advice, both to individuals and to the missionaries as a body. Consequently, he was very useful in promoting that spirit of union and brotherly love which has hitherto subsisted among them, and which is justly considered one of the most pleasing features of their mission. The example of this dear brother is a rich legacy, which his surviving fellow-labourers will highly value.”

Reports of Societies.

FIFTH REPORT OF THE PRESBYTERIAN EDUCATION SOCIETY,

PRESENTED AT THE ANNUAL MEETING IN THE BRICK PRESBY-
TERIAN CHURCH, IN NEW YORK, MAY 8, 1823.

In the introduction to this interesting Report, the Directors observe—

The lapse of another year has brought us to the fifth anniversary of this society—a society founded in benevolence, and loudly demanded by the increasing necessities of the church. It was known to those who originated this institution, that the ordinary supply of gospel ministers was totally inadequate to the wants of our own country, to say nothing of missionaries to be provided for evangelizing the world. They could not but see that a deficiency, already alarming, was every year becoming more palpable, and that in the progress of a few generations, without some material change in the course of events, an immense majority of the American people must be left destitute of religious instruction. A conviction was felt that the auspicious hour had arrived, when new and extraordinary exertions were to be made to provide for our own population, and to raise up men who should be prepared, at the call of their Saviour, to carry the gospel to the uttermost ends of the earth. Under a persuasion of this solemn character this society was organized; and who that reflects upon its progress, inconsiderable as it has been, compared with the magnitude of the object, but must feel a high satisfaction that he has been allowed to put his hand to a work so elevated in its nature, and promising so rich a blessing to the church and the world. If the society has not made itself as generally known as some other kindred institutions; if it has not taken as deep and permanent a hold of christian feeling as its comparative importance demands, it is still a matter of grateful recollection, that the smiles of heaven have never ceased to attend it, and that every returning anniversary has witnessed some important acquisition to its interests.

Agent of the Board.

Early in the year, Mr. Joseph D. Wickham, a licentiate of the presbytery of New York, was appointed an agent of this Board. He was instructed to visit the various executive committees and auxiliary societies in the middle and western districts of the state of New-York, and endeavour to reanimate the associations in their bounds, and to increase the general interests in behalf of the society. He entered upon his agency on the thirteenth of August, and spent three months in this service.

During that period he visited the executive committee of the county of Orange, of Columbia, Cayuga, Onondaga, Geneva, Bath, and Ontario, together with the auxiliary societies of Rochester and Catskill. He spent considerable time in the Northern Associated Presbytery, and formed three additional associations within their limits. He was instrumental in laying the foundation of a new executive committee, and had an opportunity of pressing the object of the society throughout a wide extent of country. Besides much private exertion, he preached about fifty times, and had the happiness to witness new and refreshing tokens of zeal among the friends of the same general cause. His object was not to solicit funds for the parent society, but to encourage and invigorate its branches.

Executive Committees and Auxiliary Societies.

At the date of the last Report it was stated that there were fifteen executive committees, and six auxiliary societies, acting in connection with the Board. To these two others have been added in the course of the year, viz. The executive committee of Chenango, state of New-

York, and the Western Education Society. We hail the acquisition of these important Auxiliaries; nor can we doubt that their vigorous co-operation will give new impulse to our zeal, and add essentially to the prosperity of this Institution.

The *executive committee of Chenango* is composed of the Union Association of the same district; and comprises several influential laymen, and eighteen ministers, who have in their connection thirty congregations. They occupy a region where the waste places of Zion are continually spread out before them—and where the cries of those that are hungering for the bread of life cannot fail to reach their ears. They have given assistance to one young man in the course of the year. Other promising youth are within their reach—and will be taken up so soon as the resources of the committee shall warrant their reception.

The *Western Education Society* has been in operation about five years, and has already done much. By a unanimous resolution it became auxiliary to this society in December last. From its annual report of the same date, it appears that four of its beneficiaries have already commenced preaching the gospel, or are well nigh prepared for this service; that nine have completed their collegiate course, and have either entered, or will soon enter upon the study of theology; and that twenty are still dependent on its funds, and pursuing their studies in college—all of whom, it is gratifying to state, in point of scholarship and christian deportment, are entitled to the continued confidence and patronage of the society.

The receipts and expenditures of the year, ending in December last, amounted, in money and provisions, to eight hundred and nineteen dollars and seventy-five cents.

For the last two years the society has had a boarding establishment in the vicinity of Hamilton College; a house and small portion of land having been gratuitously furnished for the purpose by a liberal benefactor of the institution.* This

experiment was found so successful in diminishing the amount of expense, that the Directors have determined to pursue the same system on a more extended scale; and, accordingly, having purchased several acres of land, conveniently situated, have commenced their preparations for building a house adapted to this design. Taking it for granted that the friends of religion, in the neighbourhood, will show the same readiness as they have heretofore done, to contribute of the produce of their fields and of their flocks for the support of the establishment, the Directors express a confidence, that with six hundred dollars in money annually, they shall be able to furnish forty students with board, while pursuing their studies at the college, an article which, when charged at the lowest rates usual, would amount to scarcely less than two thousand dollars. We rejoice to perceive the Directors of this new and powerful auxiliary moved by a spirit of such noble and vigorous enterprise. Feeling as they do the responsibility of their station, and the sacredness of their trust, they shrink not at the prospect of great and unremitting exertions. "They know full well," to use their own words, "that without much time and labour devoted to the object, it cannot prosper. But they are willing to spend and be spent, so far as their other official duties shall permit, in a work vitally important, in their view, to the interests of Christ's kingdom. They cannot believe, if they perform their duty well, that such a work, in so highly favoured a region, will be suffered to languish for want of means."

The *executive committee of New-York* have had thirteen young men under their charge the past year: four at Hamilton College; one at the Charity School in Maine; and one at the society's academy at Bloomfield. Five are pursuing their studies under private instructors, and two, having recently completed their collegiate course, have entered the Theological Seminary at Princeton. A female association has been formed in aid of this committee the last year. They have received from sources within their own limits two hundred and eight dollars and seventy-

* Mr. Edward Robinson.

one cent, and have made appropriations to an amount somewhat less.

The *executive committee of Philadelphia* have two young men upon their funds—one a member of the collegiate institution at Amherst, Massachusetts, and the other a member of Union College. They have received the last year from their own resources one hundred and forty-five dollars, and from the parent society fifty dollars, and have expended about the same sum.

The *executive committee of Long-Island* have had three young men under their care the last year. From five associations which have made their reports, they have received since the commencement of the year eighty-two dollars twenty-five cents, and have in their treasury an unexpended balance of one hundred and twenty dollars.

The *executive committee of Morris and Essex*, state of New Jersey, have had under their care, in the course of the year, six young men. Two have recently been licensed to preach the gospel; one is a member of Hamilton College; one of the Collegiate Institution at Amherst; and two are pursuing their studies at the Bloomfield Academy. The committee have received since their last report two hundred and sixty-two dollars and sixty-two cents, and have expended one hundred and seventy-five dollars and fifty-six cents; leaving a balance in their hands of one hundred and eighty-two dollars.

The committee feel themselves much indebted to the ladies of Newark, Rockaway, Bloomfield, and Orange, and to other individuals, who have generously contributed various articles of clothing to aid the beneficiaries under their care.

The *executive committee of the Northern Associated Presbytery* have added two to the list of their former beneficiaries, making their present number six. Two of them are at Hamilton College; two at Union College; one at the Collegiate Institution at Amherst, and one pursuing his studies at Jefferson Academy, county of Schoharie. Their receipts amounted to two hundred and sixty-six dollars ninety-nine cents; and their appropriations to

two hundred and seventy dollars; twenty of which they have paid over to the treasurer of the parent society, as an acknowledgment for the faithful and useful services of the society's late agent, Mr. Wickham. They have a balance in their treasury, unappropriated, of one hundred and fifteen dollars and forty-eight cents.

The *executive committee of Ontario* have added three to the list of beneficiaries formerly reported—and have, at the present time, six under their care: one at the Theological Seminary at Auburn; one at Hamilton College; one under a private instructor at Bergen, Genessee county, and three at the Bloomfield Academy, county of Ontario. They have received from sources within their bounds, including clothing, boarding, and money, one hundred and thirty-six dollars sixty-two and a half cents; from the parent society, drafts to the amount of one hundred and twenty dollars; and have expended a somewhat larger sum. The operations of the year have left them in debt about fifty dollars.

The *executive committee of Onondaga*, for want of more adequate funds, have not taken up any new beneficiaries since their last report, yet they have been enabled to proceed with the education of five, reported to the Board the last year. Of these, two are members of Hamilton College; two are in the Academy at Homer; and one at the Academy at Onondaga.

The *executive committee of Geneva* have three young men still under their care, one of whom is a member of Hamilton College. The female societies of Canandaigua and Geneva have each zealously patronized a beneficiary under the direction of this committee.

The *executive committee of the county of Orange* have one young man upon their funds, who is a member of Williams' College. They had at the commencement of the year forty dollars in their treasury. They have since received in money and other articles, to the amount of one hundred and thirty-one dollars; and have expended one hundred and fifty-nine; leaving a balance in their treasury of twelve dollars.

The *executive committee of Columbia* have given assistance to three young men in the course of the year; and, besides aiding them in board, have appropriated to their use something more than fifty dollars.

The *executive committee of West Tennessee* have had six young men under their care the past year; three of them are in an advanced stage of their education, and expect shortly to be licensed to preach the gospel; and all of them are distinguished for their industry, the correctness of their deportment, and their increasing desire to be employed as labourers in the vineyard of the Lord. Three associations have been organized within the bounds of this committee the past year; and a hope is indulged that the number will soon be increased. The receipts of the committee since April 1st, 1822, have been seven hundred and seventy dollars, including a draft paid by the treasurer of this society of one hundred dollars; and their expenditures not far from eight hundred dollars; leaving a balance against them, including a deficit of former years, of something more than three hundred dollars.

Among the donations received by the committee, they mention two as particularly deserving notice: one of a little girl about nine years of age, who obtained liberty of her mother to knit two pair of socks, and put the avails, amounting to one dollar, into the treasury. Another, of an aged negro woman, who sold two dozen cucumbers, and piously devoted the proceeds, twelve and a half cents, to the same object, saying "it was her mite for the Lord."

The *executive committee of East Tennessee*, with Greenville College in their bounds, are advantageously situated to accomplish much; and from the zeal which they have hitherto manifested, the most flattering expectations are indulged of their ultimate success. They have now twelve approved beneficiaries under their care. During the year ending October, 1822, they expended three hundred and seventy-six dollars. In the same year they received four hundred and seventy-five dollars, including one hundred dollars

from the parent society; which sum was entirely exhausted by appropriations recently made, chiefly to defray the winter expenses of their beneficiaries.

The *Rochester Education Society* has two beneficiaries under its care, one of whom is preparing for an advanced standing in college, and the other for the freshman class. Both are entirely supported by the society. At the annual meeting in December last, there was in the hands of the treasurer an unexpended balance of one hundred and sixty-two dollars eighteen cents.

The *Auxiliary Society of the Brick Church, New-York*, has given support to two young men the past year: one at the Bloomfield Academy, and the other at Williams' College. The prosperous state of its funds will admit of receiving an additional number of beneficiaries, so soon as persons of the requisite qualifications shall be found.

No Reports have been received from the *executive committees of Cayuga, Genessee, and Bath*, nor from the *auxiliary societies of Catskill, Grand River, and Meadville*. It is known, however, that the executive committee of Cayuga, and the Auxiliary Society of Catskill, are both active in promoting the object of this society.

Number of Young Men under the care of the Society.

Of the various executive committees, and auxiliary societies, acting as branches of this institution, sixteen have transmitted their Reports; and these have had under their charge, the last year, eighty-eight young men, in different stages of their education. Allowing to those committees and Auxiliary societies whose Reports have not come to hand, the same number of beneficiaries as the last year, and the result will be, that this society in all its branches, has had under its care in the course of the year one hundred and two young men preparing for the gospel ministry. Several of these have already been licensed, and have gone forth into the vineyard of the Lord. May the angel of the everlasting covenant go with them, and keep them, and crown their labours with success.

Bloomfield Academy.

The academy at Bloomfield, purchased by the society the last year, is still occupied by the Rev. Doctor Armstrong, who, with two capable assistants, keeps a boarding school for classical instruction. In this school there are usually ten or twelve pious young men in a course of preparation for the gospel ministry. The Board have every reason to be satisfied with the care and attention which this gentleman pays to his pupils; and they can confidently recommend his school as one where the morals of the students will be strictly attended to, and their instruction in the classics and elementary science faithful and exact.

Donations in books for the use of indigent and pious students, in any part of their course, will be gratefully received. It is hoped that pious parents will feel an interest in supporting this academy, as a place for the education of their sons—and that in time it may be furnished by christian liberality, not only with a good classical library, but with a philosophical apparatus, adapted to the elementary course given to the youth in this institution. The Board would bespeak for it the prayers and good wishes of those who take an interest in the pious education of the rising generation, and who desire to see the number of able and faithful ministers of the gospel increased.

Conclusion.

In conclusion, the Board cannot fail to remark, that the present aspect of this institution is, in a high degree, encouraging. Scarcely five years have elapsed since the society commenced its operations; and yet, such has been its increasing prosperity, that, notwithstanding the depressed state of the country, and embarrassments arising from other causes, it has seen under its patronage the last year one hundred young men, in different grades of improvement, pressing forward in their preparations for the work of the gospel ministry. It is easy to perceive what a few years more of perseverance will accomplish. Before its tenth anniversary comes round, this society will have sent

forth more than one hundred labourers into the spiritual harvest; while a still greater number, fostered by its care, will then be actively engaged in preparing to follow them. This, without any new or extraordinary effort, may be considered as the certain result of steadiness and perseverance alone. But may we not hope that our zeal will kindle as the prospect brightens—and that every fresh instance of success will incite to new and more vigorous enterprise? The age for slumbering, we trust, is for ever gone by, and the period for laborious and active exertion commenced. Let the friends of this institution catch the spirit of the times; and while they join heart and hand with all who are lending their efforts to the Bible and Missionary cause, let them never aim at a lower object than the conversion of the world. This is what christians have at length dared to attempt, great as the obstacles are to its accomplishment. And the very fact, that their minds are roused to an undertaking of such unspeakable grandeur, is no slender indication that the time is at hand, when, according to Jehovah's promise, all the earth shall be filled with his glory. In a cause of such magnitude, millions of hearts and of hands are required. The departments to be filled are innumerable, and the labours to be performed, diversified and immense. The Bible is to be translated into all languages, and the Missionaries of the cross sent to every corner of the world. There is no room for jealousy or disparagement here. Whatever promotes the kingdom of Christ at home or abroad, is intimately linked with the same grand design. All that this society claims for itself, is to be a co-worker with others in the cause of truth and righteousness. And who is there, either so indifferent or so selfish, as not to hail its operations with joy? It gives the right hand of fellowship to every man engaged in any office of christian benevolence—while it believes that no work can be holier, and in the present state of things, none more important than increasing the number of those who proclaim the unsearchable riches of Christ. Its great object is to hasten the time, when, not in

the wide wastes of our own country merely, but through the remotest regions of either continent, and in the distant islands of the sea, it shall be said, "How beautiful are the feet of them that preach the gospel; that bring glad tidings of good things!"

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

The following "brief view of the Missions under the direction of the United Foreign Missionary Society," was compiled in May, and annexed to the last Annual Report. It is now inserted in the Register at the request of a number of our new subscribers, and for the information of the whole:—

BRIEF VIEW &c.

The Society was instituted in July, 1817, under the patronage of the General Assembly of the Presbyterian Church, and the General Synods of the Reformed Dutch and Associate Reformed Churches.

Communications from Individuals or Societies out of the United States, should be addressed to the Rev. JOHN KNOX, Secretary for Foreign Correspondence, New-York.

All other communications for the Society should be addressed to Mr. ZECHARIAH LEWIS, Domestic Secretary and Treasurer, New York.

I. UNION MISSION.

Commenced in 1820.—Situating on the West Bank of Grand River, about twenty-five miles North of its entrance into the Arkansaw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi.

Rev. William F. Vaill and Rev. Epaphras Chapman, *Missionaries*; Marcus Palmer, *Physician and Surgeon*; and Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff and George Requa, *Assistant Missionaries*. There is a school at this station of thirteen Indian Children, who live in the Mission Family.

II. GREAT OSAGE MISSION.

Commenced in 1821.—Situating on the North Bank of the *Marias de Cein*, about six miles above its entrance into the Osage River, and about eighty miles South West of Fort Osage.

Rev. Nathaniel B. Dodge, Rev. Benton Pixley, and Rev. William B. Montgomery, *Missionaries*; William N. Belcher, *Physician and Surgeon*; and

Messrs. Daniel H. Austin, Samuel Newton, Samuel L. Bright, Otis Sprague, and Amasa Jones, *Assistant Missionaries*. At this Station there is a School of twelve Indian Children, living in the Family.

III. TUSCARORA MISSION.

This Mission, having been under the care of the New York Missionary Society about twenty years, was transferred to the United Foreign Missionary Society in January, 1821. It is situated in the Tuscarora Village, about four miles East of Lewiston, Niagara County, New-York.

The Rev. James C. Crane, *Missionary*. There is a Church of twenty-one Indian members; and a school, the children of which do not live in the Mission family.

IV. SENECA MISSION.

Commenced by the New-York Missionary Society in 1811, and transferred to the United Foreign Missionary Society in January, 1821. Situated about four or five miles from Buffalo, near the outlet of Lake Erie.

Rev. Thompson S. Harris, *Missionary*; and Mr. James Young, *Assistant Missionary*. There is a Church of four Indian members—also a school of nineteen Indian Children living in the Mission Family.

V. CATARAUGUS MISSION.

Commenced in 1822.—Situating near the shore of Lake Erie, and about forty miles from Buffalo.

Mr. William A. Thayer, *Assistant Missionary*. A school of seventeen Indian Children living in the Family.

Most of the Missionaries have wives; and at the various stations there are eight unmarried females, who are occupied in teaching, or in domestic avocations.

From the Superintendent of the *Union Mission* we have several communications, dated at the post of Arkansaw—the latest on the 16th of June. The objects of his visit to that place are mentioned in the extracts below. Our advices from *Tuscarora* are to the 11th of August, from *Seneca* to the same date, and from *Cataaugus* to the 18th of July. From *Harmony* we have received no intelligence since the publication of our last number.

UNION MISSION.

EXTRACTS OF LETTERS

From the Superintendent to the Domestic Secretary.

June 4, 1823.—As we began to entertain fears that our expected supplies had all failed, it was thought prudent that I should descend the river to ascertain the state of things, and, if it became necessary, to procure supplies from other sources. Accordingly, I set off with brother Spaulding on the 21st of May. On our way down the river, a little below the Dardanelles, near the Cherokee nation, we met, to our great joy, our boat from Cincinnati, in company with the mission supplies for Dwight. We praised God for his goodness; the beloved family at Union being on their last barrel of flour, and having no corn except what they procured of the Indians, and there being nearly a famine in the white settlements below us. Brother Spaulding returned to the station in the boat; but as the iron for the mills was not on board, and as they must be put back, if the iron failed, at least a year, and at great loss, I continued my voyage, and reached this place last evening. Here I found a letter from New-Orleans, advising me of the purchase and shipment of the iron, and another from the mouth of White River, informing of its safe arrival at that place. Again did I lift up my heart in thanks to God, whose providence extends to every event.

The iron reached the mouth of White River several days after our boat from Cincinnati had passed. Had it arrived a few days earlier, we should have saved the whole expense of transportation from that place to Union. By its safe arrival there, however, I am relieved from the necessity of proceeding to New-Orleans—a journey at this season of the year

dangerous to health, and at all seasons expensive to the Mission.

On the subject of funds, Mr. Vaill writes as follows:—

Since I left home I have received your letters of the 17th of December, 1822, and the 6th of March, 1823. It was with anxiety that I broke the seals, because we had expected, from your July letter, that the next would bring us directions to suspend our improvements. My mind, however, is now relieved—not so much because your funds have increased as because your faith, (with praise to our Covenant God do I speak it!) appears to be firm. I believe the beloved Board has been perplexed as well as we. But, if you, my dear sir, could witness all our privations and labours, you would be satisfied.

After some remarks on the importance of having their bills promptly honoured, the Superintendent adds—

Hitherto we have been enabled to pay our debts; and of late have negotiated our drafts with less difficulty than in the first two years. The Board have not yet failed to meet our bills. May the Lord increase their funds by opening new streams into their treasury! Never did I feel such a wrestling of spirit at the Throne of Grace, as at this time, that the society and the mission may struggle through the many trials in the way. When I met the boat from Ohio, and saw how deeply she was laden, my first thought was that she must have cost the society a great sum. But when I discovered, from her papers, that a Board of agency at Cincinnati had not only been appointed, but had already acted, my spirit began to revive. It was a season of thanksgiving. Light sprang up. I saw the pledge from Ohio redeemed. I saw

the goodly fellowship *up and doing*; and what is more, I saw the pledge of unabated future effort.

A few days after I had left the boat, and while pursuing my journey down the river, I received a letter from James Chute, Esq. secretary of the agency at Cincinnati, giving me an account of the organization, design, and prosperity of that important auxiliary. This, my dear sir, is as it should be. It is getting into system, and thus giving efficiency to missionary support. It is paving the way for christians in Ohio to labour in this good work, with one another, with the Mission, with the Board in New-York, and with the Great Head of the church. *Now, therefore, we are no more strangers and foreigners, but fellow citizens—we are labourers together with God*

June 5.—I spent most of the day, yesterday, with his excellency governor Miller, who is about to go to New England. My object was to plead for the poor Indians, that he might use his influence at Washington to have a resident agent appointed for the Osages of the Arkansaw. In the course of the conference I requested him to give you an opportunity of an interview on his arrival at New-York. Of his excellency I received thirty dollars for the Mission—ten as a donation, and the other twenty as a matter of honour, in consideration of two elks which we had kept for him, and which had been killed by the Indians. A short time before I left Union, doctor P. buer received at one time fifteen dollars for the Mission for rendering medical aid. And for blacksmith work, we received, last year, one hundred and twenty dollars from the government. Be assured, my dear sir, that we are struggling hard to overcome the difficulties before us. Pray for us, that we may have an overcoming faith. I have lately been enabled more than ever to *walk by faith*. But walking is not fighting; nor is fighting overcoming. I need your prayers—the Mission needs them that the victory may be won. Oh! how do the poor wild Osage people need them, that they may be liberated from the dreadful bondage of Satan! Oh, God of mercy, arise and plead thine own cause!

June 10.—Since I wrote the letters of the 4th and 5th instant I have obtained, through the politeness of Mr. Lewis, the post master at this place, all the missionary publications which were in the mail for Union. I found many, many interesting statements; but that which most interested my mind, and caused the greatest joy, was an acknowledgment, by the treasurer of the United Foreign Missionary Society, of the receipt of eleven hundred dollars in the month of March. Comparing this sum with the nine hundred dollars received in three months last autumn, I could not but thank God and take courage. O, may the dear society prosper, and may the Mission succeed. Its situation is yet critical. One of the Osages broke the treaty last winter by killing a Cherokee, an account of which was given in the journal. This single act affects the whole nation, and essentially impedes our success. Let us not, however, be dismayed. Let us rise near to the throne of the Almighty Ruler, in the strength of prayer.

The subject of united, fervent, persevering prayer for the Osage Missions, presses hard on my mind. It is now almost three years since our boats passed this post. Delayed by sickness in our family, and by war in the nation, how little have we done! Was the way paved by prayer? Was the christian public sufficiently awake to the condition and the wants of the Osages? Has there been humble, simple dependence on the God of Missions? Is prayer at this time made by the church, as for Peter's release, *without ceasing*? Beloved fellow-citizens of the heavenly Jerusalem! do we desire that the city of our God may open its gates to every nation? Let us then not faint in prayer. At Dwight, Harmony, and Union, we have a morning concert. We rise while it is yet dark to plead together. True, in much weakness—still, we are striving together daily. Then there is the monthly concert. Forget not these opportunities. Pray for these vestibule stations, fortified on the borders of many hundred tribes, which are yet to be reduced to the sceptre of our King.

June 16.—On my way down the river I obtained nearly forty letters for our

Mission, many of which had been detained for some months. Two were advertised as dead letters, because they were mailed to Little Rock. As it is important that all letters forwarded to our Mission should reach us in due season, I would request that in future they be superscribed, *Union, Osage nation, Arkansaw Territory*; and that, when they enter the territory, post masters would forward them to Crawford post office. And now sir, having finished the business for which I came to this place, I shall immediately take my departure for Union.

JOURNAL FOR THE MONTH OF APRIL,
1823.

Loss of Cattle.

Thursday, April 1, 1823.—In meeting, for business, Resolved, That, we collect and herd our cattle and employ a herdsman. We have lost several. Some have died in consequence of the severity of the winter. The inhabitants on the river below have lost several hundred.

Unexpected Assistance.

April 3.—Mr. Alsop, our first mill-wright, returned from a journey down the river to recover his health. He brought with him an additional mill-wright, whom we have employed. This man had set out as an adventurer to the Spanish country; but in attempting to ascend the Canadian he became discouraged, and returned. Thus Providence sends us help in the way we least expected it.

Promised Accession to the School.

April 4.—A Frenchman, named Joseph Swiss, having an Osage wife, came and requested us to take three of his children. Resolved, That we receive his children into the school, and employ him and his wife in our service, as they appear to be industrious, and we need their help.

April 5.—Brothers Spaulding and Woodruff returned from Fort Smith, after an absence of more than three weeks. They have accomplished the business upon which they went; but in ascending the stream with their large canoe, they have been greatly hindered by rainy weather and high water. They found at Fort

Smith two numbers of the *Missionary Register*, one for October and the other for December 1822, but no letters. Our last advices from New York are dated in July.

April 6th Lord's Day.—Four travellers attended meeting. Brother Chapman reached us this evening. One of the most unpleasant circumstances in being with the Indians is, in his view, the difficulty of observing the Sabbath.

April 7th.—Monthly Concert. This day reminds us of our duty to pause a little and look up to God for his blessing on our labours. Sister Fuller, who has been confined for several weeks, is seized with the typhus fever.

Arrival of new Scholars.

April 10.—Swiss, with his wife and children, arrived. The oldest a boy of eleven. The other two are twins of the age of nine. They are amiable and promising children. Their names are Abraham, Isaac, and Jacob. May the God of the Covenant be with them and bless them.

April 11.—Another company of travellers passed by to-day. This appears to be the best rout from the Western part of Missouri to Red River, and the country West of Fort Smith. The boys in the school labour with more engagedness. At Sister Fuller's request held a prayer meeting this evening for her recovery, but especially for the return of Spiritual comfort.

April 13th. Lord's Day.—Discourse A. M. from Psalms vi. 3. "Declare his glory among the heathen." P. M. "But to do good and communicate, forget not."

April 14.—Sister Fuller's case being very critical, and in Dr. Palmer's view requiring the constant attention of her husband. In business meeting this morning,

Resolved, 1. That there be a vacation of the school two weeks.

2. That brother Requa in the mean time assist on the farm.

Indian Medical Remedy.

An Indian severely burnt arrives for medical aid. Considering it duty to do good to all as we have opportunity, we refuse no applications from the distressed among this people. Perhaps no Indians

have less medical skill or means than they. Their principal remedy in all cases is cupping. They scarrify with the point of a knife, and draw the blood by means of a Buffalo horn.

April 15.—Brother Palmer, in company with brother Chapman and the interpreter, went to the village to visit a number of sick people. Several travellers call on us in distress for the want of bread; but could not afford them a comfortable supply. *Moi-neh-per-sha* begins to labour in the field.

April 16.—Dr. Palmer returned from the village. He found it not so sickly as when he visited it last fall.

Indian Labourers.

April 17.—Two Indians laboured yesterday, and three to-day. *Moi-neh-per-sha* says that when the people of the town hear this, they will lay their hand upon their mouth!

April 19.—Four Indians laboured. Paid them fifty cents per day. No people could be more animated with the idea that their own labour, without the expense of powder and lead, purchased them clothing. Brother Chapman returned with nineteen bags of corn. This was packed in on four horses, under the charge of Tally's wife, who arrived much fatigued, having travelled most of the way on foot, with a child upon her back. The *Osage* Indians appear not to be so much afraid of enslaving their women as their sons.

Anniversary.

April 20. Lord's Day.—Three years have elapsed since we gave the parting hand to our beloved friends, and honourable patrons at New-York. May the little experience which we have had in the missionary life prepare us for more eminent service. Happy for all who go among the heathen, if they could have the experience of two or three years before they enter upon their work. Let none rush into this work "as the horse rusheth into the battle." According to the instructions of this day may we endeavour "to keep the unity of the Spirit in the bond of peace."

Baptized Moses, an *Osage* infant adopted by brother and sister Chapman.

April 22.—Tally's wife departed, leaving a daughter with us of the age of eight years. She receives the name of Margaret Milledoler. Agreed with Mr. Alsop to complete the remaining machinery of the mills, by the job, for \$950.

April 25.—Planted, in two days and a half, a field of 40 acres. Have employed beside the children of the school ten *Indians*.

Indian Farmer.

Moi-neh-per-sha having requested us to assist him in making a field,

Resolved, That we encourage him to labour with us this season, by giving him 20 bags (or bushels) of corn in the fall: and articles of clothing for his family. This is a young Chief of small influence in the nation, having lost most of his relations. His first wife and one child were killed by the *Cherokees* in a former war. He has now one wife and two children. It is now more than four months since he first signified that he wished to change his habits, and requested us to assist him, but not being satisfied as to his sincerity, we thought it best to wait till we had a trial of his willingness to work with his own hands.

April 26.—Received *Moi-neh-per-sha's* oldest boy, of the age of six years, into the school, and gave him the name of Matthew Noyes. His other child is too young to leave its parents.

April 29.—Talked with *Wah-kos-i-toh*, a respectable *Osage*, who has laboured with us for several days. He said he came to visit us to see the ways of the white people. He never knew so much of their manners before; and should return to his people pleased, and give a good report respecting us.

Review of the Month.

April 30.—In the past month, have had much to encourage us, but we dare not look at the outward appearance, or feel very sanguine. But we would look to him whose secret operations on the mind are the only efficient cause of *all good*. In Him would we encourage ourselves; and to him alone would we confide the interests of this Mission.

GREAT OSAGE MISSION.

JOURNAL FOR APRIL, 1823.

Health of the Family.

Wednesday, April 2.—The health of the family is yet favourable. Sister Weller is apparently gaining her health very fast; and although some of our number are occasionally shaking with the ague, yet this disease has become so common that we hardly count ourselves sick on its approach.

Rumours of War.

Saturday, April 5.—It is reported that a war party of the Iaways, consisting of about thirty men, are on their way to commence hostilities against the Osages.

Sabbath, April 6.—Attended public worship. Brethren Pixley and Dodge preached. Conversed together this evening upon the subject of brotherly affection and kindness, one toward another.

Tuesday, April 8.—This evening met for business. Resolved to observe Thursday, the 17th April, as a season of fasting, humiliation, and prayer.

Visit to the Indian Village.

Friday, April 11.—Brethren Pixley and Montgomery set out for the Indian village. They have been detained some time in consequence of high water, but the stream begins to fall, and they concluded to wait no longer.

Saturday, April 12.—Sister Weller is now able to walk abroad. She has, for some time past, practised riding in the wagon, and lately on horseback, from which she appears to derive much benefit.

Lord's Day, April 13.—Public exercises as usual. Brother Dodge preached. Three Indians attended worship with us—two Osages and one Delaware. May the Father of all mercies soon open their ears to hear understandingly, and their hearts to receive the truth, and to rejoice in it. Brother Newton is violently attacked with the ague and fever.

Tuesday, April 15.—The weather is much warmer. Vegetation begins to show itself, and all nature seems to be in the act of praise. May we, who comprise a part of the rational creation, take the admonition, and join in the same blessed

work. Five men from the Arkansaw called on us. They came past Union, and brought letters for some of our family. The Mission family at Union are enjoying good health.

Day of Fasting and Prayer.

Thursday, April 17.—Observed this day as a season of humiliation, fasting, and prayer. Brother Dodge preached on the occasion. May the God of all grace hear our prayers, humble our hearts, and prepare us more acceptably to serve him. Attended conference this evening.

Lord's Day, April 20.—Brother Dodge preached and administered baptism to brother and sister Newton's infant child, whose name is Samuel Galatzin. Held a family conference this evening.

Labour performed by the Female Children.

Tuesday, April 22.—Sister Etris made a quarterly report of work performed by the girls under her care, which is as follows: *Sally Dodge has made 1 cambric hat and 1 cape, altered 1 frock, and worked 3 days in the kitchen.

Susan Larawe has sewed 46 yards of seams, knit two pair of garters, and 13 days in the kitchen.

*Eunice Pike, 22 yards of seams, 2 pair of garters, and 21 days in the kitchen.

Marcia Seward, 23 yards of seams, 3 pair of garters, 21 days in the kitchen; also, stitched 4 collars and 4 pair of wristbands.

Mary Williams, 43 yards of seams, 3 pair of garters, and worked 21 days in the kitchen.

Rebecca Williams, 44 yards of seams, 3 pair of garters, and 21 days in the kitchen.

Mary Ludlow, 26 yards of seams, 3 pair of garters, and 17 days in the kitchen.

Louisa Ann Beam, 15 yards of seams, and 4 days in the kitchen.

*Mary Jane Rumick, 18 yards of seams, 1 pair of garters, and 15 days in the kitchen.

Wednesday, April 23.—Mr. Boggs arrived at our station from Ne-o-sho. He gives us information that Brethren Pixley and Montgomery have arrived in safety at the Indian village.

* White children.

Saturday, April 26.—The rain descends, and the ground is kept so wet that it is rendered totally unfit to be prepared for seed. How long Providence will continue this course of things we cannot tell, but perhaps until we are more humbled, and have a greater sense of our dependence on him who controls the seasons and every other event. Our wheat, sown last fall, exhibits the prospect of a favourable harvest.

Sabbath, April 27.—We met for public worship in our newly erected building, which we calculate to use for the present as a school house. We find ourselves pleasantly situated, as we have seats prepared for the school, which are sufficient for our family and all who attend with us.

Wednesday, April 30.—Brother Jones removes his school to our newly erected house. This building we calculate, eventually, for a joiner's shop, but shall occupy it for the school until we can be better accommodated. We have shingled the roof, enclosed the outside, laid a loose floor, and prepared a desk for the master, and seats for the scholars, according to the Lancastrian plan. The house is now comfortable for the summer season, but more must be done to it before the winter comes on.

Roads Impassable.

At present it is very difficult for people to pass through this country in consequence of high water. A wagon and a number of passengers, who are on their way from the Arkansaw to the Missouri, crossed the river at our station by the assistance of our skiff. They were out of provisions, and called on us for a supply. A hand came in from the wagons which brought us corn the other day, informing us that they are water-bound about thirty miles from this place, and the prospect is that they will not be able to proceed for some days. They want more provisions.

Closing Remarks.

April is now closed, and in consequence of the wet we have not as yet been able to plough our garden. No planting done yet. We have ploughed about 35 acres of prairie, and made half-a-mile of fence,

which, by the help of our former enclosure and the river, encloses at least eighty acres, which we occupy as a pasture. Our fencing materials are prepared for enclosing another field of one hundred and sixty acres.

SENECA MISSION.

JOURNAL FROM JULY 25 TO AUGUST
10, 1823.

State of the School.

July 25.—The school appears to be as flourishing as usual. One of the largest boys has been taken away by his brother, who has him in charge, and been placed to a trade. One has become discontented and gone home, and now promises amendment if we will suffer him to return.

July 28.—We have laboured under great disadvantage from the first, with respect to the instruction of the children at this station, in consequence of the unwillingness of some of the parents to place their children under our entire control, as at other places. They have insisted and do still insist that the children have the privilege of visiting their homes one day in a week. The result has uniformly been such as we had anticipated, in rendering them discontented with their books. Several instances have lately occurred, which are so manifestly expressive of the folly of having the minds of the children so frequently bent on home, that we have come to the opinion, that, if ever the school succeeds, the children must remain with us two or three months at a time before they have permission to make a formal visit to their parents, and then we suffer them to stay a week.

Council of the Chiefs.

At a council of the chiefs, this day convened, we have affectionately, patiently, yet decidedly, stated our determination, and the causes which induced us to make it. They listened very attentively to all we had to say on the subject; and after much and long consultation, they came to no agreement, but finally concluded to defer the answer to the coming of the Commissioners from the Board.

Interesting Message.

Tuesday, July 29.—The interpreter called this morning, with a message to the minister, from our dear friend and brother Seneca White. He is decidedly the nearest earthly friend we have in this country, and the *pillar of his people*. "He has in council yesterday," says the interpreter, "pleaded your cause, the cause of the children, and of the Board, *like a lawyer*, but all to no effect, in regard to two of the oldest chiefs. They are still deaf to all he can urge. He has now sent me to you to let you know, that after the decision yesterday, his mind has been greatly agitated. Not a bit of sleep could he get all night. 'The reason is,' he says, 'he sees the obstinacy and unwillingness of some of the older chiefs to consent to good and wholesome plans, which, in the judgment of the wise and good, are calculated to build up his nation, and to make the rising generation respectable among christian nations. If it were only for the benefit of the few of our children who are now with you, it would not seem to me of so great importance; but, when I consider that it is laying down a rule of great importance, and establishing a precedent which is to direct the conduct of hundreds who may yet enter your school from among us, I confess,'" says he, "that my mind is very anxious indeed on the subject; and I wish the minister to know that I am determined to drop my work, and shall not rest till I have done my endeavour to have it brought about, agreeably to your wishes and mine, if possible, even before the arrival of the Commissioners."

The fact appears to be, that the council yesterday was unanimous in having the request granted, with the exception of two older chiefs who have no children in the school, and who, this young chief supposes, have no right to direct in a matter of this kind. We have but little doubt, however, but their permission will, eventually, be given to the measure.

Visit of an English Traveller.

Wednesday, July 30.—Were favoured this morning with the company of an interesting visitor, a young gentleman from

London, and late from the Sandwich Islands. He sailed from thence about a year ago. While there he became intimately acquainted with the American Missionaries, and with the English deputation, who were there during the whole of his stay. He gave us a most interesting account of the state of the Mission; of its local situation; its prospects and discouragements. He states that the situation and climate of the place is one of the most desirable on earth; the surrounding country of the most fertile kind; and its scenery enchanting. The Missionaries are treated with much hospitality by the natives, and with special kindness by the royal family, whom he visited, in company with the Missionaries, a number of times during his stay in the islands. He says that the present king is excessively given to intoxication, and is a most distressed looking object in consequence of it. The Missionaries are comfortably settled in their frame dwelling which was transported from this country, and have a most promising field of usefulness presented to them as an encouragement for their toil and labour of love. The Missionaries, however, are much persecuted by a number of vicious whites who frequent those islands, and who are checked in their nefarious practices by the influence of the Missionaries. They have endeavoured to prejudice all the islands in that region against the entrance of Missionaries among them, by circulating false and impious reports. In some instances these reports have caused much trouble; but, generally, the God of all grace and mercy causes "the wrath of man to praise him, and restrains the remainder of it." This young gentleman, whose name is *Mathison*, came the whole distance from Lake Ontario, a distance of nearly forty miles, to see our school. He appeared much gratified, and, on departing, left a donation of six dollars for the general purposes of the Mission.

State of the Mission.

Sabbath, August 3.—Our Sabbath day assembly does not as yet present any very unusual symptoms of good; still, we think we discover a growing respect and attention to the truth which is so feebly

delivered from Sabbath to Sabbath. The more wild and careless part of our auditory seem, of late, to be overawed by the truth, and are much more respectful during the performance of our religious exercises. Still, we labour under great disadvantage in our present mode of communicating religious truth to this people. Oh, to be able to speak to them in their own language the wonderful works of God! or, if it should please the Lord, to send us a pious interpreter—one who could *feel*, and *rightly enforce*, the solemn truths of God's word; we might then venture to calculate on final success with much greater certainty than at present. But shall we not rather conclude that the ways of the Lord are true and righteous altogether? Shall we dare despond when God, the Living God, has promised to direct, sustain, and comfort us under all disadvantages of toil and impediments to success? In the mean time we are encouraged to hope, that when this Mission becomes properly regulated, and the necessary hands at work, it will be in the power of the Superintendent to devote more of his time to the acquisition of the language and to proper missionary labour.

Labour of the Indian Boys.

Monday, August 4.—The boys very cheerfully enter upon the duties of this morning, and seem to vie with each other in seeing who shall perform the greatest amount of work in a given time. They have chopped and corded, at intervals, between the hours of school, during the spring and summer, nearly *forty cords of wood*; which, we think, is no mean specimen of what might be done if there were a person in connexion with the Mission, who should have it as a particular charge, to lay out and superintend the different kinds of labour to be performed on a farm.

Unusual Seriousness among the Children of the School.

Sabbath, August 10.—We have been much gratified of late in witnessing a growing seriousness among the children. They have sometimes been seen to weep freely during a conversation with them on the concerns of their souls. To-day

one of our most interesting girls was observed to be in tears during church service. On the return of the children, from the place of worship, we were pleased to see them all retire into the school room, of *their own accord*, for the purpose of prayer and praise. Both boys and girls knelt down, and poured forth, in an audible voice, their infant petitions before the Throne of Grace. Surely it is easy for God, "out of the mouths of these babes and sucklings, to perfect his own praise."

CATARAUGUS MISSION.

JOURNAL OF THE MISSION FROM APRIL 24 TO JUNE 27, 1823.

Sickness among the Children of the School.

April 24.—James York, one of our most forward boys, was severely attacked on Tuesday last, with the Intermittent. Three more were taken to-day; and James has had another violent fit of Ague and Fever. He continues very much distressed, but we hope by administering the proper medicines in the early stage of the disease, they may all soon be restored to health. We find a great benefit in having Medicine on hand. Had we been obliged to call on a Doctor for every article as we wanted it, his bill would soon exceed the expense of our whole stock.

Indian Superstition successfully exposed.

April 26.—A brother of James called this morning, and finding him so ill, returned for his father, who arrived with him this evening. On asking the father to go up and see his sick son, he said he could not see him, as he had this day made a coffin, and assisted in burying the corpse of a child. It would therefore be improper for him to see a sick person; for, according to the Indian notion, handed down through many generations, it would either be the means of immediate death, or would very much increase the disease. He said they had ever religiously observed this tradition, not daring to visit the sick after having seen the dead, until they had purified themselves by various washings and drinks. I immediately assured the Interpreter that there was no danger in seeing his son, and explained the subject to his entire satisfaction.

April 28.—Several principal Indians called, on their way to Buffalo. The Interpreter desired that I would explain to them, as I had done to him, respecting visiting the sick after having seen a corpse. They acknowledged their ignorance, and hoped I would have patience to teach them the much they had to learn. The Interpreter told them, in support of what I had said, that his son, instead of being made more sick, had been gaining ever since he saw him.

Indian Contributions.

May 3.—An Indian, by the name of John White, came to-day to see his son, and brought two bushels of wheat and two of corn. He says many of the Indians are entirely destitute of provisions, on account of having been obliged to feed out their grain to preserve their cattle during the winter. I fear they will not be able to furnish so much grain for the school as was expected.

May 12.—John Jemison, who has three children in school, visited us to-day. He is quite an industrious man, and is one of the most able among the Indians. He brought a quantity of pork, 4 bushels of wheat, and 7 bushels of potatoes. He also promises soon to bring six bushels of corn.

May 15.—The Interpreter came out to spend some days with me; one object is that I may have a more particular opportunity for acquiring the Indian language. I feel it important to obtain a knowledge of it as soon as possible, that I may communicate religious instruction to the Indians in their own tongue, as it is but imperfectly done through an interpreter. But I can make but small progress while so many other duties engross my attention.

Improvement in the Indian mode of living.

May 21.—Visited the Indian village, in company with the interpreter, for the first time, excepting on the Sabbath, since the commencement of the school. As the Indians have frequently visited us, we have seen, from time to time, great improvement in their appearance and cleanliness of dress; and I was much pleased to-day, to see so much improvement in their houses. I was invited to dine at John White's, who may be called a respectable

Indian farmer. The dinner was good, and served up in a style rarely surpassed by the generality of white farmers. I saw some of the Chiefs, who expressed a wish that the Missionary buildings might be erected on a lot adjoining the Reservation, about three miles nearer than our present residence. In this case the house would be near the boundary line, and as much of the Indian land would be appropriated to the use of the Mission as might be required. I answered them, as I have been obliged to do some time past, that nothing could be done until I heard from the Board, which I had been daily expecting for several weeks.

Visit to the School by a company of Friends.

May 28.—Last evening a wagon load of Quakers, passing by, gave notice that they would visit the Mission School in the morning. They came about 8 o'clock, and spent two hours, apparently pleased. It is not unfrequent that this class of people call to see the school. It is truly gratifying to see the different denominations take an interest in the instruction of the Indians. O! that it may please the Lord to enlist the hearts of all people in this glorious cause, and excite them to active exertions for the salvation of the heathen.

June 2.—The two girls who did not go home during the vacation, have been absent on a visit to the village for three days. They returned this morning.

General Council at Buffalo.

June 3.—Indians from Cataraugus and Allegany have for two or three days been passing almost continually, on their way to attend the council at Buffalo, to receive their annuities. Some of our Chiefs called this morning to inform me that most of them would be absent next Sabbath, and that there would therefore be no meeting. They had some days since conversed with me relative to the evils resulting from the fact that they were not legally married. They said that it too often happened that man and woman parted from each other for trifling causes, which was the source of much trouble and disquietude to their friends. They now desire my advice whether it would not be proper that some of the principal men

should come forward and be married in the Christian way; whether such a measure would not probably prevent many evils among them. They also inquired whether I would marry them, if they would appoint a day for this purpose. I told them that such a step was commendable; that it would no doubt lessen the evils they had mentioned, and probably have a happy influence on the minds of their people; and, as I was not authorized to officiate on such occasions, probably Mr. Harris, from Seneca, would come up for that purpose. They said it was their wish it should take place. One said his wife had urged him for some time to be married in the Christian form, and it was equally his wish; and as soon as they returned from Buffalo they would have a meeting respecting it.

June 7.—At the request of the Indians I attended the general council at Buffalo. The result of the council was somewhat encouraging to the christian party.

Late and Severe Frost.

June 10.—The weather for two days past has been remarkably cold, and the frost greater than I ever knew so late in the season. All our beans, cucumbers, melons, &c. of which we had planted a large supply, were killed last night. Corn and potatoes were also cut down, but will probably grow again. The hand of the Lord doeth all this. In all the dispensations of his Providence, in great or small events, it is a consolation to feel that God orders all things for the best. While I was gone to Buffalo an Indian woman was taken suddenly and dangerously ill. Her friends sent immediately for her children from the school. She is now, however, better, and the children have returned.

Visit from a Pagan Chief and his Family.

June 13.—Captain Dennis, a chief of the Pagan party, and his wife and son-in-law stopped and took breakfast with us this morning. They were present at family worship, and staid to witness part of the exercises of the school. Indians of that party visit us more frequently than formerly. We receive them with pleasure, and treat them with kindness; and

we think they do not feel that our objects are quite so selfish as they at first imagined.

Sabbath, June 15.—Our meeting among the Indians was more solemn to-day than usual, occasioned by a report reaching them yesterday of the murder of five Indians of the Christian party belonging to Allegany. They had gone on a hunting excursion into Canada, and venturing farther than they were aware among the more savage tribes, were suddenly killed.

June 24.—The interpreter and chief warrior visited the school to-day. One of their objects was to request me to attend a council at their village on Thursday next upon the subject of marriage, about which they feel much interested. They told me they would send me a horse if I would go. I agreed to go, Providence permitting. They also stated that they had heard that the report of the above mentioned murder was unfounded; but as the chiefs had not returned from Canada, and had been expected more than two weeks, they still feared it was too true.

Council of the Chiefs on the subject of Christian Marriage.

June 27.—Yesterday attended the council as requested. The chiefs expressed much thankfulness that I should take so much trouble to meet them. They said they had come to a resolution to adopt the christian practices as far as in their power, especially that relative to marriage, as they saw the evil of living as they had done in that respect. But while they, in general, desired to be legally married, there were some among them who feared it was only a notion of some great man, and not authorized by the Bible. If the good book enjoined it, they would embrace it with all their heart. They wished to know my sentiments. I accordingly addressed them in a few words upon the nature of the marriage covenant. Among other things I observed that it was a divine institution, authorized by God himself in Paradise, immediately after the creation of our first parents, and sanctioned by his Son Jesus Christ, while on earth, by gracing with his own pre-

sence the celebration of a marriage at Canaan, in Galilee, and by the performance of his first miracle, &c.

They then appointed the 4th of July as the day on which the ceremony should take place.

Foreign Intelligence.

LONDON JEWS' SOCIETY.

MR. WOLFF'S MISSION TO JERUSALEM.

[Continued from our last number, page 252.]

State of the Jews at Jerusalem.

There are, at Jerusalem, the following denominations of Christians:—

1. *Armenians*, called and believed by the Jews of Jerusalem to be the descendants of Amalek. The Jews will have no intercourse with them because Amalek dared to lift up his hand against the Lord's host in the wilderness.

2. *Greeks*, called and believed by the Jews to be the descendants of Javan. The Jews will not hold intercourse with them because Antiochus dared to slay Israel.

3. *Romanists*. The Jews do not wish for intercourse with them because Titus, a Roman, destroyed their temple.

4. The Ethiopians and Copts, upon whom the Jews look with indifference.

The whole number of Christians is supposed to be 7000; of Jews, 10,000. After mentioning that in a few days I distributed more than 1000 copies of the Scriptures among all these denominations, I will confine my remarks to the Jews.

The Jews of Palestine reside, principally, at Jerusalem—at Hebron, where both Jews and Turks go on a pilgrimage to the graves of Abraham, Isaac, and Jacob, and Sarah, and Leah, which are there in the cave of Machpelah—and also at Safet and Tiberias. The greatest part of those Jews who composed the Talmud, called Tanäim, lived at Safet and Tiberias.

The Jews of Jerusalem, Safet, and Tiberias, are jealous of one another. The Jews of Jerusalem, say, "Our place is more holy than yours: for here Melchi-

zedeck and our kings resided—here, was the Tabernacle of God—here, the Temple of Jehovah, in which sacrifices were kindled by the fire which descended from heaven—and here, is the very stone on which the world was founded:" this latter notion is derived from Job, xxxviii. 4—6: the Armenians and Greeks believe the same; and that stone is shown in the Church of the Holy Sepulchre, and worshipped by the Greeks. The Jews of Safet, on the other hand, say, "You, brethren, know that the Messiah makes his first abode at Safet:" they attempt to prove this by Isaiah, ix. 1, 2: Safet was anciently called Gelil, or Galilee: this prediction was clearly fulfilled in the case of Jesus of Nazareth. See Matthew, iv. 15: the Jews of Safet further say to the Jews of Jerusalem, "You know that the great Rabbi, Simeon Bar Johai—peace upon him! and many of the Zamaïm—peace upon them!—lived at Safet." The Jews of Tiberias say, "Our city is situated near the river Jordan, and Rabbi Akiba lived here with his 55,000 disciples—peace upon him!" Thus foolish and stupid are the disputes which divide the Jews of Palestine.

There are, in Palestine, Spanish Jews, and Turkish Jews, and Polish-German Jews; and also Caraites, who are believed by the other Jews to be the descendants of the Sadducees.

I found at Jerusalem only three families of Caraites. In their synagogue I heard the following prayer.

The Rabbi said, "We beseech thee have mercy upon Zion." And the people answered, "And build thou the walls of Jerusalem."

Rabbi. "Let thy government shine upon Zion."

The People. "And gather thou the children of Israel."

Rabbi. "Let singing and gladness be heard upon Zion."

The People. "And shouts of joy among the children of Jerusalem."

I read to them several prophecies of Isaiah and Jeremiah, and expounded to them, without the least objection, for an hour, the contents of the Gospel. They often called on me, and called me their brother. They have not the least communion with the Talmudist Jews. There are Caraites at Ralaa, in the Crimea, in Poland, at Damascus, Constantinople, and Cairo. The whole number in the world may be about 5000.

The Polish Jews called on me, and addressed me thus:—"We have heard that you are arrived here to converse with us. Verily we can converse with you, for we are wise with great wisdom, and learned with great learning." I ascertained from them that no Jews lived at Jerusalem in the time of the crusades. Rabbi Moses Bar Nalsman, a famous author among the Jews in Germany, went there in the twelfth century, and met with only one Jew. I translated from a letter written by him the following sentences:—"I met with only one Jew, and he was oppressed, and he was afflicted. And in the city of God, in the house of God, where our fathers dwelt, the Gentiles worshipped that which their fingers had made: they worshipped that which is NOT GOD, even in the house of God. For these things I weep, because our glorious and our beautiful house is laid waste." I conversed for several days with one of their high priests, and read the gospel with him. He said the Christians of Syria have not the spirit contained in the gospel; and he candidly confessed that the prophecies of the Old Testament, cited in the New Testament, must be applied to the Messiah.

The Spanish Jews being most numerous, affected a superiority over the Polish Jews, who told me, "We spake unto them, saying, 'Why are you so proud with your pride, and haughtiness with your

haughtiness? We ourselves are Jews, and glorious is our name, and our wisdom is spoken of in all the congregation of Israel. Cease, therefore, from pretending to protect us with your protection. We are sufficiently protected with the protection of the Emperor Alexander, to whom may God give fulness of years, and exalt him with high exaltation'."

The Polish Jews are divided into two sects.

One sect are Pharisees, who are strictly attached to the literal observance of the Ceremonial Law, and wear large phylacteries. They study day and night to explore the course of the stars. They *discern the face of the sky*, but do not *discern the signs of the times*; ever learning, and never able to come to the knowledge of the truth.

The other sect are the Hasidim, the spiritual Jews; who say that outward ceremonies are of no use at all, and we must attend rather to the spirit. To prove their doctrine, they quote Jeremiah, xxxi. 31—34. The author of this sect was Israel Baal Shem, who died seventy years ago in Poland. They have been excommunicated by many Rabbies. They are well inclined to the reading of the gospel. They were struck when I told them that Christians prove the abolishment of the Ceremonial Law by those very texts from which they themselves prove its insufficiency. I distributed among them several hundred New Testaments and Tracts. Among their archives I discovered the following curious circumstance, in regard to the Cross found by the Empress Helena. Rabbi Abarbanel tells us, that the Jews, fearing that the Empress Helena would persecute them, gave her an old piece of wood, and told her that was the very Cross of Jesus. One of these Jews, with whom I had many conversations, and who remained with me whole days, came to me, after he had read the New Testament through, and said, "Abraham went out with the souls he had gotten at Haran. Christ has gotten my soul. The Prophecies are hidden from us, as truly as we do not believe in Jesus Christ." Several others also made the same confession.

The Pharisees and the Hasidim believe :

1. The transmigration of souls, or metempsychosis.
2. Election and reprobation.
3. The infallibility of the Sanhedrim, or Councils. But only infallible in the following cases:—
 - (1) When in peaceable times.
 - (2) When all assembled together.
 - (3) When entirely free.

Every one may easily perceive the striking similarity between the rules of the infallibility of Councils, laid down by Cardinal Bellarmine and Alfonso Maria Liguori.

4. The existence of two principles in men, the good and the bad; and that these two principles are personified angels.

5. Purgatory, which they prove by Prov. xxvi. 20—*Where no wood is, there the fire goeth out.*

6. The restoration of all things.

7. The necessity of an inquisition against heretics. Thus we see that St. Dominick and Cardinal Ximenes are faithful disciples and worthy successors of the Pharisees of old, and are like the present Pharisees of Jerusalem.

8. The coming of two Messiahs. The first will die in battle: the second will conquer his enemy, and rebuild the temple of Jerusalem. Sacrifices will then be offered again, and perfect peace will take place on earth.

I discussed the subject of the gospel with the Jews in their colleges; and I saw their children reading in the New Testament, as they walked about upon Sion, and in the valley of Jehoshaphat. One day I took my walk from Jerusalem toward Bethlehem, near the sepulchre of Rachel, our mother. Here I met a Jew from Hebron on horseback: he stopped as soon as he observed me, and said, "I believe in the Holy One. Blessed be He, and blessed be His name;" I replied, "And I believe in the Holy One. Blessed be He, and blessed be His name!" He then desired a New Testament, which I regretted not having carried with me.

What the result of these inquiries among the Jews will be, time must show; and I leave it to the reports of my future fellow-labourers to inform you.

Of the effect on his own mind of this visit to the city of his fathers, Mr. Wolff thus speaks:—

I must confess that I am more confirmed in my views of the importance of proclaiming the holy name of Christ among his ancient people, since my feet stood within the gates of Jerusalem—since I have heard the following cries uttered by my brethren, the Rabbi in the synagogue exclaiming, "Our Father, our King, we have sinned—sinned before thy sight;" and the people responding, "Our Father, our King, we have sinned before thy sight;" the Rabbi again, "Our Father, our King, there is no King unto us but thou;" and the people repeating, "Our Father, our King, there is no King but thou." My desire of showing forth to Gentiles the importance of promoting the light of the gospel, was strengthened after my feet stood within the gates of Jerusalem—there, where the tribes did go up, the tribes of the Lord—formerly the centre of the worship and government of Israel—where justice was administered according to the Law of God—in Jerusalem, which that High Priest, who is set on the right hand of the throne of the Majesty in the heavens, did favour with His presence; where He showed strength with his arm; where He began to fill the hungry with good things; where He gave, by His precious death, knowledge of salvation unto His people, through the remission of their sins; where He began to guide our feet into the way of peace. I had perceived, before my arrival in that city of God, of which glorious things were once spoken, the literal fulfilment of the prophets, and of our Saviour's words; but I confess I am now more than ever anxious to intreat true Christians to promote the knowledge of Christ Jesus among my brethren, since I have actually SEEN how that city doth sit solitary, that was full of people—how she is become as a widow, she that was great among the nations, and princess among the provinces!

The following further particulars, relative to the state of the Jews at Jerusalem, are collected by the committees, in their late Report, from Mr. Wolff's Journals:—

A Talmudistic Rabbi called upon him

soon after he arrived, stating that he had heard of his connection with Jews in Egypt—welcomed him to the holy city—offered him every civility in his power—conversed freely with him on the subject of religion—spoke favourably of the Hebrew New Testament, which he had not only seen, but even read through with great attention, when at Aleppo, in the house of a Rabbi at that place; acknowledging that those passages of the Old Testament which are cited in the New, do undoubtedly speak of the Messiah, and that the New Testament cites them faithfully. An important admission this, surely, from a Jewish Rabbi, and a Talmudist!

The chief Rabbi of the Polish Jews residing at Jerusalem—generally acknowledged, even by the Spanish Jews, as the greatest divine of the present age; and regarded, by his own disciples, as a prodigy of Biblical learning—sent for him, with an apology for not waiting, in the first instance, upon him—offered to read Hebrew with him gratuitously every day, and to converse with him on the subject of religion—argued with him in the presence of his disciples, receiving with meekness his answers to the Talmudical interpretations of the Old Testament—consented to receive a copy of the New Testament, promising to read it—and told him, that, knowing from himself that he was once a Jew, he would be more kind to him than before he knew it.

Numbers of Rabbies came, separately and in bodies, to his room, applying for Hebrew Bibles, Testaments, and Tracts; and remained some time with him, reading them and proposing questions about them, frequently with considerable candour. One Rabbi, in particular, gave him much hope that a deep impression was made upon his mind: he read the New Testament diligently, from day to day—heard Mr. Wolff preach the gospel very attentively, and seemed much affected—and, after hearing and reading daily for nearly a month, “confessed, with tears in his eyes, that he was convinced Jesus of Nazareth is the Messiah, and said that he should now speak with his wife and mother about Christ Jesus the Lord.”

Remarks of the Committee on the Reception of Mr. Wolff at Jerusalem.

That all this should be suffered to go on without opposition, is more than could be expected: in fact, considerable enmity appears, at last, to have been excited against Mr. Wolff, even among those with whom he had been allowed freely to converse: insomuch that some of the Rabbies prohibited further discussion with him, threatened to anathematize those who should dare any longer to argue with him, and ordered the Bibles and Testaments which he had distributed to be burnt. But, mark the consequence; “The majority of them,” says Mr. Wolff, “declared that they would not, in any case, regard the anathema of the Rabbies; and one Rabbi declared, publicly, that he was reading the New Testament to examine it, and to tell me his candid opinion about it;” and, in spite of the injunction of the superiors, even Rabbies continued to apply to him for the New Testament, and to read it.

Mr. Wolff does not seem disposed to exaggerate the benefits resulting from his visit to the holy city: yet, even as he states them, the results were by no means unimportant. The following is his retrospective view of the matter:—

“The whole result of my conversation with the Jewish high priests, at Jerusalem, was this, that they perceived and became persuaded that a better spirit must exist among the Christians in England than among those in the Levant; that the gospel does not contain the superstitious tenets which the Christians of this country practise; and they perceived that they must give to Judaism a more spiritual dress, in order to gain ground with truly spiritually-minded Christians. I gained so much their confidence that they consulted with me about their own business: they made me acquainted with the history of Jerusalem in the last century; and copied to me the poetry of their famous Rabbies, about Jerusalem’s condition. The great Solomon Sapira, who is considered as the greatest Hebrew critical scholar at Jerusalem, has written a criticism about the Hebrew New Testament and the Hebrew Bible which I gave

to him; but, as he had not yet finished when I left Jerusalem, he wrote to me a very kind letter to Jaffa, and desired me to go back to Jerusalem; for he does not dare to trust it to any body else."

On the whole, though your Committee feel the difficulty of pronouncing upon the evidence before them, unsupported as it necessarily is by any concurrent or collateral testimony, yet they cannot but think that the result of Mr. Wolff's visit to Jerusalem has been such as fully to justify the expectations of those at whose desire it was undertaken. Perhaps it may be said of the Jews now at Jerusalem, as was said upon a far greater occasion, of their forefathers, in another metropolis—*Some believed the things which were spoken, and some believed them not*: probably, also, were all the circumstances of the case known, it might be added now, as then, of those who departed, that they had great reasonings among themselves; and who knows in what degree even these may become prepared for future attempts?

One thing cannot fail of striking those who hear of Mr. Wolff's reception at Jerusalem, and that is, a feeling of surprise that he should have been allowed AT ALL to bring forward the subject of Christianity; or even to remain (known, as he was, to be an apostate from the faith of his fathers) without molestation in the city. One might have expected, that, when he declared his own apostacy, (as they consider it,) professed his faith in the Crucified Nazarene, and endeavoured to draw others to the same faith, the learned Rabbies and Doctors at least, if not the common Jews, would have rent their clothes, and thrown dust into the air, and cried, *Away with such a fellow from the earth, for it is not fit that he should live!* But instead of all this, he is admitted into their society, allowed calmly to discuss points of controversy, listened to with patience, even when exposing the sophistries of their revered Talmud—is visited by numbers of Rabbies from all parts of the world—distributes many Testaments and Tracts among them—and, after his departure, is invited to return by a learned Jewish Doctor, who has been writing a criticism upon the Christian Scriptures.

Your Committee wish not to make more of these facts than they deserve. They are aware how deceitful appearances among the Jews are: they are even ready to allow that craftiness and guile may have influenced some of them who outwardly paid Mr. Wolff much respect, (though it is not very easy to perceive what end they could gain by such dissimulation—if they were needy, which does not appear to have been the case, he was not rich;) yet when all deductions are made, which either hostility or timidity may suggest, if the testimony of the Missionary be entitled to credit, the most dispassionate must allow that a good work has at least been begun at Jerusalem; and that it is the duty of this Society, and of all true lovers of Israel, to follow it up and help it forward.

General View of Mr. Wolff's Proceedings.

The Committee make the following statements on this subject:—

It will be remembered that Mr. Wolff, who had been sent out under the direction of one or two benevolent individuals in this country, as a Missionary to his brethren in the East, was stated, in the last Report, to be proceeding on his way from Cairo to Jerusalem. Reference was also made to the favourable testimonies which had been transmitted respecting him from various quarters; and to the encouraging reception which he had met with from his countrymen, in the different places at which he had touched on his way to Egypt. During his temporary residence in that country, he very frequently had long and amicable discussions with learned Jews from various parts of the world, who came in large bodies to his room, treated him with the greatest kindness, and even with respect, and willingly received from him the New Testament and other Christian publications. On his departure from Cairo, he carried with him recommendations from the Jews who had resorted to him there, to some of the chief Rabbies at Jerusalem; who, on his arrival, seemed to vie with their brethren in Egypt, in demonstrations of cordiality and good will toward him.

Mr. Wolff went from Jerusalem to Antioch and Aleppo, where, to use his own words, several Jews "seriously confessed, openly confessed, that the truth of the gospel cannot be denied." He adds—"The Austrian, Danish, Russian, and Prussian consuls-general, who are Jews, visited me often, as did several hundred of the most learned Jews of Aleppo: so that it was necessary to place a guard at the entrance of the house to keep them in order; for Mussulmans, desirous to hear my arguments with the Jews, accompanied them."

Mr. Wolff had quitted Aleppo and Antioch only a day or two before that tremendous earthquake, "by which," as he says, "all the towns, villages, and cities, 20 leagues around Aleppo, were utterly destroyed; and very many thousands of our fellow-creatures lost their lives." He himself most providentially escaped the wide-wasting destruction, by sleeping in the fields, near Latakia. Thence he proceeded to Alexandria, and thence to Malta, intending to return to this country: but, on his arrival at that island, finding it to be the wish of his friends in England that he should repeat his visit to Jerusalem, he sailed thither on the 3d of January last, in company with two American Missionaries destined to the same spot; where, to use his own expression, "we shall see more exactly the result, which the reading of the gospel, and my conversing with these poor sheep of Israel, might have produced through God's grace."

Very satisfactory testimonies to Mr. Wolff's spirit and proceedings have reached your Committee, from Malta, and from other places in the Levant which he has visited. Having had, for a considerable time past, full proof of his constancy and qualifications as Missionary to his brethren, your Committee could no longer doubt the propriety of taking upon themselves to pay a large portion of his expenses; the remainder of which has been defrayed by the kind friends under whose direction he first went forth.

Opening of a Palestine Mission Fund.

The Committee have opened a Fund for the support of a Mission in Palestine. They state the following grounds of this measure:—

Every year deepens the impression on the minds of your Committee, of the importance of steadily directing their efforts to the countries bordering on the Mediterranean and Levant. It was stated, at the commencement of the Report, that one Missionary had been sent out thither since the last Anniversary, and that another was preparing to follow him.

Your Committee are likewise in expectation of obtaining much interesting intelligence respecting the Jews in those regions, from another source. The Rev. Lewis Way, who has been spending the winter, with his family, at Nice, has kindly consented, at the request of the Committee, to visit the shores of the Mediterranean; and, for this purpose, he sailed from Nice early in March, accompanied by the Rev. Mr. Lewis, the Missionary just alluded to. His object will be to collect accurate information as to the state and disposition of the Jews—to circulate among them Hebrew Bibles, Testaments, and Tracts—and to call the attention both of Jews and Christians to the great work in which the Society is engaged.

It should not be omitted that, during his residence at Nice, Mr. Way had frequent conversations with the Rabbi of that place; who not only came to hear him preach, but further testified his candour and good-will, by giving him a letter of introduction to a brother Rabbi at Jerusalem, in case he should proceed so far.

Previous, also, to his sailing, subscriptions were entered into, by several well-wishers to the cause, under the head of a "Palestine Fund for the erection and maintenance of Chapels, Schools, &c. and for other Missionary Purposes, within the precincts of the Holy Land." Upward of 230*l.* were contributed towards this object.

The zeal of your Committee was provoked by this gratifying intelligence. They felt themselves called upon to adopt a plan so auspiciously commenced by their brethren at Nice; and accordingly have resolved to open a "Special Fund for the support of a Mission to Palestine:—" 50*l.* were immediately subscribed to this fund

by your president: another liberal contribution has since been received; and your committee cannot allow themselves to entertain a doubt that, when this determination becomes generally known, many friends of Israel will gladly pour in their offerings to so interesting a department of the society's treasury.

For who, that has ever mourned over the desolations of that sacred city and land, does not long to *build the old waste places, and to raise up the foundation of many generations?* Who would not be called, *The repairer of the breach, The restorer of paths to dwell in?* Surely every man—who, in the spirit of Him who went over Jerusalem, and prayed even for his

murderers, bewails the obduracy which, for eighteen centuries, has reigned over the people which He loved, and believes that, even from THEIR hearts, the *VEIL SHALL one day be taken away, and that they shall turn unto the Lord*—must feel a glow of holy zeal within him, when called upon to pity their wretchedness and forward their conversion.

Nor are your committee without much encouragement to enter upon this work. What they have learnt, during the past year, concerning the Jews in Palestine and the adjacent countries, has strongly confirmed their previous persuasion, that a prospect of very extensive usefulness lies open to the society in these regions.

Miscellany.

Contributions to the United Foreign Missionary Society, received by the Rev. T. S. Harris, on his late tour to this City.

	D. C.		D. C.
Donation by Rev. Mr. Lansing's Church, Auburn, N. Y. being part of a collection at the monthly concert,	12 00	Collected in Rev. Mr. Condit's Church, in Goodwill, Orange Co. N. Y.	10 00
Mission box in do. do.	5 00	Donation from Miss Mary Condit, aged eighteen months.	38
Collected in Rev. Mr. Wood's Church, in Amsterdam, N. Y.	5 00	Collected in Rev. Mr. Fisk's Church, in Goshen, Orange Co. N. Y.	29 38
Collected in mission box on board the Chancellor Livingston,	18 38	Do in Rev. Mr Baldwin's Church, in Schotchtown, Orange Co. N. Y.	17 19
Collected in 1st Presbyterian Church in Elizabethtown, N. J.	49 31	Do. in Church and Congregation in Middletown, Orange Co. N. Y.	13 00
Collected in 2d do. in do.	18 50	Do. in Rev. Mr. Wisner's Church, in Ithaca, N. Y. besides a number of valuable articles of clothing, such as sheets, pillow-cases, blankets, stationary, and books,	25 19
Collected at an evening lecture, in Shannock, N. J.	1 76	Received of Mr. Collins, as a thank-offering to God, from the Church and Congregation of Ithaca, N. Y. for the preservation of their civil and religious liberties during the year past.	25 00
In the Church at Amboy, N. J.	18 48	Collected at monthly concert in Monticello, N. Y.	2 75
In do. in Bound Brook, N. J.	7 02	Collected in 2d Presbyterian Church in do. besides a number of articles for the use of the mission, such as one doz. pair shoes, school-books, hymn-books, &c.	9 63
In mission box, sundry times and places.	5 00	Donation by a poor man in Ithaca, N. Y.	1 00
In do. in New-Brunswick, N. J.	3 00		
Received from a number of individuals in 2d Presbyterian Church in Newark, N. J. besides a number of articles of clothing—muslin for cravats and shirts—frock patterns—one plaid cloak—books and stationary. &c.	40 50	Total cash receipts,	\$380 57
Collected in Rev. Mr. Fonda's Church, Montgomery, Orange Co. N. Y. besides a number of articles of clothing,	58 00		
Do. in the Church and Congregation in Somerville, N. J.	30 10		

Contributions to the United Foreign Missionary Society, Received by Mr. Charles Hyde, during his Agency, in the Months of March, April, and May. The amount has been included in former statements.

	D. C.		D. C.
Donation from Dr. J. B. Rodgers, Newark, N. J.	5 00	Donation from E. S. Ely, D. D.	3 00
Do. from Mr. Van Courtlandt, of do.	5 00	Do. from Mr. Thompson,	1 00
Do. from Mrs. Van Courtlandt, of do.	5 00	From the Female Union Society of Philadelphia, for the Osage mission,	100 00
Do. from Rev. Saml. Miller, D. D. of Princeton, N. J.	5 00	Collected in the Church in Doylestown, Pa.	10 00
From Ladies of Rev. Mr. Ar buckle's Congregation in Philadelphia, to constitute their Pastor a life member,	30 00	Donation from two young misses, Lydia Moore and Elizabeth Moore, of do.	2 00
From Ladies of Rev. Mr. Engles' Congregation, to constitute their Pastor a member for life,	30 00	A gold necklace by a Young Lady, of do.	—
Part profits of a narrative of a soldier,	10 00	Donation from Mrs. Mary Graham of Potts Grove, Pa.	1 00
		Do. from Mr. Hempill of do.	1 00

		D. C.			D. C.
Donation from the children of Mr. Robert Hawile of Norristown, Pa.—			Donation from Mr. Frisby Henderson of Elkton, Md.		5 00
Letitia Hawile, avails of a missionary box,	5 00		Avails of a charity box kept in the Female Sabbath School in do. by Miss S. Callmont,		5 00
Robert Hawile, do. do.	75		Donation from Mr. David C. Wilson of do.		8 00
Elizabeth Hawile, do. do.	50		Collection in the Church in Wilmington, Del.		28 90
Samuel Hawile, do. do.	25	6 50	Do. at monthly concert in do. during the past year,		53 30
Do. from Mr. Douglass of do.		1 50	Donation from Rev. E. W. Gilbert of do.		5 00
Collection in the Church in Reading, Pa.		13 60	Do. from Mrs. Gilbert of do.		3 00
From Aux. Soc. of do. by Rev. Mr. Greir,		3 50	From the Fem. Praying Soc. of do. to constitute Rev. Mr. Gilbert a life member,		50 00
Donation from Mrs. Ashmead, of Lancaster, Pa.		2 00	Donation from several individuals of Rev. Mr. Biggs' Congregation of Frankfort, Pa.		4 00
Do. from a Lady of do.		2 00	Donation from Mrs. Wynkoop of Abingdon,		50
Do. from Rev. Mr. Mayer of York, Pa.		3 15	Do. from Mr. Thos Smith of do.		50
Do. from Mr. Thos. Vowell of Dist. Columb.		1 00	Cash,		25
Cash donation,		1 00	Collected at the monthly concert in Trenton, N. J.		10 00
Collected at the monthly concert in Dist. Col.		12 50	Donation from Miss Inlay of do.		1 00
Donation from Mr. I. Laisle of Georgetown, D. C.		5 00	Do. from Mrs. Hyer of do.		1 00
Do. from Rev. Dr. Carnahan of do.		3 00	Do. from the Ladies of Rev. Mr. Belleville's Congregation of Neshaminy, Pa,		31 00
Do. from Mr. Mustin of do.		50			
Do. from Mr. McDaniel of do.		1 00			
Do. from Wm. Williamson of do.		2 50			
Do. from John S. Nevins of do.		1 00			
Collected at the monthly concert at St. John's Church, in the city of Washington, D. C.		10 92			
Do. do. in Rev. Mr. Post's Church in do.		10 84			
From the Aux. Soc. of do.		10 00			
Collection in the Church in New Castle, Del.		14 07			
				Total,	\$500 08

The following sums have been received by Mr. Harris, to aid in printing a Catechism, and a small collection of Hymns, in the Seneca language:—

		D. C.			D. C.
Collection in the Church at Midtown, Orange Co. N. Y.		13 00	Donation from Miss Sarah Miller,		20 00
Collection in a mission box, kept at the Seneca mission-house,		17 75			\$50 75

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY, During the Month of August, 1823.

		D. C.			D. C.
Collected at the monthly concert in Princeton, N. J. by Rev. Dr. Woodhull,		25 00	Collected in the Presb. Church of Shearman's Creek, Pa. by do.		2 26
Collected at the monthly concert in Rev. Mr. McLeod's Church, in Cedar-street, N. Y. by Mr. R. Blake,		6 43	From the Aux. Soc. of Flatbush, L. I. by Mr. Jacob Duryee, Tr.		39 18
Collected at the monthly concert in Rev. Dr. Romey's Church, in Cedar-street, N. Y.		10 77	From the Congregation of New-Providence, N. J. by Rev. E. Riggs,		15 00
Donation from Mrs. Christiana Montgomery, of Danville, Pa. by Robert Ralston, Esq.		50 00	From the Dorcas Society of do. by Mrs. Margaret Riggs,		5 00
For six copies of the last Annual Sermon,		1 12	From the Aux. Soc. of Funkstown, Md. by Mr. Henry Ohr, Sec'y.		13 00
Collected at the monthly concert in Rev. Dr. Spring's Church, in Beekman-street, N. Y. by Mr. Stephen Lockwood,		24 13	From the Ladies of Pittsford, Ontario Co. N. Y. to constitute their Pastor, Rev. John Taylor, a life member,		30 00
Collected in the Presbyterian Church in Woodbridge, N. J. by Rev. Wm. B. Barton,		7 50	Collected in a mission box, by the Young Ladies and Misses in Miss H. Goldsmith's Seminary, in New-York,		21 35
Collected at the monthly concert in the Presb. Church in Carlisle, Pa. by Rev. George Duffield,		28 00			
Avails of a missionary field, by a member of do.		5 60			
by do.				Total,	\$284 34

Missionary Hymn,

By the Rev. Dr. Heber, now Bishop of Calcutta.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's Isle;
Though every prospect pleases,
And only man is vile—
In vain with lavish kindness
The gifts of God are strewn;
The Heathen, in their blindness,
Bow down to wood and stone.

Shall we, whose souls are lighted
By wisdom from on high;
Shall we to man benighted
The lamp of life deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learn'd Messiah's Name.

Waft, waft ye winds, His story,
And you, ye waters, roll;
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.



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