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AMERICAN Missionary Register.

VOL. V.

APRIL, 1824.

No. 4.

Biography.

CHARACTER AND OBITUARY OF FOUR NATIVE CHRISTIANS.

[From the London Missionary Register.]

OF the Converts to the Christian Faith whose character and death are here recorded, two were Slaves, whose poor and depressed condition was strikingly alleviated, and even dignified, by the grace of the Gospel; and two were of that class of Heathens, who appear most strongly fortified, by their prejudices and habits, against the reception of the Truth. We rejoice to record these instances of the triumphs of Divine Grace, and trust that such instances, continually multiplying, will add vigour to the prayers and exertions of all Christians in behalf of the Heathen World.

LEA ELIZABETH, A FEMALE HOTTENTOT SLAVE.

Mr. Evans, Missionary at the Pearl in South Africa from the London Missionary Society, sends the following narrative.

A Female Slave, whom I baptized, died lately, rejoicing in the hope of everlasting glory. It was most pleasant to witness her last days. After having been for some time troubled with doubts and fears, she was enabled, through grace, to put her whole trust in the Saviour, and to proclaim his praises to all around her.

Shortly before her dissolution, she called her children; and spoke to them in such a pathetic and earnest manner, as drew tears from every eye. After entreating the blessing of Almighty God on each of them, she turned to her eldest, and said—

Hitherto you have been the cause of great grief to me; for your heart is as hard as a millstone. All my advices have been in vain; yet still I do not despair. Very probably this is the last time your Mother will

ever speak to you in this world, therefore, I pray you consider your ways, and what their end will be. Death will call you shortly as he is now calling your Mother; but consider how you would meet him, suppose he were to call you this day. Could you meet his deadly weapons, with that serenity and peace of mind which your Mother can? I fear not—yea, I am sure not. And what is the reason that the fear of death is taken away from me? It is the Lord Jesus, who came into the world to seek and to save that which was lost, who found me also, when I was travelling the broad road in which you are walking at present. He drew me with the cords of his love out of the pit of corruption, and brought me to seek salvation through that blood which he shed on Calvary to purify sinners from all iniquity. O yes! this is the fountain which is opened for sin and uncleanness; and the streams of these living waters now make my soul to rejoice in the midst of all tribulations, and to meet the king of terrors without fear or dismay. Therefore, my Dear Son, yea, all my Children, and all present, seek the Saviour while He is to be found—call upon Him, while He is near. His blood cleanseth from all sin. He is able to save to the uttermost. He will in nowise cast out those who come to Him; His arms are open to receive you, as freely as He re-

ceived an unworthy and sinful creature such as I am ; therefore come ALL to Him. He knocks continually at the door of your hearts. I can assure you He is a good Master. He is the best King. You will never be tired of His service. But if you despise His great salvation, you will be forever miserable. Oh seek him now ! seek Him now ! and do not delay a day longer : for He says Himself that His enemies shall be as chaff ; and, further, *Because I have called, and ye have refused, I have stretched out my hands and no one regarded ; but ye have set at nought all my counsels, and would none of my reproof ; I will also laugh at your calamity, and will mock when your fear cometh.*

Together with these, she recited some other passages of the same chapter, which she could recollect. Thus she went on, as far as her strength would permit, either rejoicing in the Lord, or praying, or admonishing those around her, until her soul was loosed from the earthly tabernacle ; and took its flight, as we have every reason to hope, to the regions of everlasting bliss.

She was possessed of a retentive memory ; and, during the last months of her life, delighted greatly in religious conversation.

Some irreligious persons were heard to say, that Lea Elizabeth (for that was her name) must certainly be in happiness ; for it was like a little heaven upon earth to be near her, particularly in her last illness. A more delightful scene can scarcely be conceived, than that which her appearance presented—a poor and completely worn-out Slave, without any of the pomps and vanities of this world about her, sitting or lying on her mattress ; yet, at the same time, an heir of an everlasting kingdom, and beginning to feel those joys which shall never cease, and about to participate in that glory which shall never fade.

One day, she said—

Yes, yes, I am but a Slave on earth ; but I have a good hope, through grace, that I have been made free indeed through the blood of the Lamb, and that hereafter I shall sit with my blessed and glorious Re-

deemer in His heavenly kingdom, never to be separated.

I was quite astonished at the progress which she had made in the knowledge of divine things, and so were all who heard her.

HENRY COCHRANE, AN AGED NEGRO OF ANTIGUA.

Mr. Thwaites, of the Church Missionary Society, gives the following account of the death of this aged Christian.

On Sunday, May 27th, 1821, a pious old man, Henry Cochrane, departed this life. The week before his death, when Mrs. Thwaites visited him, he told her that he had been looking back, and calling to mind seasons when he had been surrounded by temptations to sin ; and how he had been enabled, by the grace of God, to resist and overcome—so that, from the time when he had begun to serve God, which was from his youth, he had been kept even to old age ; and all his trials, which were not a few, toward the close of his life, had been made the means of bringing him to cleave more to God.

He was brought to the knowledge of the truth, by the blessing of God on the care of Mr. Nathaniel Gilbert, who devoted himself to the instruction of his Negroes ; many of whom, he was the means of turning from darkness to light : on the death of Mr. Gilbert, these were as sheep without a Shepherd, till Missionaries arrived. A pious old man, named Quacou, belonging to the same owner, but living on another estate, became the friend and counsellor of Henry, and offered to teach him to read : he was rejoiced at the offer : and, though he had very little time, he learned to read well enough to enjoy his Bible and Prayer-Book : one of his aged sisters, who set out in the good way with him, says, that so great was his love for his book, that he used to carry it to the field in his bosom, and look into it at every op-

portunity ;* when he had no candle, he would make a fire on purpose to read by ; and his profiting soon appeared to all.

Henry laid himself out to be useful to his fellow-slaves ; teaching several to read, as far as he was himself able : when Mr. Gordon sent out a school-master to teach the young slaves on his estates, Henry was induced to undertake the like work among the children on the estate on which he lived. It was his care of the little Negro children, which first struck us so forcibly, as caused us at once to embark in the work of collecting and teaching the young slaves ; and we now look back with pleasure to the time when we commenced, with the hearty co-operation of this good old man. Henry was also the most active in raising up Bethesda School-House, when first built with wattles and mud, and covered with thatch : at every opportunity, he would go into the woods, and cut materials for the purpose, and bring them home : he became a teacher in this school, and gave his attendance as long as he was able.

He was remarkable for patience under sufferings, and forbearance and readiness to forgive injuries. On one occasion, when he had suffered wrongfully, he met his daughter-in-law, who wept on his account : he bade her not weep—that his Saviour had suffered the same for him ; and declared he felt nothing but pity toward his injurer, and sincerely prayed that the Lord would have mercy on him.

Another striking trait in his character was Charity. He was industrious and frugal ; and always had a little wherewith to help the distressed : when any of the slaves, on his or other estates near, were in trouble or want, he would visit them, and administer comfort to their minds ; and

at the same time put some small money into their hands. Since his death, some of the slaves to windward have told Mrs. Thwaites, that though they lived at a distance, they used to go to him to settle their disputes, and ask his counsel.

HOLODHOR, A CONVERTED BRAHMIN.

Holodhor, formerly a Brahmin of great respectability, during his last illness frequently spoke of the unspeakable goodness of God, in having brought him from a state of heathenish darkness under the means of grace. He seemed always to entertain a deep sense of his own sinfulness. When in great pain, he was accustomed to say, "I am in severe pain—I can scarcely endure my sufferings—pray to the Lord that I may be endued with patience." For a considerable time before his death, he seemed to be convinced that the hour of his dissolution approached, and he prepared himself with calmness for the event. About two hours before his death, Mr. Douglass called on him ; and, inquiring how he felt, he replied, "In great pain of body ; but happy in mind. I have just been engaged in a severe conflict with Satan : but," holding up his hands, he exclaimed, "I have conquered ! I have conquered ! My weapon is the Bible—my strength is Christ !" After talking familiarly of "going home," Mr. Douglass asked him where his home was : he smiled, and said, "I thought you knew where my home was. It is in heaven. Did not Christ say, *I go to prepare a place for you?* Now the place is ready, and I go." After prayer, as Mr. Douglass on leaving him, said, "I hope to see you again shortly," he burst into tears, and said, "Yes, I hope I shall see you in heaven." Soon after, speaking to Ram Ruttun, he lamented his past sinful conduct, but expressed a hope that he should not be rejected, since he had embraced Christ as his Saviour, and placed his whole de-

* This is very common, in the present day, among the children of the Sunday Schools.

pendence on him. About an hour before his death, he appeared easy and composed, lay down quietly, and prayed for the forgiveness of his sins and a place near his Saviour; and a minute or two after concluding his prayer, fell asleep, as on the bosom of his Saviour.

BRINDABUND, AN AGED HINDOO.

This aged Christian was one of the Native Preachers employed by the Baptist Missionaries in India. He is supposed to have been upward of 80 years old. We have collected the subjoined account of him from the Letters of several of the Missionaries.

Brindabund first heard the Gospel at a large fair, between Cutwa and Berhampore. He was observed to pay great attention the whole day; and was seen sometimes to laugh, and at other times to weep. At night, he came to Mr. Chamberlain, and said, in allusion to the custom among the Natives of presenting flowers—

I have a flower (meaning his heart) which I wish to give to some one who is worthy of it. I have, for many years, travelled about the country to find such a person; but in vain. I have been to Juggernaut; but there I saw only a piece of wood: THAT was not worthy of it; but to-day, I have found one that is, and He shall have it; Jesus Christ is worthy of my flower!

Brindabund had been, for many years, a Religious Mendicant. His hair had been suffered to grow so as almost to conceal his eyes; but he now cut it off, and shaved his beard. He had indulged in smoking to such an excess as nearly to deprive himself of sight; but soon recovered, and set himself to learn to read. In short, from being an idle Devotee, he became an industrious old man; for he was advanced in life when he abandoned these vagrant habits.

Brindabund now became a preacher of the Gospel to his idolatrous countrymen. The last five years of his life were spent in entire devotedness to the cause of God. When able to leave his house, which was at Monghyr, about 250 miles from Cal-

cutta, he was engaged, from morning till night, in reading the Scriptures and talking to the people. He loved the Saviour: His cause lay near his heart. Often, when so weak as in appearance to be scarcely able to stir, he would not stay at home; and when it has been said to him, "You had better stay at home to-day"—"Oh," he would say, "what do I live for?"

While he was able, he would take considerable journeys: not, as formerly, in the character of an idle vagrant, *deceiving and being deceived*: but to proclaim that Salvation, *without money and without price*, which he had found. He would walk, on those occasions, from twenty to thirty miles a day; and, after takingsome refreshment, would converse with his companions, in a lively and edifying manner, till midnight. A friend, who saw him at these times, says of him—

I have seldom heard him utter a sentence which had not some reference to spiritual things; and indeed, to improve every thing which he saw and heard was habitual to him: if, for instance, he saw a bullock go by, loaded with bags of sugar, he would draw a comparison between the bullock, and those who have the Word of God and the Means of Grace at hand, but know nothing of their sweetness. His whole soul seemed to be full of Christ and His salvation, and he was ready to impart that soul to his perishing countrymen. His tongue is now silent in the grave; but, in the Great Day, he will appear as an awful witness against thousands who have heard the Gospel at his mouth in vain.

During the last few weeks of his life he suffered much; but was always happy, longing to depart and be with Christ. When asked, the day before he died, if he would take any thing, he said, "No"—and, putting his hand on a part of the Scriptures which lay near him on his bed, he said, "This is my meat, and drink, and medicine." The neighbours, as was their custom, came round him: he got up, and sat at his door, where he repeated from

memory, for he was *mighty in the Scriptures*, some portions of the Word of God, and prayed : though he was then so weak as to be able to utter

but a few words at a time. The next day, Sunday, Sept. 2, 1821, he died in a good old age, and entered into the joy of his Lord.

Reports of Societies.

RELIGIOUS INSTITUTIONS IN LONDON.

JEW'S SOCIETY.

FIFTEENTH REPORT.

Progress of the Society.

On a review of the transactions of the past year, your committee are again enabled, through the goodness of God, to congratulate you on the increasing prosperity of your institution. The calls for its exertions have been multiplied—the sphere of its operations extended—the efficacy of its labours rendered more apparent. Its resources, also, though still inadequate to its prospects of usefulness, have been progressively enlarged.

United in the same glorious cause with Bible and Missionary Societies, if it partakes in their trials, it is favoured also with a share of their success ; and whilst, in common with the conductors of other kindred institutions, your committee are from time to time admonished to *cease from man*, they are no less amply encouraged to confide in an omnipotent and omnipresent God.

It affords your committee much satisfaction to be able to state, on the concurrent testimony of the Society's friends and advocates throughout the kingdom, that there is a manifest increase, among their countrymen, of enlightened, scriptural zeal, for the spiritual welfare of Israel. Of this, indeed, the most satisfactory proof has been given in the increase of contributions to the Society's Funds ; by means of which, its income has been raised to 10,924*l.* 2*s.* 7*d.* exceeding that of last year by 230*l.* 14*s.* 3*d.*

Successful Exertions of Ladies.

For this augmentation in the funds of the institution, your committee are deeply sensible of the extent of their obligations to their Female friends ; whose contributions have, as heretofore, constituted so large a portion of the pecuniary supplies of the year. To mention one or two instances only—an increase of 150*l.* in the remittances of the Bristol Auxiliary, in the course of the year 1822, is stated to have been chiefly owing to the increased exertions of the Ladies' Association connected with it. The Auxiliary Society recently established at Gloucester (which has given a most valuable pledge of future efficiency, by remitting nearly 400*l.* as the produce of the first five months of its existence) has received nearly 100*l.* from the Ladies' Association : and, by the Ladies' Association of the Episcopal Jews' Chapel,* 170*l.* has been contributed. Your committee must not here omit to mention, that the sale of fancy and other work, now so frequently adopted by the Ladies' Associations, has proved a very productive source of supply to the Society, during the past year : more than 500*l.* has been obtained from this single source, by the Ladies' Associations of Bath, Bristol, Gloucester, Derby, and London.

Increased Attention of British Jews.

While satisfactory evidence has been afforded of the diffusion of a benevolent feeling, on the part of British Christians, toward their Brethren

of the House of Israel, indications of an awakening attention to the objects and efforts of the Society, have not been wanting among the Jews resident in this country. One proof of this has been the comparative frequency of their *publications*; which, if they do not manifest any great progress toward a conviction of its truths, argue at least a diminished hostility to its doctrines and advocates. It is plain, likewise, that they read *our* publications; and there can be no doubt that beneficial effects may be expected to result from amicable and temperate discussions of the points at issue between us and them.

To encourage this favourable disposition to examination and inquiry, Tracts have been distributed among the Jews living in London; many of whom have willingly received them, as also Bibles which have been lent them. And there is reason to hope that good has, in some instances, been effected by this silent and unobtrusive dissemination of religious truth. With a similar view, though not without a regard at the same time to the instruction of Christians, a series of *Monthly Lectures on the Old Testament Types*, has been commenced at the Episcopal Chapel in Bethnal Green: at these Lectures Jews are particularly invited to attend.

Schools.

The education of Jewish children, voluntarily given up for that purpose by their parents, continues to occupy the attention of the committee. Nearly 300 of such children have enjoyed the benefit of Christian Instruction in the schools of the Society, since its commencement; and, in several instances, there is reason to hope that the good seed has not been sown in vain. Your committee find no difficulty in obtaining situations, with Christian masters, for the children who are of the age to leave the Schools; and,

in many cases, satisfactory testimonies to their conduct have been received from their employers.

Boys. Girls.

The number of Children admitted into the Schools, during the past year, has been	5	11
Left, for service or apprenticeship	6	4
At present in the Schools	33	49

Seminary and Missionaries.

Five Missionary Students have been received into the Seminary, since the last anniversary. Of these, four were sent over from Berlin, where they had been previously educated as Missionaries, under the auspices of Mr. Jaenicke. The fifth has been recommended by the friends of the Society in Ireland; and, together with two of those just mentioned, is now on probation in the Seminary, conformably to the rules which have been adopted for its management.

Three Missionaries have been sent out during the year—two, Mr. Wendt and Mr. Hoff, Germans, to Poland; the other, Rev. W. B. Lewis, of Trinity College, Dublin, to the Mediterranean.

The Rev. Charles Neat, an English Clergyman, well known to your committee, whose attention has for some time been directed to the Society's objects, has been designated as Missionary to Leghorn and the parts adjacent; and is now perfecting himself in the knowledge of Hebrew, under the teacher of the Seminary.

Mr. Alexander M'Caul, of Trinity College, Dublin, whose mission to Poland was mentioned in the last Report, after spending a year in active and successful exertion among the numerous Jews of that country, returned home in November last, for the purpose of receiving Ordination; and is now about to return to the interesting scene of his former labours,

accompanied by a fellow-countryman, Mr. O'Neill, who has been for some time a student in the Seminary.

Thus far the views of the committee, in establishing the Missionary Seminary, have not been disappointed. They trust the event will prove, that it has already been rendered, in a considerable degree, subservient to the important interests of the Institution: and they feel, more than ever, convinced of the expediency of having those, who are to go forth as the Society's representatives abroad, placed under the previous superintendence of its conductors at home; and trained in that specific course of preparatory study, which is requisite to qualify them for the peculiar duties of their future destination.

The number of students in the Seminary at present, including Mr. O'Neill, is seven: its accommodations, however, are adapted to not fewer than ten; and your committee earnestly hope that this deficiency may speedily be supplied by young men of piety and talent, anxious to embark in a Missionary service, which becomes every year more inviting, and to avail themselves of the peculiar advantages of preparation which the Seminary affords.

The Society has now twelve Missionary Labourers.

Publications.

The Press employed by the Society has, under its direction, been engaged in the printing of new Tracts, or reprinting of old ones, mostly on stereotype plates—some in English, and other modern European Languages; others in Hebrew, or its various dialects as used by the Jews in different parts of the Continent. Various publications, of the class just specified, have also been printed, during the year, at the Society's expense, in Germany. Other similar publications are in progress. The issues have been as follows:—

Testaments: Hebrew, 600; German-Hebrew, 800; Judeo-PolishHe-

brew, 500—*Prophets:* Hebrew, 1500; German-Hebrew, 2000—*Prophets and Testaments,* Hebrew, bound together, 1034—*Bibles and Testaments,* Hebrew, bound together, 300; *Psalterns,* Hebrew, 2100. Total Scriptures, whole or in part, 8834.

Tracts: Hebrew, 15,000; German-Hebrew, 16,000; English, 43,000. Total, 74,000.

Cards: Hebrew, 5500; German-Hebrew, 8,000; English, 1000. Total, 14,500.

These various publications have been circulated during the last year, in the following places:—

Nice, Naples, Marseilles, Genoa, Gibraltar, Malta, Hamburg, Detmold, Posen, Kœnigsburg, Dresden, Frankfurt, Berlin, Madras, Calcutta, Serampore, Boston, Massachusetts, Charlestown, Columbia.

In these and other places, at home and abroad, more than 10,000 copies of the Hebrew New Testament have been circulated since the formation of the Society; besides many thousand copies of the New Testament in the German-Hebrew and Judeo-Polish. Many hundred thousand Tracts, in various languages, on the subjects at issue between Jews and Christians, have, in the same period, been distributed by the Society. Who shall compute the good that may have been or that shall be done, to the present generation of Jews, and to generations yet unborn, by these silent heralds of salvation! Oh that each volume, given and received, were given and received IN PRAYER.

NATIONAL EDUCATION SOCIETY.

TWELFTH REPORT.

State and Progress of the Society.

THE Report for the present year affords the gratifying view of the largest totals, in their proper columns; and if the funds of the Society have been transferred into those general amounts, the stewardship will be well rendered, although it be necessary now to

state that the means have been exhausted.

The Committee have the pleasure to state, that 77 New Schools have been received into the Union since the last Report; in which, from the present and former Return, there may be reckoned 150 children for each, making a total of 11,555; which, added to the former, amounts to the gratifying number of 323,555.

The Society appears before the Public, rich in benefits procured, but pressed by an honourable need; which would create rebuke, if it should not be repaired in a manner answerable to the good which has already been effected, and to that which remains yet to be done. The seed has been cast upon well-watered furrows—the harvest has abounded—and the fertilizing flood we doubt not will return.

Central School.

The average number of Boys at present in the School is 451, and of the Girls 280.

There have left the School, 278 Boys and 151 Girls; many of whom have received all the benefits of the Institution.

Training Department

Of the Training Masters and Mistresses, this year, there have been received, from the country schools, twenty-one Masters and eleven Mistresses; and, for Missionary purposes, five Lutheran clergymen, with two Schoolmasters and three Schoolmistresses.

Twelve temporary Masters and five Boys, and eight temporary Mistresses and five Girls, were sent out to different schools. Fourteen schools have also been supplied with permanent Masters, and nine with permanent Mistresses.

Two Masters have been trained for Classical Schools, and one Lady for the purpose of introducing the system into her private seminary.

A boy and a girl, who had been

entirely educated in the Central School, were sent out to be permanent Master and Mistress in considerable schools.

The Committee have divided the Training Masters into three classes: the first, Masters on the pay list; the second, Candidates for situations; and the third, those on Probation: and the same classification has been adopted concerning the Training Mistresses.

Pecuniary Grants.

The grants have amounted to 42, and the sums granted to 3415*l.*

Funds.

The Net Income of the Year was 1996*l.* 15*s.*, and the Expenditure 4667*l.* 14*s.* 11*d.*

The balance in hand is now reduced to 597*l.* 2*s.* 7*d.*

Conclusion of the Report.

The great truths of Religion are designed for all—for families and states; for men and nations. To this end, the provisions were originally made for its collective numbers, when the first triumphs of the Gospel were accomplished. In turning our views, therefore, to the rule of faith and practice, to the regulated state of things in Christian countries, and to the scheme of National Instruction inseparable from those orderly appointments, we look directly to united objects, which Christ and his Apostles have combined. Our limits, then, in these respects, are but commensurate with the boundaries of the Christian household in one state; and, in this country, they correspond, accordingly, to the settled constitution of the realm.

It is enough to have shown, by the clearest documents, concerning this new and salutary method of instruction, that it extends itself with ease and certainty to vast numbers, who must otherwise have wanted such advantages; and what the consequence would be, where this defect should

be suffered to remain, will be calculated in a moment, by those who feel rightly for their own interests, and, by the same sure standard, for the interests of others.

It was manifest, beyond the power of contradiction, that, with respect to the larger districts of our native land, it was hardly practicable, if not quite impossible, to instruct so many in a way so sure, so expeditious, and attainable at so small a cost.

Such an institution could not fail to attract the best regard of the noble-minded—the chief in rank and station—the liberal, prudent, and religious—those who honour God; and are deeply mindful, that, in His fear only, the ground must be laid of every benefit in public or in private life, and with reference to present things or future.

The support and maintenance of the work, so happily begun and so successfully pursued, will not, therefore, fail to engage new efforts on the part of those, in whom a reverence for the great Author of their being, begets a just regard for all who share a common nature with them, together with a zeal for the welfare of their country. The first claims must arise there, however wide may be the compass of that charity, which extends itself to all. Such men we shall be sure to find at the head of plans like that before us; and it is obvious of how great importance it is, that such designs should be so encouraged and sustained. Next to their intrinsic worth, the fair examples, and decided patronage of the chief and most distinguished persons in the public body, will tend most to promote their increase, and to ensure their stability.

If this were the place for replying to the cavil, in which we are sometimes reminded, that the infidel will sow upon the ground which we prepare, the answer would be easy. We need not dread the conflict. The

truth will maintain its influence, when it is once implanted in the human mind. The transcendent value of its own discoveries, and the need which we have of what is so revealed in order to render our very being and existence of any real worth to us, will secure that triumph.

Above all, we must first persuade ourselves, that God will forsake His own cause, before we can consent, for any timorous apprehension, to forego our part in the service which we owe to others, or to relax our labour in the welcome task of training many sons to glory.

RELIGIOUS TRACT SOCIETY.

TWENTY-FOURTH REPORT.

New Tracts.

ADDITIONS have been made, during the year, to the Society's Tracts.

To the First Series, for general service, now containing 195 Tracts, have been added—

The Spiritual Guide—On Licentiousness—On the Seventh Commandment—Irish Peasant—On Union to Christ—The Watchmaker and his Family—The Christ of God—Swiss Peasant—Woodman of Switzerland—The Two Old Men—The Nature of an Oath explained—Letter to a Mother on the Birth of a Child.

Channels for Distribution.

Your Committee have continued to avail themselves of the important channels for the gratuitous distribution of tracts, which have been adverted to in former Reports; considering that, in thus applying a portion of the funds committed to their charge, they are consulting the wishes of their constituents.

Increased supplies have been given to seamen in the port of London, and elsewhere: many thousand tracts have been distributed in workhouses, hospitals, prisons, and convict ships.

At the Fairs in the Metropolis and

its vicinity, 105,000 tracts have been circulated. For this object a Tract has been printed, entitled "The Fair;" and 60,000 of these, and 2000 of a suitable placard, in addition to 5000 other tracts, were distributed at the Fair in Smithfield last autumn. Considerable as this number may appear, it was by no means adequate to the demand.

During the last summer, an extensive distribution of tracts was made on Sundays, in the Metropolis and its environs.

The distresses in Ireland presented an opportunity which your committee thought should not be neglected; and 48,000 tracts were placed at the disposal of those, who engaged in attending to the temporal wants of the Sister Country.

Circulation of Tracts by Loan.

An excellent plan has been arranged for circulating tracts by loan, and exchanging them monthly. The publications of the Society have been divided into twelve parts, or classes, for this purpose.

The Committee earnestly recommend this plan to general attention. The Twelve Parts, containing nearly 150 Tracts, may be had by subscribers, neatly stitched in stiff covers, for 7s. 6d.; and Books for keeping a regular Account of Distribution and Exchange, at 1s. each. From a Letter of the Friend who suggested this plan, we extract a statement of its advantages:—

Being done up in stiff covers, they may be kept clean and entire for a twelvemonth together; during which period they may all be read by a considerable number of persons, at a very small expense to the individual, who, feeling the importance of the object, shall adopt this mode of distribution. The loan of them, under an engagement that they shall be returned, to be exchanged for others, at a given period, is also more likely to ensure the reading of them, than

the permanent possession, which might induce the procrastination of the business to a season that would never arrive. The adoption of this plan may be attended with the most beneficial results: those who would not stoop to pick up a single tract of any description, might be induced to look into a neat little book, coming under their notice by being in the hands of a servant or inmate. This plan is well adapted to hospitals, workhouses, prisons, and on board of ships, &c. A resident in each of these situations, or one who visits them at stated periods, may make the distribution and exchange, by means of the Loan-book, with the utmost regularity and ease, till the whole is gone through; the person thus employed is brought into immediate contact with the objects of his benevolence, which is an additional advantage, as it may afford the opportunity of ascertaining the good effected by the distribution which might otherwise never be known.

Last Dying Speeches.

The attention of your committee has long been directed to the trash usually sold under the name of "Last Dying Speeches" of criminals; which, instead of conveying any useful lesson, were rather calculated to destroy the salutary impressions which should be caused by these awful events. Your committee had many difficulties to surmount, but are enabled to report, that this class of publications is now exhibited in a form, which, when compared with their prior state, must be gratifying to every reflecting mind. The venders are supplied with those printed under the control of your Institution; and, during the past year, 206,000 of these papers have been sold. Much that was evil has thus been excluded from circulation, and replaced by a few words of important truth; and the plan has been acceptable to the purchasers.

for the numbers printed by your Society far exceed the quantity which the venders formerly printed on their own account. This important measure occasions considerable expense to the Society; the loss upon those printed during the past year exceeds One Hundred Pounds. It is necessary to add, that these papers are not sold at your Depository, nor classed among your publications; as it by no means appeared desirable to turn the circulation of them into new channels, but to confine it to the usual venders, resting satisfied with rendering an instrument of evil subservient to the promulgation of good.

Beneficial Effects of Broad-Sheet Tracts.

The Rev. S. Kilpin has completed his engagement of affixing twenty thousand broad-sheets to the walls of cottages, &c. in the West of England; the circumstances attending this work, as detailed by his agents, are most interesting. To estimate the value of this labour, as a moral as well as a religious benefit, it would be needful to glance at the bundles of *ribaldry* and *trash* displaced, to make room for your Broad Sheets. In this mass of corruption, the publication falsely and absurdly called "Our Saviour's Letter," was prominent: upward of *thirty distinct editions* of it appeared; and the marvellous effects attributed to its influence, by our unenlightened countrymen in the present day, equal, if not exceed the narrative of faith in talismans and charms, which appear hardly credible when related of the Natives of Africa. These heaps, now committed to the flames, contained much to which your committee dare not even to allude; it is, however, necessary to say, that not a single specimen of what is termed "Old English Ballads," appeared—a fact seemingly of little value to notice, but really of no small importance, as an incontrovertible proof of the change in "popular literature," which has been effected of late years, by

the infidel and demoralizing principles which have been promulgated through the land.

Issues of Tracts.

The number of tracts issued from your Depository, during the last year, amounts to 5,711,000: being an increase of nearly half a million. The whole number issued since the formation of your Institution, exceeds *fifty-one millions*: to which must be added several other millions, printed at the expense of your Society abroad; or reprinted from your publications in America or elsewhere.

The gratuitous issues during the past year, exceed 940*l.*; and the loss on the hawkers' series amounts to more than 200*l.*

Usefulness of Tracts.

The Appendix to this Report adds many instances to those of former years, of the usefulness of Tracts in all quarters, in the awakening and conversion of the careless, and even of the profligate and wicked.

From one of the Circulars of the Society, we extract a very encouraging instance of the success, with which one of the causes of public profligacy has been weakened. It is contained in a communication from the Superintendent of the Fitzroy Schools.

The Tract, published with a hope that it might in some degree counteract the evils of Bartholomew Fair, by restraining the young people of Sabbath Schools, and others, from partaking in its idle and destructive amusements, was distributed among the children of the Fitzroy Schools. They were given on the Sunday afternoon before the Fair, accompanied with such general admonitions as might, under the Divine blessing, further the important object which you had in view.

We have 600 children in these schools: 400 boys and 200 girls: and, upon the strictest examination toward the close of the week, we found that no more than three girls

and five boys had been to the Fair ; and that these would not have gone, had not their parents taken them. Two or three cases occurred, in which the children begged their parents not to take them ; saying, that their teachers would be sorry to know that they had been, and that they were sure no good could be got by going. We have every reason to be satisfied, that the parents, in general, were suitably affected at this proof of our care, both of them and of their children ; and that it had the effect of very generally restraining them from increasing the crowds who frequented that scene of all that is evil.

Foreign Operations.

Your committee regret to state, that upward of one hundred and twenty Auxiliaries and Associations still withhold every part of their funds from the Foreign and General Objects of your Society : indeed, with some splendid exceptions, there has been an apathy on this point, which must appear unaccountable, if considered with reference to the Parent Society ; and unprecedented, as compared with any other institution. Your committee hesitated to mention these circumstances ; but they consider, if this statement was withheld, due justice would hardly be rendered to the disinterested exertions of those Auxiliaries and Associations which have felt for the wants of others. In future, they trust, at least a fourth part of the receipts will, in every instance, be devoted to assist the General and Foreign objects of the Parent Institution.

We select some notices relative to the Continent :—

The Societies formed in Germany, during preceding years, continue their labours, which extend over every part of that country : their efforts

have been considerable, and crowned with much success.

The Prussian Tract Society continues its labours with much energy. Since its formation in 1814, about half a million of Tracts have been printed at Berlin, in the German, Wendish, Lithuanian, and Polish languages, and circulated by that Institution.

The Evangelical Society at Stockholm, one of the earliest Institutions formed on the Continent by the instrumentality of your Society, has circulated between two and three millions of Tracts.

In Russia, since the year 1822, nearly 100 different Tracts have been printed at St. Petersburg and Moscow ; and about 600,000 copies have been issued, and are now in the hands of all classes in every province of the Empire.

The attention of your committee, in former years, was directed to the state of Poland ; and recently has been again called to that country, where infidelity, and its inseparable companions, licentiousness and vice, are stated to prevail ; and twelve millions of inhabitants are comparatively destitute of opportunities of instruction, in those truths which alone can make wise unto salvation. Considering how peculiarly Tracts are adapted for usefulness, in a country where a great part of the population is thinly scattered over extensive districts, your committee have appropriated 50*l.* for Printing Tracts at St. Petersburg, in the Polish language ; and a further sum of 30*l.* for the purchase of French and German Tracts, to be circulated in Poland.

Assistance has been rendered to other parts of the Continent ; and to various places of Africa, the East, and America. Grants have been made of Tracts, Printing Paper, or Money : those to India and China have amounted to upward of 450*l.*

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

UNION MISSION.

EXTRACTS FROM THE JOURNAL FOR
OCT. AND NOV. 1823.

About 12 o'clock on the 2d of Oct. it was ascertained that the prairie on which the establishment is located, was on fire; and the wind driving it rapidly towards the stacks of hay and corn. The journal states that—

All of the men repaired immediately to the spot, and by setting back fires, prevented the flames from destroying the property exposed; with the exception of two stacks of hay.

We are bound to acknowledge the interposition of Providence in producing a sudden abatement of the wind at the moment when the property was most in danger.

Oct. 8th.—We have sowed 30 acres with wheat. The seed was raised by ourselves last season.

Oct. 14th.—Yesterday several families passed us on their way from Red River and the Arkansas to Missouri. To-day 20 people are passing from Missouri to the Arkansas. Thus are they going to and fro in search of a better country. O that they had some one to guide them to a better, "Even an heavenly." We gave them Bibles, Testaments, and Tracts.

Oct. 17th.—Brother Requa returned from Missouri, in company with brother Montgomery, who is on his way to the Missionary convention to be held at Dwight. Brother Requa finds the advantages for acquiring the language greater here than at Harmony—and brother Montgomery thinks of remaining with us this winter to pursue this object.

Lord's day, Oct. 19th.—Brother Montgomery has discoursed to us this day from Col. ii. 6, 7. In the even-

ing read the "Bombay sermon," by the Rev. Gurdon Hall.

Oct. 20th.—Col. Arbuckle sent an express, for a small quantity of Je-suits Bark, which we were not able to furnish. We had sent to the fort a day or two before for the same article. The late sickness at that place has carried off 30 of the soldiers.

Oct. 23d.—Swiss came to-day and inquired if it would be good for his children to come back, i. e. if we would receive them. We told him we could receive them if he would be steady in mind, and continue them here.

Oct. 25th.—To-day the children have returned hungry and dirty. Soon after they left us, they began to weep, and entreat their parents to return with them to the missionaries; and continued to do so until not only the father, but also the mother, (through whose interference they were removed) consented to their return.

Oct. 27th.—The brethren Vail, Montgomery, and Requa, took their departure early this morning for Dwight. Forwarded by them the journal, annual report to the Secretary of War, and a copy to the Board.

Oct. 31st.—In closing the journal for the month, it may be proper to state, that the members of the family who are sick, are sisters Palmer, Fuller, and Chapman. Sister Palmer has been laid aside ten days by a fever; but is recovering. The others are gaining strength, though very gradually. While those who have been sick are regaining health, those on whom the burden of labour has fallen have been sustained. We

bles the Saviour for his supporting presence.

GREAT OSAGE MISSION.

The second annual report from the Superintendent of this mission to the Secretary of War, has been received. From this document it appears that the whole number composing the mission family is 43. There are 17 Indian children in the school, and under the entire control of the family. Their improvement during the year has afforded much encouragement to their instructors.

From the reports of the Superintendents of the various departments, it appears that the property of the Board at this station, consisting of live stock, provisions, farming utensils, houses, mills, &c. is estimated at 15,450 dollars.

It is stated that there are 251 acres of land cleared and enclosed, 88 for tilling, and 163 for pasture and mowing.

JOURNAL OF THE MISSION FOR OCT. 1823.

Nothing of special interest occurred during the month. The continued health of the family is noticed in several parts of the Journal. On the 2d the Lord's supper was administered. Under date of the 6th, the addition of two young men to the school is mentioned.

On the 10th the Journal announces the arrival of a Frenchman, with his Osage wife—who has determined to live near the station, for the purpose of enjoying the example and instruction of the family. Their two children were immediately placed under the care of the family, and admitted to the privileges of the school.

On the 15th, the Journal remarks—

Indians of various tribes are scattered through this vicinity. They are principally Osages—and brother Pixley is with them, as much as possible, for the purpose of acquiring a knowledge of their language.

On the 26th it is stated that brothers Pixley and Belcher left the station, to visit a body of Little Osages, 14 miles up the river, with whom the former has resided several weeks.

Mr. Belcher returned on the 29th, leaving Mr. Pixley alone among the Indians, but in health—and pursuing his labours for their instruction and his own improvement in the language. The Journal closes on the 30th as follows—

“This is the day the Lord hath made.” While seated in church, our hearts were moved with compassion over a number of Frenchmen and Osages present, who, though seeing, saw not, and hearing, heard not, neither did their hearts understand.

O when—or by whom shall the efficient prophecy be borne to this valley—“O ye dry bones, hear the word of the Lord.”—Father, thy servants are here!

JOURNAL FOR NOVEMBER.

Nov. 1st.—Stephen Van Rensselaer returned to school to-day. When his people went out on their hunting expedition, he with the rest took a gun and ammunition on credit. Having killed but one deer, he came to us and applied for admission to the school. We consented to his admission, provided he settled his account with the agent, and gave him a letter to Mr. Chateau on the subject. In the conclusion of the interview, Stephen returned the gun, and offered a deer-skin to remunerate Mr. C. for the powder and ball he had used.—“No, my son,” said Mr. C. “keep your skin, and return to the missionaries, and be of one mind.”

Nov. 3d.—Have fresh occasion for praise to him who has the hearts of all in his hands, that he has inclined Stephen to return, and enjoy the advantages of the school.

Nov. 11th.—Stephen's late absence from the family, and his intercourse with his relatives, have injured him in some degree. His behaviour, however, is pleasing; and we consider him a lovely youth. Stephen and Robert have both signified their willingness to go to the East to finish their education; and had we an order from the Board we should think it best to send them soon, that they might be far removed from the influence of their relatives, and have a better opportunity for improvement.

Nov. 18th.—The brethren Vail, Montgomery, and Requa, returned this day from Dwight. They enjoyed a precious season of nearly a week at that station, in mutual council on missionary operations, in social praying, and sweet communion.

The brethren Vail and Montgomery preached eight times during their absence, four at Dwight, and four to the people of the destitute settlements. In every place a remarkably good attention was given to the word preached. In one instance they preached to an assembly of 60 persons. In the settlements below Fort Smith, there has been encouraging anxiety manifested by the people, and some have been added to the Lord. In reviewing their journey the brethren would acknowledge the lovingkindness of God towards them. What streams of sacred delight occasionally arise to us in this desert! When shall it become as Eden to all of its inhabitants.

On the 21st an addition to the family of Mr. Woodruff, by the birth of a son, is announced.

Nov. 22d.—Mr. McKnight arrived at this station. He is on a trading expedition among the Indians near the Rocky Mountains. In his first tour, which was to the Spanish country in 1812, he and his party were taken prisoners, and put into irons as spies. He continued a prisoner until the late Spanish treaty. His second tour was among the Comanche Indians, during the last year, in which he lost his brother (supposed to have been murdered) and nearly all of his party, and yet he is not discouraged. He hopes still to amass a fortune by trading. From the men of this world, who are wise in their generation, let the missionary learn never to be discouraged. This gentleman has given us much valuable information respecting the Spaniards and Indians. He will gather on his present tour all the light he can in relation to the half-civilized Navahoes, supposed by some authors to be the descendants of a Welch colony.

Nov. 24th.—This day, our mills, which have been in operation for trial, have been accepted from the hands of the millwright.

Nov. 30th.—Brother Montgomery, who has often preached to us since his arrival, discoursed to us to-day on the parable of the Prodigal Son. In the evening the subject was the influences of the Holy Spirit. O! that these might be felt in our hearts, exert their influence upon all our conduct, and give success to our feeble efforts.

In a letter accompanying the Journal from the Rev. Mr. Vail, it is stated that—

“A number of resolutions had been adopted in a meeting for business, designed to ensure a still greater degree of economy in the use of the property, and expenditure of the funds of the mission.”

The letter also states, that the number of Osage scholars is 13, besides the infants. No additions have of late been made; but those in school are doing well. We hope the Board of Managers will comply with the suggestion, to remove the two oldest boys to Cornwall.

At the last meeting of the Board, the Domestic Secretary was authorized to direct the Superintendent of the Union Mission to forward these youth by the first opportunity.

REV. MR. PIXLEY'S JOURNAL.

[*Concluded from page 49.*]

We continue our extracts in this number from this interesting journal, which were unavoidably omitted in our last. In these selections, we still see him pursuing his object (the acquisition of the language) cheerfully, without friends—satisfied without any of the comforts of life—and without fear, in the midst of Osage hunters.

Thursday, Dec. 26.—The weather is still very cold. The ground is not only frozen, but covered with hail, and all the trees, bushes, and dry grass are thickly incrustated with ice.

We travel again to-day, but our daily distance is not more than six or eight miles.

Method of Hunting.

We encamped early in the afternoon, and by the firing around us I think the Indians may bring in con-

siderable game. Their manner of hunting is as follows:—After leaving the encampment in the morning, they proceed together until they have reached within two or three miles of the place where they intend to encamp for the ensuing night. The place is then designated, and the men who hunt scatter to the right and left, no two going together. Thus they take a circuit round, and come with their game to the place of their encampment at night.

Friday, Dec. 27.—Another night have I had of very comfortable sleep, although the weather continues cold. But, cold as it is the Indian boys dive into the water like so many ducks. We have abundance of Turkeys and Deer, but shall move forward again this morning, not having as yet found any Bears, which is the great object of the hunt. Our course appears to be about S. S. E.

Indian Worship.

The Indians, although extremely singular in their way of worship, might certainly, in some respects, be imitated with profit by Christians. I allude particularly to their early and persevering attention to it before day, or as soon as the day dawns. Under the force of this habit, if their hearts are ever led to feel and pray aright, they will undoubtedly make most eminent Christians; especially as the heaping up of treasures, and in this sense the love of the world, seems not to have taken possession of their minds.

Medical Practice.

I had almost forgot to tell you that, on Wednesday night, one of the Indians was taken with what I call a cramp, or convulsion fit. His wife laughed excessively while he lay in that situation, and said he had got the *woh-keen-dok-a*; that is, he was under the influence of the Spirit, or, as some call it, he had got the power. His

fists were clenched, his jaws set, and his arms and legs as stiff as though they had been pieces of wood of the same size. Yet all they did was to hold him in his paroxysms, lest he should injure himself, and fire off a few guns to break the spell that was upon him. Had he been in the region, or under the care of a physician, he would doubtless have been bled, or treated in some way equally debilitating. But he went to the hunt on the following day as though nothing had happened, and appeared as well as ever. I know not but I shall finally be an advocate for much of the Indian practice, especially where I know the remedies they use can do no hurt.

Method of Preserving Meat.

Saturday, Dec. 28.—It is all bustle and labour with the Indian women this evening. The hunters have killed five buffaloes, and the women are now engaged in cutting up and drying it for future use. Their method is (surely not in the neatest manner) to cut the meat into long strips, and plait them together with bark about twelve inches wide and four or five feet long. When the process of plaiting is finished, they place the meat on poles over the fire, till it becomes well heated through; throw it upon the ground, and tread it back and forth, probably with the view of making it the more tender; and then keep it near the fire until it is thoroughly cooked and dried.

Monday, Dec. 30.—A good Providence ordered, according to my wish, that we should not move forward on the Sabbath. This evening we are encamped on some of the head waters of the Illinois. The hunters have killed four more buffaloes to-day, but as yet have seen no bears.

The Indians disappointed in the object of the Hunt.

Wednesday, Jan. 1.—We removed three or four miles yesterday to the

place where the buffaloes were killed the day before. Yesterday four more buffaloes were taken. But this is not what the Indians mostly desire. The dried deer and buffalo-meat, without the fat of bear, would be; even for them, dry living at the best. Hence their cries in the morning begin to be more vociferous, I suppose, to gain their object. Indeed Big Soldier's Brother, when I asked him why he blacked his face and cried so yesterday morning, said it was that he might kill bear.

Interesting Inquiries.

As we yesterday encamped early, and as there was a prospect of rain, I undertook to cut some grass, and build myself a little place for a shelter from the storm. But my host told me with earnestness, that it was "not the Osage custom for the men to build houses, nor was it honourable. I must sit still and let the women do it, if I meant to be a respectable Osage." He added, that if it should storm I should be provided for. In the course of the evening, I had an interesting conversation with my host. He asked me many questions, such as, what made the sun turn dark in the middle of the day? [alluding to the late eclipse.] What made the earth shake? What made white men so anxious to obtain money? Why the whites made the negroes slaves? What land was beyond the American? and what beyond that? Who made man? and how was the woman made? &c. &c. You can scarce tell how, in this emergency, I felt the want of a familiar knowledge of their language, and how much satisfaction it would have given me, were I enabled to speak it fluently. Sometimes I almost despaired of being able to do this; but, knowing that prayer and pains will accomplish any thing within the reach of possibility, I intend to persevere.

Seasons of Fasting.

It is common for this people to go out to their hunting in the morning, and continue out all day without food, and this when they have a sufficient supply in their habitations. So far as I can learn, they fast in this manner that the Great Spirit, on that account, may give them success in hunting. I have been made acquainted with an instance, where an Indian promised that if he might have success in hunting, he would eat nothing that day. He went out and killed three Deer. But no urging of the Mission Family, at whose establishment he then happened to be, could prevail on him to eat, until the time in which he had promised to fast had expired. What a reproof is this to Christians, whose days of fasting are distinguished only by the loss of a dinner, and that, perhaps in some instances, to prepare their appetites for a luxuriant supper. The contrast is heightened when we recollect that the object of the Christian fast is professedly connected, not with merely temporal benefit, but with the momentous concerns of eternity.

Various Notices.

Thursday Evening, Jan. 2.—For the first time I slept last night in a lodge, because some of the number were absent; and I believe for a full hour before day, I was kept awake by the sobs and cries of my host. I endeavoured to get a view of his face to ascertain whether he was really crying, or the whole was mere pretence. But he was careful to keep his face turned from the fire, and I am left only to conjecture about the reality of his sorrow. Since we encamped this evening, I have been told that to-morrow our course of hunting will be turned homeward, as there are no bears to be found. This I assure you was unexpected intelligence, but not the less welcome;

not that my situation is more trying or unpleasant than I expected: yet it is a self-denial, and the sooner it is over, the more agreeable to corrupted nature. The country we have passed through on our expedition, is principally rough, poor, and stony; and, excepting some narrow strips along the streams of water, can never be fit for cultivation. It has generally a thin and stunted growth of dwarf oak and yellow pine.

Sabbath, Jan. 5.—I know not but that I am to consider it a peculiar mark of Divine favour, that again it is so ordered, that we do not move from our encampment to-day. I am thus enabled to have something more of the remembrance of the Sabbath, than I could have had in travelling. It is a great mercy to have the health and appetite I enjoy, under my present circumstances; and a greater mercy, that my mind for the most part abides in peace, without being tossed to and fro with a thousand anxieties. And if ever I experienced any thing of that perfect peace, which arises from having the mind stayed on God, it has been on this journey. But if one poor Missionary ever suffered, above all others, from fire, without being burned, from cold without being frozen, from smoke without being suffocated, and from filth and dirt without being poisoned, I may be permitted, after the experience of the last two days, to claim that distinction. The weather on Friday, was oppressively warm. About sunset, the wind suddenly came round to the north, with squalls of snow. But notwithstanding this sudden change, I do not yet perceive that I have experienced any serious evil from the exposure. And indeed I have not taken the least cold, nor experienced a pain worthy of being named, since I started on this hunting expedition. Be all the praise to Him, in whose hand our breath is.

Tuesday morning, Jan. 7.—We have been in the encampment ever since Friday afternoon, but are now packing up to be gone. The reason of so long a stay, was to dry the meat and skins they had taken. Five elks, three bears, and several deer and turkeys, are the fruits of these four days. Little of the deer, except the skins, has been brought in. We go to-day toward the north.

Distressing Occurrence.

Wednesday morning, Jan. 8.—A terrible accident occurred this morning, about sunrise. As we sat round the fire without the camp, an explosion of gunpowder took place in one of the lodges. A shriek of the women and children followed the explosion, while the covering of the lodge flew in every direction. The man who owned the lodge, and who was then sitting with us, sprang forward, seized his youngest child, and carried it out, while the poor mother groped her way, unable to see. Her face, arms, breast, and hands, were severely burnt. Her eyes are probably destroyed, and it is even doubtful whether she can survive. In the circumstances under which they are placed, exposed to the weather, and without means or medicines to administer, their distress is aggravating to me beyond description. But while I feel deeply afflicted with this scene of distress, which reaches only to the body, and is temporary, it is strange that I do not feel still more afflicted by that moral disease which extends its ravages to the soul, and is eternal. Surely the senses have more influence over us than our reason and understanding.

Wednesday evening.—The woman I mentioned as severely burnt in the morning, appears not now so bad as I expected, though bad enough I will assure you. One eye is undoubtedly lost. The sight of the other appears

entire, and may with careful management be restored. I begin to think I shall not turn out again on such an expedition, without the means to be in some measure useful to these poor creatures, in such cases of accident. You might suppose, from the labour and fatigue which these Indian women undergo, and are compelled to bear, that their husbands are indifferent to their sufferings. But I can assure you it is quite the contrary, as I have witnessed in the companion of this unfortunate woman. He manifested no anger in relation to the cause of the accident; but with a manly dignity, and without complaining, he supported the calamity, while sympathy for the distress of his companion spoke in his looks what my pen cannot delineate. He has attended her all day, with a solicitude as well as sympathy, which would not have dishonoured a man of refined and cultivated feelings. And I must think, setting education aside, that white men have little cause to think themselves their superiors. To-morrow we take our course more directly toward home; and I am not sorry, for I begin to feel the want of bread and salt, though my appetite is good, and I eat what is set before me, whether clean or filthy.

Thursday, Jan. 9.—We have this day been making our way homeward, and are now encamped for the night. I am told that we shall probably arrive at Mr. Chateau's on Saturday, and I now indulge the hope of being with the Mission Family at Union on the evening of that day, that I may keep the Sabbath with them.

Return to the Trading House, and visit to Union.

Saturday, Jan. 11.—Arrived at Mr. Chateau's, where I had the unexpected gratification to find a number of letters which had been some time awaiting my arrival. As soon as I can obtain a little refreshment, I shall proceed down to the Missionary

establishment. And the thought of meeting the family and spending the Sabbath there, is fraught with more satisfactory anticipation than you can easily imagine.

Sabbath, Jan. 12.—Preached with more than common freedom for me from these words, "They have Moses and the Prophets, let them hear them."

Saturday, Jan. 18.—Three days of this week have been occupied in going to the Indian Village, and endeavouring to counsel them respecting their late violation of the treaty of Peace with the Cherokees, in killing one of their men. After many objections and excuses, they finally agreed to follow our advice, and pursue the course which their Treaty points out in such cases; and we hope the business, by our persuasion and counsel, is brought into such a train, that a settlement will be made, and war between the two nations be prevented. Monday next, I intend to start for home, expecting to have Mr. Chateau for my company.

Escape from danger.

Monday, Jan. 20.—On my arrival at the river near Mr. Chateau's this evening, I conceived that the water had risen, and hailed the people on the opposite shore, to know if it were safe crossing. They replied that the water was not deep, and that there was no danger. I doubted their statement, but concluded to enter the river. I had not, however, gone far, before it became so deep and so swift, that my horse could but just stand on his feet, and I expected every moment, he would be carried down the stream. In this emergency, I unhooked my cloak, and prepared to swim. While I was thus occupied, my horse, with more than common sagacity, and with his head up the stream, wheeled about, and with difficulty gained the shore from whence we had started. Mr. Chateau was sick; but as soon as he knew I was on the opposite

shore, he sent his men with the keel-boat to bring me over. As there are many Indians here, I think of staying till Mr. Chateau is able to accompany me, rather than pursue the journey alone.

Thursday, Jan. 23.—Confidence in God is no doubt equal to the fancied Philosopher's Stone, which it was supposed would turn all metals into gold. Mr. Chateau's sickness prevented our going forward on Tuesday. On Wednesday, a man arrived from the upper Osage establishment on the river, which would be on our way home, and informed that there had been a great rain above, and that all the Creeks were swimming deep. It was therefore a kind Providence that prevented me from going forward at a most disastrous period. I will not, therefore, be over-anxious, believing that when the proper time arrives, the obstacles in the way of my entering on the journey, will also be removed, and that God, who watches over his people, and has our lives in his hands, will bring us together in the right time, and when we shall be best prepared for such a meeting.

Indian Amusement.

Friday, Jan. 24.—The Indian drum and the gourd shell are rattling for their dance, almost every evening. It reminds me of what I have formerly noticed among civilized people. Children, evening after evening, collecting at each other's houses, and spending their precious time in this less wise than fashionable way, while their parents looked on with apparent delight. I will not pretend to decide where dancing first originated, nor on the merits of the question whether civilized or uncivilized society, such as has fallen under my notice, manifest most taste or elevation of mind on these occasions. He who looks on both, with the sober eye of reason and reflection, uninfluenced by youthful predilection, or by the fool-

ish thought that his own custom must be best, without any evidence of the fact, cannot easily tell to which of the two, in these particulars, he would assign the meed of praise. But this one thing may be asserted without danger of mistake, that minds uncultivated, and least improved in intellect, are uniformly most fascinated and delighted with this employment. Hence in religious or highly improved societies, it is laid aside, or only resorted to occasionally. But with the ignorant sons of nature, it is more frequent, and no small annoyance to the serious mind.

Arrival at the Upper Trading-House.

Monday, Feb. 3.—I am now at the trading establishment, about ninety miles up Grand River, or the Six Bulls, and have made a successful journey thus far on my way home. But where the Indians will settle or fix their village, it is impossible yet to ascertain. The influence and interests of different traders undoubtedly distract their minds. Thus they are divided among themselves, some preferring one location, and some another. While they remain in this unsettled state, wandering about like the wild game they pursue, the labour of learning their language, and the little we are able to do for their benefit, must certainly lead us, as well as the *Board*, to see more fully, that we need something more than numbers, and an extensive establishment, to accomplish the great work, for which we came to this wilderness. They and we must feel more sensibly our need of the power of God to bring into subjection this unruly and miserably wandering tribe.

I have no objection that the Christian community should know the worst of our case, the difficulties we have to encounter. Indeed it is desirable that they should possess this knowledge, that they may be instructed how to pray for us, and strengthen

our hearts. I am not afraid that Christian friends will be discouraged, or will cease to offer their services, or to cast in their mites. If their courage cannot be kept up by the promises of God, we scarcely need to calculate on any great benefit to be produced by their instrumentality. They may as well abandon the cause, and God will raise up some more favoured instruments, with more faith, and fewer in number, who shall go forth alone, like *Jonathan* and his *armour-bearer*, to the total discomfiture of the enemies of the Lord, and who shall see his work prosper in their hands.

I am now more fully convinced than ever, that there is no alternative for me, but to abandon the thought of ever learning the Indian language to any useful purpose, or to leave the family most of the time, and take up my residence for this purpose among the tribe. The difficulties of learning a language, not written, full of *dialects* and *contracts*, and altogether irregular, is not easy to be conceived, until some considerable time shall have been spent in the work.

SENECA MISSION.

EXTRACTS FROM THE JOURNAL.

Dec. 25th.—This being the anniversary of our Lord's incarnation, the people assembled at the Mission House, for the purpose of paying us a friendly visit. We had the pleasure of introducing to the people, our brother, Mr. Hanover Bradley, who had arrived the day before. They appeared much gratified with this unexpected and very seasonable reinforcement, and hoped he would find encouragement in his work. The children were examined on several parts of their studies; and received some premiums from their instructress, sister Bishop, as the reward of their diligence. This examination

appeared very gratifying to the parents. After this the written declaration from the Board was read and explained in their hearing. They *appeared satisfied*, but returned no answers. After the whole assembly, (about 150) had partaken of some refreshment, an address was delivered them; explanatory of the occasion which had called them together.

Sab. Dec. 28th.—After public worship, Capt. Pollard arose in behalf of the chiefs, and informed that the following arrangement had been entered into among themselves, in relation to their children. They remarked that the parents had given their consent to the children remaining in future at the Mission House constantly for the space of one month, without having the privilege of visiting their parents, and then have a vacation of two days. This they deemed amply sufficient to answer all the purposes of recreation: and further, than this they supposed was not necessary. It was also understood at the same time, that the children are to be admitted to the privileges of the school at the end of every quarter only. We sincerely believe that with the blessing of our heavenly Father, this arrangement will prove highly advantageous to the school. We have now in the family thirty-one children, who are placed with the consent of their parents under our entire control. This is an event, for which we would thank God; under the impression that amidst all our difficulties and trials, the Lord graciously condescends to own our humble labours, and is, we think, opening a wide door of usefulness among this people.

Jan. 23d, 1824.—To-day the children leave us for two days, to visit their parents. The more constantly we are associated with these dear children, the more earnestly do we desire their salvation. May the Lord guard them from the influence of

temptation and the commission of sin. They have, during the past month, merited our approbation, and have really secured our affection.

We are much gratified to see the principal chiefs taking an increased interest in the school. Young King has proposed that one of the principal chiefs call upon us weekly, and lecture the children, on the subject of obedience, and we are pleased to find that they now faithfully do their duty in this respect.

Monday, Jan. 26th.—The most of our interesting charge returned on Saturday evening, according to orders. A few have been quite unwell since they left us. To-day their parents came and apologized for their absence, requesting permission for them to tarry a day or two, until they should so far recover, as to enter with comfort on the duties of the school. They appear cheerful and contented. Their progress in their studies for the last two months, has given us the most pleasing encouragement.

Lord's day, Jan. 25th.—Our religious exercises more than usually interesting. Discourse from Luke 24, 25. "O fools and slow of heart to believe all that the prophets have spoken." These words were appropriately addressed to some of our congregation, who have manifested of late, a disposition, if not to join in, at least to connive at the worship of the Pagans. At the close of the services, one of the members of the church was requested to pray. During prayer, he became much affected, and burst into tears. As far as he could be understood, he seemed to mourn over his sin, and the sin of his people before the Lord, and to say, "Lord, forgive them for they know not what they do." Solemnity, and the most profound silence pervaded the assembly; while a number tried in vain to hide their tears.

Monday, Feb. 16th.—We have

witnessed with no ordinary emotions an increasing seriousness for some days past among the children. We have discovered at times a tenderness of heart among these children; but have never seen them so much awed by divine things as at present. On Saturday, as I "walked out in the field at eventide," a few rods from our dwelling, I witnessed an occurrence of so pleasing a nature, that I shall probably be justified in mentioning it here. I saw one of our largest boys retiring just after the school had closed, into an adjoining thicket. I asked him whither he was going? He pointed his finger and said he was going yonder to pray. As I stood conversing with him a few minutes, another came up and said he was going on the same errand. I turned away affected with the circumstance, and walked below the hill, in the rear of the house, to find a place where to give vent to my feelings; and where to beg of God to fasten conviction on their tender hearts. The evening was marked with that placid stillness which tends insensibly to lead the pious mind to survey the works of God.

I could distinctly hear the voice of prayer on several sides around me. As I walked towards the house, I wondered why the little children were not heard at play as usual. The secret was soon disclosed. For I discovered that they too had collected in a little group on the side of a hill, and stood with clasped hands, and in perfect silence; while one of their number, in an audible voice, was sending forth his petitions to the throne of Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." Surely, thought I, "how terrible is this place." May it please God not to suffer this seriousness to be as the "morning cloud and early dew, which passeth away."

Miscellany.

Meeting of Delegates from the Missionary Stations beyond the Mississippi.

Our readers will recollect that a convention of the Missionaries beyond the Mississippi, was held at Union in 1822. The object of the Delegates, composing the convention, was to confer together on the subject of Missions among the western Indians, and to ascertain the most efficient mode of conducting their operations. A similar meeting was held at Dwight on the 4th—7th of November last. The Delegates present were Rev. Mr. Vail and Mr. Requa from Union, Rev. Mr. Montgomery from Harmony, and Rev. Messrs. Finney and Washburn of Dwight. The discussion of the following questions occupied the most of their time, and resulted in the answers annexed.

Question 1. Would it be advisable to endeavour to teach the children of a village while living with their parents?

Answer. In tribes of natives who have already made considerable advances in civilization, and are prepared, in a measure, to appreciate the advantages of education, local schools established in the different villages of the tribe, especially when their desire for schools is so strong, as to lead them earnestly to request instruction, and to be willing to support their children, would doubtless be attended with beneficial results. But in tribes who subsist by hunting, continue their savage customs and wandering habits, and have made no advances towards civilization, neither desiring instructions, nor able, in any measure, to appreciate the privileges offered to them, children *remaining with their parents* are not likely to be essentially benefited by endeavours to form them into schools.

2. What are the best means of hastening the progress of Indian children in the acquisition of the English language?

Ans. Indian children are greatly retarded in their acquisition of the English language by an excessive diffidence in speaking it. Efforts should hence be made at the outset to overcome this diffidence; to inspire them with a prevailing desire to improve, and to lead them to consider it an honour to make progress, and to speak English as far as they have learned. This can be effected—by paying particular attention to the subject in school, making it a daily exercise; by rewarding them according to the progress made; and by requiring them to

ask and answer questions in English, in their intercourse with the Mission Family.

3. What means are to be used for the religious improvement of the Indian children under our care?

Ans. Religious instruction should be accommodated to their capacities. Incidents, narratives, and occasional opportunities and impressions should be improved. Religious instruction should also be communicated steadily. At least one evening in each week, besides the Sabbath, should be appropriated to this object exclusively. The catechetical method of instruction should be used during a part of every Sabbath.

We would likewise recommend, as a suitable means of communicating religious instruction and making religious impressions, that they commit to memory every week, and recite every Sabbath, portions of Scripture and hymns.

4. Should Missionaries be deterred from preaching the gospel, though they have no other medium of communication, than an interpreter who is in a great measure deficient in knowledge of both the English language and that of the natives; or one who is immoral in his life, or infidel in his principles?

Ans. Although it is very desirable to have an interpreter fully prepared, by a thorough knowledge of both languages to communicate clearly and accurately what ever is put to him for interpretation, and disposed to strict fidelity by a real regard to the spiritual good of the natives, it is, nevertheless, the duty of Missionaries to sow the seed of the word, making use of the best means which their circumstances allow. Many important truths of the gospel may be communicated through an interpreter of limited knowledge of the languages to be used. We may also, with confidence in God, that he will take care of his own truth, commit the gospel of salvation to the hands of the Spirit, to be conveyed to the unlightened minds of the heathen, by means of an immoral and unbelieving interpreter, if one of this description be the best we can obtain.

5. May benefit be expected from reading a translation of select portions of Scripture to the people before being able to explain and enforce them?

Ans. Great good may be expected to result from translating select portions of Scrip-

ture and reading them to the people, even when but little explanation can be given.

6. Can we rationally expect that the preaching of the gospel will be effectual among a people entirely uncivilized?

Ans. The success which has actually attended efforts for the conversion and Christianization of untutored savages, the command of Christ to preach the gospel to "every creature," and the encouragement derived from the word of God, that, if we cast our bread upon the waters, we shall "find it after many days," present it, as an urgent and immediate duty of Missionaries, to preach the gospel, even to those who are uncivilized; and lay a broad foundation for hope of success among a people in the most savage state. There is no exception in the command of Christ to preach the gospel, nor partiality in the providence of God, in the bestowment of his grace. All objections which can be urged, from the degraded state of savages against efforts to evangelize them, so far from being valid, are arguments in favour of immediate endeavours to communicate the gospel, as the first and principal means for improving even their temporal condition.

7. In preaching to the heathen, ought we to attempt to give a full, systematic view of gospel truth, or select some of the most plain, obvious, and important points, and endeavour to enforce these, till an impression is made?

Ans. Considering the limited views which the heathen of this country necessarily have, in reference to religious subjects, the untutored state of their minds, the difficulty of communicating religious instruction, the practice of the apostles, and the experience of subsequent Missionaries; it seems obviously the best course to select the most prominent and important points, and dwell upon these, and enforce them, till they become the instrument, in the hands of the Divine Spirit, of a saving influence. Christ and his cross are the appropriate theme of the Christian Missionary.

8. Is it important, in the system of means for the improvement of the Indians, that some degree of government be introduced?—and what course would be advisable for the attainment of this object?

Ans. Judicious laws for the punishment of vice are indispensably necessary to the welfare of any community of depraved men; and little progress can be made by the Indians in adopting civilized habits, while the defence of property and life rests entirely on personal strength and courage. The establishment of some plain and important laws is desirable, also, as a means of cultivating sentiments of justice and truth, and preparing their minds more rea-

dily to understand the terms and illustrations employed in religious instruction.

Any measures taken for the promotion of the object should be adapted to the peculiar situation of the Indian tribes, as under the guardianship of the United States, and to the character of the existing customs and policy of the particular tribe in view. Where the chiefs possess little or no authority, and any business which is transacted is done in council, recourse should be had to that body, and endeavours used to convince the principal men of the necessity and advantage of some authoritative regulations; and any aid which may be necessary in their formation, should be afforded them. But great caution must be observed in every case, lest we excite suspicion and jealousy.

9. What course should be pursued in order to excite gratitude in the natives for favours conferred; and to prevent the impression upon their minds, that they are laying us under obligation to them by committing their children to our care and instruction?

Ans. A spirit of gratitude for the blessings and privileges proffered by Missionaries to the heathen can be excited in their hearts only by Divine influence; but in this, as in all the purposes of his grace, God is pleased to make use of means.

Among the most probable means we would include the full, clear, and frequent representation of their present degradation and wretchedness, of the superlative value and appropriateness of the blessings offered them, and of the happy consequences of accepting these blessings; and showing that all that is done for them, and offered to them, is entirely gratuitous, subjecting Missionaries and their patrons and supporters to many sacrifices, self-denials, trials, and labours. To obviate the impression entertained so invariably by parents that they confer a favour, and impose an obligation, by committing their children to the care and instruction of Missionaries, we ought *cautiously to avoid all appearance of solicitude to obtain children, never using any persuasion, nor holding out any allurements either to parents or children.* A simple statement that the school is open, and that all its blessings and privileges are freely offered to such as will receive them, is a course which will, doubtless, in the end, cause the greatest number to be collected, secure their steady and permanent continuance in school, and most promote their improvement. This appears to be the only effectual course to secure any measure of gratitude for the privileges afforded them.

The following sentiments are expressed in the form of resolutions;—

Resolved, That, in bringing those natives who are entirely uncivilized, to a knowledge and practice of agricultural pursuits, it is necessary, not only to exhibit before them an example of a well-cultivated and well-managed farm, and to give instruction to such individuals as come to seek it, but also to assist them in forming permanent settlements;—and that the payment of their annuities partly in cattle and agricultural implements would admirably forward this object.

Resolved, That, in view of the obstacles which are opposed by heathen rulers to the entrance of the gospel into several populous countries of the earth, and the few instances in which Governments second, in a cordial manner, the efforts of the church; and considering the encouragement which we have, from the Divine promise, to hope that rulers and kings will at length submit themselves to the Messiah, and become nursing fathers to the church, it becomes the duty of Christians, and especially Missionaries, to be fervent and assiduous in prayer, that rulers may be disposed to promote the diffusion of truth, and the reformation of the world.

An appropriate discourse was delivered, in the afternoon of Nov. 5, from Acts iii. 12, by the Rev. Mr. Vaill, according to previous appointment. One afternoon was appropriated to an examination of the school, that the brethren from Union and Harmony might have opportunity to witness the improvement of the children in their studies.

The following arrangements were made for the next annual meeting.

Resolved, 1. That our next meeting be at Harmony, on Saturday next before the first sabbath in October.

Resolved, 2. That the family at Dwight be requested to appoint a brother to preach a Missionary sermon at our next meeting; and that the family at Union be requested to appoint a substitute.

Resolved, 3. That brethren Dodge, Vaill, and Finney be a Committee to prepare a Constitution for our Missionary Convention, and present the same at the next meeting.

Resolved, 4. That brethren Pixley, Chapman, and Washburn be appointed to prepare, and present at our next meeting, a communication on the qualifications requisite for Missionaries and Assistant Missionaries among the western Indians.

MEMORIAL.

The following memorial has been presented to the Congress of the United States by the Hon. Stephen Van Kenschelaer, President of the United Foreign Missionary Society, in behalf of himself and others,

appointed a committee for this purpose by the American Board of Commissioners for Foreign Missions.

[From the *New-York Observer*.]

To the Honourable the Senate and House of Representatives of the United States, in Congress assembled.

GENTLEMEN,

At the annual meeting of this Board, at Boston, in September last, the subscribers were appointed a committee "to prepare and present a memorial to the government of the United States, on the general subject of the civilization and moral improvement of the Indian tribes, within the limits of our national territory; stating summarily, what this Board, and other boards for similar purposes, of different denominations, have done, and are doing, for the benefit of the said Indians; the success of their efforts, hitherto, and the encouraging prospects, as to the future, provided means are furnished adequate to the support of their contemplated operations; and soliciting such pecuniary aid from the government, as, in their wisdom, they shall see fit to grant."

In fulfilment of our commission, we beg leave respectfully to state to your honourable body, that a prominent object of the Board we represent, is to extend the blessings of civilization and Christianity, in all their variety, to the Indian tribes within the limits of the United States. In carrying on this work of benevolence and charity, we are happy to acknowledge, with much gratitude, the aid received from the government, in making and supporting the several establishments made for accomplishing their purpose. The object of the government, and of the Board, is one; and, indeed, is common to the whole community. We trust, therefore, that the measure adopted by our Board will not be deemed an improper interference with the concerns of the government, a thing at which our feelings would revolt; but only as a proper act of co-operation of a portion of the citizens, in effecting a great and interesting national object.

The history of our intercourse with Indians from the first settlement of this country, contains many facts honourable to the character of our ancestors, and of our nation—many, also, too many, which are blots on this character; and which, on reflecting on them, cannot fail to fill us with regret, and with concern, lest the Lord of nations, who holds in his hand the scales of equal and everlasting justice, should in his wrath say to us, "As ye have done unto these Indians so will I requite you." We here allude to the neglect with which these aboriginal tribes have been treated in regard to their civil, moral, and religious improve-

ment—to the manner in which we have, in many, if not most instances, come into possession of their lands, and of their peltry : also to the provocations we have given, in so many instances, to those cruel, desolating, and exterminating wars, which have been successively waged against them; and to the corrupting vices, and fatal diseases which have been introduced among them, by wicked and unprincipled white people. These acts can be viewed in no other light, than as national sins, aggravated by our knowledge, and their ignorance; our strength and skill in war, and their weakness—by our treacherous abuse of their unsuspecting simplicity, and, especially by the light and privileges of Christianity, which we enjoy, and of which they are destitute. In these things we are, as a nation, verily guilty, and exposed to the judgments of that just Being, to whom it belongs to avenge the wrongs of the oppressed; under whose perfect government the guilty, who remains impenitent, can never escape just punishment. The only way, we humbly conceive, to avert these judgments, which now hang, with threatening aspect over our country—secure the forgiveness and favour of Him whom we have offended, and to elevate our national character, and render it exemplary in view of the world—is, happily, that which has been already successfully commenced, and which the government of our nation, and Christians of nearly all denominations, are pursuing with one consent, and with their combined influence and energies. The American Board of Commissioners for Foreign Missions view these facts as highly encouraging; and it is their earnest desire that the God of nations would speed the course so auspiciously commenced, and give direction, and his blessing, to our joint efforts; add numbers and strength to those already engaged in this good work; convince, and reconcile to the object, those who are now opposed to it; and, ultimately, crown our labours with the desired success.

The work in which we are engaged, we are sensible is not only noble, and godlike, and worthy to command the best energies of our nature, but it is also a great, arduous, and difficult work, requiring patience, forbearance, perseverance, and unremitting and long continued efforts. Here is scope enough to employ the wisdom, the means, and the power of the nation; and the object is of sufficient magnitude and interest, to command the employment of them all.

We are aware of the great and only objection, deserving notice, that is made to our project, and which has been made by some men of distinction and influence in our country, whose opinion on other subjects is entitled to respect: and this is, that “it is

impracticable; that Indians, like some species of birds and beasts, their fellow-inhabitants of the forest, are *untameable*; and that no means which we can employ, will prepare them to enjoy, with us, the blessings of civilization.” In answer to this objection, we appeal to facts; facts not distant from us—not of a doubtful nature, but which exist, and are fast multiplying among us, under our own eyes and observation—to facts which cannot be doubted, and in such number and variety, as furnish indubitable evidence of the practicability of Educating Indians in such manner, as to prepare them to enjoy all the blessings, and to fulfil all the duties, of civilized life. A visit to the Cornwall school for educating heathen youth, and to the several establishments among the Cherokees and Choctaws, (to say nothing of many others to which we might refer,) begun by indefatigable and exemplary Moravian Missionaries, and pursued by the American Board of Commissioners for Foreign Missions, would be sufficient to satisfy any candid inquirer on this subject, of the truth of what we have asserted. In these establishments, the experiment, as to the practicability of imparting to Indians an education suited to the enjoyments and duties of civilized life, has been fairly made; and made, too, by the acknowledgment of hundreds of our most respectable citizens, (and among these we are happy to refer to the present respected President of the United States, who has been an eyewitness in the case,) with complete success. More evidence on this subject, is deemed by your memorialists unnecessary, as the evidence of *facts* is paramount to all *reasonings* which can be urged against them.

It being admitted, then, that the Indians within our jurisdiction are capable of receiving an education which will prepare them to participate with us in all the blessings which we enjoy, these questions will naturally arise: Is it desirable that they should receive such an education? Are they willing to receive it? Have we the means of imparting it to them? These questions, your memorialists conceive, may, with confidence, be answered in the affirmative. It is desirable that our Indians should receive such an education as has been mentioned, we conceive, because the civilized is preferable to the savage state; because the Bible, and the religion therein revealed to us, with its ordinances, are blessings of infinite and everlasting value, and which the Indians do not now enjoy. It is also desirable as an act of common humanity. The progress of the white population, in the territories which were lately the hunting grounds of the Indians, is rapid, and probably will continue and increase. Their

game, on which they principally depend for subsistence, is diminishing, and is already gone from those tribes who remain among us. In the natural course of things, therefore, they will be compelled to obtain their support in the manner we do ours. They are, to a considerable extent, sensible of this already. But they cannot thus live, and obtain their support, till they receive the education for which we plead. There is no place on the earth, to which they can migrate, and live in the savage and hunter state. The Indian tribes must, therefore, be *progressively civilized*, or *successively* perish.

The only objection to their civilization, which has been seriously made, is, that it would destroy our now profitable fur trade. But will it not be destroyed if the white population is suffered to spread, unchecked, over the hunting grounds of these Indians? To destroy their game and to leave them to starve and perish? But, these consequences aside, can a *Christian*, who knows the present state of these tribes, their ignorance, and increasing miseries, and who duly estimates his own superior blessings, make this objection? Will any man, claiming to possess a common share of humanity and benevolence, say, "Though these poor Indians, if we were so disposed, might be made happy, and we have the means of making them so, yet, as the doing of this would deprive a small portion of our citizens of a gainful commerce, it must not be done?" No man, we believe, would utter such language as this, and avow a sentiment so revolting to all the good feelings which belong to our nature.

Are then the Indians *willing* to be civilized? The explicit declarations on this point, of a large number of their chiefs and most influential men, and the earnest *entreaties* received from many of them, sufficiently show that they *are* willing. Our education families are every where gladly and gratefully received, and kindly treated, and from many other places the cry for new establishments is heard. Judging from past experience, we have reason to expect that the objections now made by some of the Pagan chiefs and interior tribes, whose game is yet plenty, will be gradually removed; and, that this cry for instruction will be extended among them, as their civilization advances. Admitting then, that it is desirable that the Indians should be civilized; and, that they are willing and anxious to be educated for this purpose; have we the *means* of satisfying these desires, and of giving them the education necessary to their becoming our fellow-citizens, and sharing with us our privileges? We cannot hesitate

how to answer this question. We undoubtedly possess, in abundance, all the means necessary to give all the Indians, as fast as they shall desire it, the most complete education they are capable of receiving. A very small part of the profits, on the many millions of acres of most valuable lands, purchased by the government of these Indians, would furnish ample pecuniary means for the support of as many education establishments as would be competent to the purpose; and the religious associations of the different denominations of Christians already formed, and forming, stand ready, faithfully to apply these means when put at their disposal, to the accomplishment of this desirable object.

Your memorialists beg leave respectfully to invite the particular attention of your honourable body, to the plans heretofore suggested, of *colonizing* the Indians, and of founding and endowing a college among them, for the higher education of Indian youth of promising character and talents, to act as missionaries among their brethren. The former seems to be peculiarly applicable to the state of our Indians, and the only method, by which those who remain, can be preserved from extinction. This plan consists in collecting, on some well located and inviting territories, in the north, and in the south, one for the northern, the other for the southern Indians, the remnants of tribes, now scattered and dwindling away among the white settlements; and, from time to time, such others, along our borders, as are willing to be civilized, and planting among them, at favourable points, education families, under the protection of a small well selected garrison. These will form the rudiments of future towns and cities, and even states, and ultimate entire civilization. "It is, in short," to borrow the language and sentiment of a late sensible foreign writer, on this subject, "merely to follow the method by which civilization has begun and proceeded in all countries and times; villages rising into towns, and towns into cities," and these, we may add, into large communities, "having been the origin and medium of all improvements."* The *hunter, roving state*, is not adapted to the establishment and support of the institutions which pertain to Christianity and civilized life. These require the aids which can be furnished only in the congregated and agricultural state.

The establishment of a college for the education of Indian youth, appears to be an

* Douglass's "Hints on Missions," Am. edit. p. 77. See also Dr. Morse's Report to the Secretary of War, p. 32-31. App. pp. 14, 15; 50-60; 311-316.

indispensable mean of successfully carrying forward the civilization of their tribes, which must be done, as it ever has been done in like cases, by *native* missionaries. Indians must be civilized and converted to the faith of the gospel by Indians, who themselves have been first civilized and converted.*

Another topic of great moment, which we beg leave to submit to the consideration of your honourable body is, that of conducting trade with the Indians. They complain, and not without cause, that they are wronged out of their hard-earned property in various ways, but most commonly through the intemperate use of intoxicating liquors. This, as is well known, is the bane of Indians; and, together with their association with the worst and lowest white people, those who are familiar with crime, and have fled from justice, are the great and almost insuperable obstacles in the way of benefiting the Indians. It is necessary, therefore, that the obstacles be first removed by laws and regulations wisely framed, and effectual to this purpose. We beg leave here to refer again to the Report we have mentioned, (p. 92.) and to the plan there suggested for conducting Indian trade.

From these views of the important subject which we have thought it our duty respectfully to lay before your honourable body, your memorialists can perceive no serious obstacle in the way of completely effecting one of the noblest works, the most honourable to our character both at home and abroad, and the most godlike in which, as a nation, we can engage. If this be done, a debt we owe to the injured ancestors of the present and future generations of our Indians, will be paid as far as we can now do it; and the judgments of heaven which impend over us for these injuries, will be averted. We and our children will have satisfaction in reflecting, that we have been honoured as the instruments of rescuing from destruction, raising from ignorance and wretchedness, and of imparting comfort and blessings of immense and interminable value to many thousands of our fellow-beings, beings, who are now "ready to perish." Your memorialists, therefore, deeply impressed themselves with the magnitude and importance of the subject, beg leave, with all dutifulness and earnestness, to request and to entreat your honourable body to take it under your particular consideration, and to act thereon as in your wisdom you shall think fit. They particularly ask, that some pecuniary aid may be provided and furnish-

ed for the support of the establishments already made by the Board they represent, and for forming new establishments of the like kind, which are loudly called for by other tribes, and in stations of much importance, whence an extensive good influence might be exerted on our northern borders, among many numerous and powerful tribes, dwelling upon them.

Having made the foregoing representations and remarks, your memorialists, with confidence and good hope, now leave the business committed to them to the consideration of your honourable body, who have the power to act efficiently in its accomplishment—praying, that you may be endued with that integrity and uprightness which will preserve you from error in your deliberations, and give you plenteously of the wisdom which is from above, which is profitable to direct, and will, infallibly, lead you to all right results.

STEPHEN VAN RENSSELAER,

In behalf of himself and

J. C. SMITH,

JONAS PLATT, and

JEDIDIAH MORSE.

THE SENECA MISSION FAMILY.

Some notices having appeared in various journals of the removal of the mission family from this station, and the consequent dissolution of the school, it is considered proper to give a more minute account of this afflicting occurrence. In the journal under date of January, it is stated, that the family was not only encouraged by the state of the tribe generally, and by the more than ordinary improvement of the children, but by the appearance of an awakened attention to the state of their souls, among the larger scholars. Some of them were discovered resorting to the woods, to seek relief by prayer; and many indications were afforded of the existence of an unusual and encouraging degree of solicitude, about "the one thing needful."* The family were rejoicing in anticipation of soon reaping the fruit of their labours. But the prospects and hopes arising from this promising state of the school were suddenly removed, by a note from the District Attorney, addressed to the superintendent, in which he was informed, that complaint having been formally made against him, he should be obliged to compel the superintendent and the family to leave the mission and the Indian Reservation.

The only *crime* alleged as the cause of this procedure, is the mere *residence* of the Missionary on Indian Lands. Thus a law,

* See the Report before mentioned, pp. 76—78, and pp. pp. 264, 273.

* See the Journal, page 118, of the present number.

designed to prevent the intrusions of dishonesty, is abused to the interruption of the efforts of Christian Philanthropy.

From subsequent communications, it is ascertained, that under a warrant in the hands of the Sheriff, the Rev. Mr. Harris was ordered to leave the mission house in ten days.

Under these circumstances, (which afford our Missionary but a short time for reflection, or conferring with others,) he concluded to send the Indian children, the teacher, and female assistants, to the school at Cataraugus, and to take apartments for himself and his wife in Buffalo. From this place he will be able to attend to his duties among the Indians on the Sabbath, and during the week, until a decision of the Legislature on this case shall prepare the way for the return of the family to the mission house, and to their labours. We cannot but cherish the hope that the Legislature will feel it to be not more a duty than an honour, to afford prompt relief to the family, and to the feelings of the friends of Missions, by such a modification of the law, under the abuse of which the mission family now suffers, as will not only prevent the future interruption of their labours, but evince a disposition to employ their legislative influence and authority, to give efficiency to the efforts of Benevolent Associations, and the Government of the United States, to deliver an unhappy people from the ruin to which they have hitherto been hurried by our extension and prosperity.

It is due to the Legislature to state, that the act under which the civil authorities of the county of Erie have broken up the establishment at Seneca, was not *designed* to prevent the efforts of missionaries to improve the condition of the natives, but to prevent the encroachments of dishonest whites, of which the Indians have so long and so justly complained. Heretofore, stratagems have been devised, to evade all of the laws which have been enacted for this purpose.

The present law, passed in 1821, was intended to close up every avenue through which Indian rights have hitherto been violated. It makes it the duty of the District Attorney, and a Judge of the county court, to remove "every man other than Indians" from the reservations, upon complaint being made to the Attorney. These two public officers are authorized to imprison the offender, if he does not immediately remove.

It is impossible for the missionary to avoid the penalty of this law, if he persists in his labours after complaint has been entered, and a warrant issued for his removal, as it embraces all who are not Indians, and for-

bids their admission to trial, bail, or jail liberties.

The Domestic Secretary of the United Foreign Missionary Society is now at Albany, for the purpose of soliciting a modification of the law, and we confidently expect, that in a short time, the Seneca Family will be permitted to resume their labours.

PROGRESS OF CIVILIZATION AMONG THE INDIANS.

CHEROKEE LEGISLATURE.

John Ridge, an Indian, writes to the Editor of the Boston Recorder, from the Cherokee Nation, that the Cherokee Legislative Council assembled on the 1st October last, to transact business. The agent and commissioners from the United States, and commissioners from Georgia, attended and presented their credentials, and were received with a respect equal to the importance of their commissions. The object of the commissioners of Georgia was to impress the Cherokees with a conviction that the State which they represented had long standing claims against that nation, which they endeavoured to authenticate by old treaties. A reply was made in writing by the Cherokee legislators, that these claims were long since adjusted, of which the 9th art. of the treaty of Tellico was conclusive evidence, which stipulates, that "all animosities, plunderings, &c. prior to that date, shall cease, and be no longer remembered or demanded on either side." The subject was thus closed with the commissioners of Georgia—both parties maintaining different constructions of the Treaties.

A discussion then commenced with the commissioners from the United States, who demanded a cession of the land, which was met and rejected with candour and deliberate determination. "Gentle, brilliant, and forcible periods of eloquence, backed with large sums of money as *presents*, were spent in vain." The legislators declared that they would never again cede one foot of land. "A precious trust was confided to their care—The happiness and care of their sires, mothers, wives, and children—and no consideration should violate it." An unsuccessful attempt was made by M'Intosh, a chief of the Creek Nation, who was present at the council, to bribe the President of the Cherokee National Committee, and one of the most distinguished chiefs. The offer of pecuniary reward was brilliant, and a less sum has tempted more civilized people to betray their trust. "If the chiefs," (said M'Intosh to the Cherokee President.) "feel disposed to let the United States have

the land, I will make the commissioners give you two thousand dollars, A. M'Coy the same, and Charles Hicks three thousand dollars, for presents, and nobody shall know it." The offer was received with detestation; and M'Intosh was summoned before the Council, while the president addressed that body on the subject, and read the letter containing the offers of the Creek chief. "A traitor," said the President, "is looked upon by all nations in the darkest colour, and is more despicable than the meanest reptile that crawls upon the earth. An honourable and upright character is more valuable than the filthy lucre of the whole world." The Speaker of the Cherokee Nation then addressed the Council concerning the conduct of M'Intosh, who, though a Creek chief, appears to have had considerable influence with the Cherokees for the last twelve years. The Speaker stated that it was a maxim with the Cherokees never to trust a man who had violated the confidence reposed in him; and as M'Intosh had done this, he was now divested of his trust, and permitted to retire in peace to his own nation.

Southern Intelligencer.

Expectation among the Heathen of an approaching Change.

[Extract from the London Missionary Register.]

The fact stated by Mr. Knight in the following extract deserves attention. His remarks upon it are in the true spirit of a Missionary.

An old Brahmin, with whom I have often conversed, confessed to me that a change of religion is to be looked for; implying that it is foretold in their books. I told him that the religion which will prevail is the Christian: he said that he thought so too.

This change, it was foretold, should take place in the year 5000 of the Cali Yug, or present age of the world. He did not expect that it would be sudden; but that it might be considered as now begun, and would gradually increase till it was fully accomplished. Formerly, when speaking of this change, he has said that it was described in their books as a curse, which was to come on the people for their impiety. The present is the 4923d year of the Cali Yug; so that, according to their calculation, there are only 77 years before the expected change is to be effected.

Whether they derived their notions, originally, from the Volume of Inspiration or not, it is difficult to say; but it certainly is an encouraging circumstance, in connexion with what we know from the Word of God, and what may be gathered from *the signs of the times*: and if Heathens are beginning to

regard these signs, and to draw inferences from them, amidst all their darkness and ignorance, how much should Christians be excited from them, and from the encouragements of the Word of God, to labour and pray for the speedy accomplishment of this glorious change! The Heathen expect it as a curse; but Christians know that it will prove an unspeakable blessing.

There is another encouraging view to be taken of this subject. When some of these learned Brahmins shall have been enlightened by Divine Truth, they will be ready to come forward, and urge this very reason for their countrymen embracing the Christian Religion. They will then see that their books which represented this change as a CURSE have misled them: for, as the Gospel extends itself, and its sacred and genial influence is seen and felt in the life and conduct, and especially when its advantages in a temporal point of view begin to be enjoyed, they will see that it will be a BLESSING to their nation instead of a curse.

The obstacles which stand in the way of the general diffusion of the Gospel, arising from caste, and other established customs and superstitions, are certainly very great, and, humanly speaking, insurmountable; but when the Lord of Hosts shall arise, what shall stand before Him! The good work will probably not have a very GENERAL extension, before some of these great ones are brought to yield to the power of Divine Grace; but when they begin to lead the way, it may be expected to go on rapidly. The great mass of the people are extremely ignorant, and will be easily induced to follow whenever the Brahmins and chief men shall lead. After all, however, the work is of God. Every part must be performed by His blessing; and he will do it in his own way, and thus convince man of the folly of his speculations.

There is no reason to believe that the Brahmin has derived his ideas directly from Christians or from Christian Books; but from Ancient Native Books, and from the little that he has heard of what is doing in the world.

I shall endeavour to pursue this point further, as I have opportunity; in order, both to ascertain the views of the learned Heathens, and to circulate among them information in reference to the extension of the Christian Religion; for I conceive that their expectation of a change holds out great encouragement. Here, however, I proceed with trembling steps; as venturing on uncertain, and what often proves delusive ground. The promises and declarations of the Bible are the only true and undoubted source of encouragement; for here-

is no fear of disappointment; therein also Christians learn their duty and their prospects, with regard to the progress of the Sacred Cause.

I shall be excused, I trust, for saying, that I cannot but think, that it would be well if the attention of the Christian Church could be directed more entirely to the directions and promises of the Sacred volume, instead of looking so much for encouragement in the actual progress of the work. We, the Missionaries of this District, have been led to take this view of the subject, very especially, of late; and our minds are deeply impressed with its importance. We are exceedingly happy to find, that the practice of the Christian Public is so much improving with regard to the Resolutions brought forward at General Meetings; and I cannot but think that something more may yet be done to improve the general feeling in reference to this subject—that the interests of Missionary and Bible Societies may not have to depend so much on the pleasing and encouraging reports which their Directors may be able to bring forward; but that Christians may learn to feel, that it is their duty to exert themselves for the propagation of the Gospel, even though every attempt should be, for the present, unsuccessful.

EXTRACTS FROM CORRESPONDENCE.

A gentleman, in a letter addressed to the editor, (enclosing a donation) writes as follows,—

“Through the kind hand of a merciful Providence, I have the *ability*, the *privilege*, and the *pleasure*, to send you a little more in aid of the benevolent work in which the United Foreign Missionary Society is engaged. More than two years ago, a mission box was prepared and taken to our monthly concert, to receive the contributions of such as met to pray for the prosperity of the church. Although but few meet on these occasions, nearly \$40 have been cast into the treasury of the Lord, through this medium, to aid in advancing the rising glory of that kingdom, which will, in God’s due time, fill the whole earth. I hope the period is not far distant, when Christians will *universally* manifest the *sincerity* of their prayers, by their cheerful, liberal contributions. While God works by *means* as he now does, it seems necessary that we take a little money in our hands when we go to pray for the salvation of the heathen and Jews—that something may be furnished to carry our prayers into effect.”

The following is from a letter addressed to the Editor of the American Missionary Register.

It has afforded me much pleasure to hear that the recent “time of refreshing” enjoyed by the church in S—ville is daily affording additional evidence of the genuineness of its character, and of the permanency of its results, in the augmented zeal and increased activity of the subjects of it. Several numbers of the American Missionary Register have long been taken by individuals in that place. But, upon receiving the Circular lately issued by the Board, a few, (*who love the Lord Jesus in sincerity*), associated together under the determination to procure in that congregation, one hundred additional subscribers to the work. This is as it should be. Your Society is embarrassed, through the want of *resolution* in the churches—not of ability. What but this can account for the fact, that in the city of New-York, you have only about three hundred subscribers to the Register? There is scarcely a congregation in the lower part of the city in which this number might not be taken. And a little resolute perseverance in a few individuals in each church in the city, would swell your list to THREE THOUSAND. And why is not the effort made?—Can the expense be an objection? It will not be in S. And why should it be in New-York? I believe, Sir, that the disposition and the ability would be discovered in all of the churches, if a few individuals in each would imitate the above example. Who cannot, or will not give one dollar and fifty cents a year to receive regular accounts of the labours and trials of our missionaries among the Osages? Add to these the journals of the Seneca, Tuscarora, Cataraugus, Machinaw, and Sagana Missions, and the work rises in importance and value. But when it is considered, that the publication is the property of the society—is designed to constitute one of the permanent resources of its funds—and is still an expense to the board, what member of either of the churches would refuse to become a subscriber? If business occupies so large a portion of their time that they cannot read it, can they not cheerfully afford one dollar and fifty cents a year for so pure and profitable a gratification to their wives and children? I confess, Sir, that I have been grieved at the disclosures made in your circular, and can assure you, that I have *resolved* that my exertions shall not be wanting to obtain relief for your treasury. In the effort making at S—ville, I thought I discovered a charge to me, “Go thou and do likewise.” I hope that some in every church will perceive and promptly obey it.

V. B. T.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the Month of March, 1824.

Collected at the monthly concert in the Brick Church in Beekman-street, N. Y.	11 00	Collected in the Dutch Church in New-Brunswick, N. J. by do.	25 00
Collected in the Presb. Cong. of Mahoning, Danville, Pa. by the Rev. J. B. Patterson	39 00	From the New-Brunswick Aux. Miss. Soc. by do.	61 00
From the Female Cent Society of Basking Ridge, N. J. by Miss Phoebe Lewis, Treas.	17 00	Collected at monthly concert in Rev. Mr. Baldwin's Church in Scotchtown, Orange Co. N. Y.	2 25
Collected at monthly concert in the Presb. Church in Cedar-street, N. Y.	11 88	Collected in the Congregations of Minisink and Mahakkamak, Orange County, N. Y. by C. C. Elting.	8 00
Collected at do. in the Presb. Church in New-Brunswick, N. J. by Mr. S. Seymour,	12 75	From Miss. Society of Newville, Pa. by James Davidson,	25 00
From a number of Ladies of the second Presb. Church of Newark, N. J. (first Instalment) for educating an Indian youth at the Seneca School under the name of Philip C. Hay, by T. Freelinghuysen, Esq.	12 00	Collected in Presb. Church in Bloomfield, N. J. by Rev. Mr. Judd,	22 25
Collected at monthly concert in Cong. at Wappinger's Creek, by Mr. Eliphalet Price,	12 00	From a Female friend to Missions, by do.	10 00
From Mr. John A. Davenport, his annual subscription in full to May, 1824,	15 00	A Widow's Mite, by do.	6 00
From a number of Ladies of the first Presb. Church in Elizabeth-town, N. J. for the education of an Indian youth, at the Harmony Station, to be named John M'Dowell, by Rev. J. M'Dowell,	36 00	From Fragment Society of Trenton, N. J. by Rev. W. J. Armstrong,	14 00
Received as deduction on bill of Sundries from Committee of Supplies,	2 13	Collected at monthly concert in Trenton, N. J. by do.	28 50
Donation from H. H. Schieffelin & Co.	3 89	From Female Miss. Society of Trenton, N. J. by do.	15 00
From the Presb. Aux. Miss. Soc. of Hempstead, Rockland County, N. Y. by the hands of Mr. Abraham Hogencamp,	13 75	From W. S. a donation.	5 00
From Presb. Cong. of Rev. Samuel Pelton, by the hands of do.	10 00	E. & B. Bridges, do. by Rev. Elam Bridges,	8 16
From the Young Men's Miss. Soc. of Lansingburgh, N. Y. by E. Goff, Treas.	10 00	Avails of a Miss. Box, in Prattsburgh, Steuben County, N. Y. by do.	1 84
Aux. Soc. of Greenbush, Rockland Co. N. Y. by the hands of Mr. C. J. Lauvelt,	16 62	Collected at monthly concert in the Reformed Dutch Church in Garden-street, N. Y. by Dr. J. C. Bliss,	19 19
The Ladies in the Presb. Cong. in Georgetown, D. C. to constitute their Pastor the Rev. Stephen B. Balch, D. D. a Life Member.	30 00	From the Female Miss. Soc. of Northumberland, Pa. by Miss Sarah H. B. Smith, Secretary,	27 50
From a Female Society in the Cong. of Rev. Samuel C. Caldwell, Charlotte, N. C.	15 00	From the Juvenile Female Miss. Society of do. by do.	5 50
Collected at Monthly Concert in the Dutch Church at New-Brunswick, N. J. by Mr. H. Van Aursdalen, Treas.	22 60	Collected in the Rev. W. R. Smith's Cong. in do.	10 00
		Collected at monthly Concert, in do.	12 00
		From the Coxackie Aux. Soc. to constitute the Rev. Gilbert R. Livingston of Coxackie, and the Rev. Isaac N. Wyckoff of Catskill, members for Life, by J. A. Hallenbeck, Treas.	60 00
		From the Members of the Associate Reformed Church in Hagerstown, Md. to constitute their Pastor, the Rev. John Lind, a Member for Life, by Mrs. Mary M'Clenachan,	30 00
			dolls. 685 81

Collected from a few individuals in the Middle and North Reformed Dutch Churches, by the Rev. Mr. Crane. *

From Gerard Beckman,	dolls. 50	Mrs. Duryee,	dolls. 5
Mrs. Everson,	20	L. Kip,	5
Mr. Clark,	10	J. V. Varick,	3
Isaac Heyer,	50	J. W. Hinton,	5
Mrs. Anna Turk,	10	V. B. S.	5
A. C. Zabriskie,	5	Mrs. Jensen,	3
John Nexen,	5	Mr. Falkner,	1
Mr. Haight,	10	John Campbell,	2
C. Roosevelt, Jr.	5	G. C.	50
Dr. Quackenbos,	5	Mrs. Manning,	5
William Few, Esq.	5		
J. Van Antwerp,	5		
			dolls. 192 50

* The agent was induced to desist from farther applications to these Churches, owing to their recent and very liberal contributions to their own institutions.

Collected from the Congregation in Murray-Street, by the Rev. Mr. Crane.

From J. Boorman,	dolls. 30 00	Cash,	dolls. 5
John Johnston,	50	Misses H. & A. B.	6
Mr. Thomas,	5	Archd. Falconer,	3
Mr. Gallagher,	5	Robert M'Dermut,	3
R. Russell,	5	Mr. Turnbull,	5
A. Tappan,	10	Charles Trinder,	5
S. Thompson, *	5	T. Lord,	3
P. W. Hadcliff,	5	David Briggs,	3
Wm. Wilson,	10	Cash from a Subscriber,	2
Cash,	5	James Ruthven,	3
J. R. Hurd,	5	James Phyfe,	3
J. M'Gregor, Jr.	10	John Phyfe, Jr.	3
Levi Coit,	10	John Telfair,	10
Cash,	5	Mr. Greacen,	3
Cash, 5	do. 5	The Agent received from the Mission box of the Sabbath School, in the Brick Church, by Miss M. (Also a gold ring)	2 75
Mr. Oliphant,	10		
T. Hone,	5		
Dr. Stevens,	5		
Mrs. Esther Smith,	10		dolls. 235 75



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