



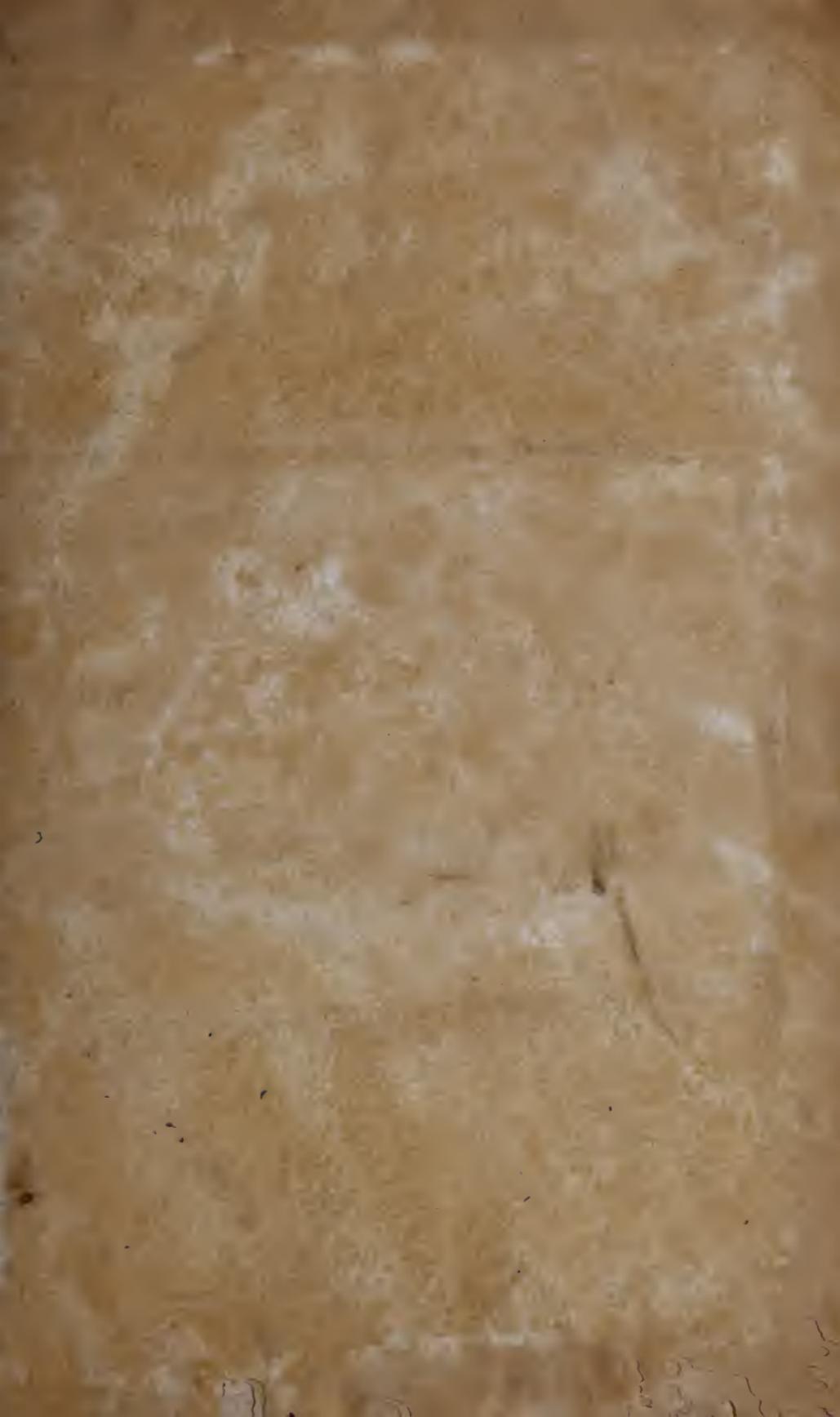
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AMERICAN Missionary Register.

VOL. V.

SEPTEMBER, 1824.

No. 9.

Biography.

MEMOIR OF THE REV. CHARLES CHURCH,

LATE CHAPLAIN TO THE EAST-INDIA COMPANY ON THE MADRAS ESTABLISHMENT, WHO DIED AT SEA, APRIL 15, 1822, AGED THIRTY-SIX YEARS.

[From the London Missionary Register.]

The Rev. James Hough, well known to our Readers, had prepared during his visit home, an ample Memoir of his late associate and friend, Mr. Church. Some circumstances preventing the appearance, at present at least, of this Memoir, Mr. Hough has communicated to us his papers, and has authorized us to extract such parts as may be likely to be useful to our Readers. We gladly avail ourselves of this kindness; as the materials which he has collected will enable us, not only to furnish, in Mr. Church's missionary spirit and zeal, an example to other Chaplains, but to supply useful information with respect to India.

Mr. Church was born at Whitehaven, Sept. 3, 1785: his father was minister of Trinity Church in that town. He was educated at the Grammar School of St. Bees; and then went to Cambridge, being first of Trinity College, and afterward of Jesus. He was admitted to Deacon's orders in December 1808, and was, in 1809, appointed to a Chapel in Hensingham, near Whitehaven. In June 1810, he took Priest's orders.

Character and Religious Views.

Of Mr. Church's talents and natural disposition, Mr. Hough thus speaks—

At St. Bees he distinguished himself by a rapid progress in the classics; and his attainments were so well appreciated by his schoolfellows, and his ingenuous disposition so won their confidence and esteem, that they referred to him in all their disputes and difficulties. He still retained, on entering into the Ministry, the ardent and generous disposition which distinguished him when a boy; and which, joined with a degree of facetiousness and good humour, greatly endeared him to his friends.

His Religious Views partook, at this time, of that confusion of the great doctrines of Justification and Sanctification, which obscures the light and glory of the Gospel. Mr. Hough says—

He maintained the sufficiency of a desire to fulfil, by the aid of the Holy Spirit, the requirements of the Law, now mitigated by the Gospel dispensation; and the application of Christ's merits, at the Last Day, to supply the deficiencies of all but flagrant transgressors.

Incorrect, however, as were his views of Divine Truth, in his preaching he discovered an earnestness and sincerity, which attracted the attention of many persons advanced in religious knowledge, and drew them frequently to hear him.

In his preaching at this time, he dwelt chiefly on moral duties, and his own conduct, in reference to them, exemplified his instructions. The utmost that he aimed at producing, or his parishioners at attaining, was that measure of propriety of conduct, which, with the world, constitutes perfection of character. With this both were satisfied. The lesson pleased the people;

and the preacher received, in return, the tribute of their applause and esteem. But this was all the fruit which he reaped from his labour.

But an entire change soon took place in his religious views and feelings, the effect of which was sensibly manifested in his Ministry. The immediate circumstances attending this change cannot now be very accurately ascertained. It was effected, however, chiefly by the blessing of God on the study and meditation of His Word. Of this change, the preacher of his funeral Sermon, the Rev. Archibald Jack, of Whitehaven, says--

From the time that it took place, he appeared a new man,—the firm, devoted Minister of Christ. His change of sentiments presented the duties of his station in a new light; and drew toward the performance of them every energy of his mind. He served God with his spirit in the Gospel of his Son.

Mr. Hough adds--

After he had become personally acquainted with the natural alienation of the heart from God, and the necessity of that alienation being removed before we can render unto God a reasonable and acceptable service, a remarkable change took place in his pulpit exhortations. He had learned that the only effectual way of enforcing moral duties in all their branches was to proclaim Christ—and Him crucified, to take away both the guilt and the power of sin. This he had now been taught was the only means of subduing the corrupt propensities of the heart, of reducing it to subjection under the law of love, and of producing that new obedience which the Gospel requires, and which springs as a natural result from true faith in the Redeemer.

His great theme now became the love of God in Christ Jesus; desiring that all around him should feel and enjoy that love which was shed abroad in his own heart by the Holy Ghost.

Proceeds as Chaplain to India.

Mr. Church's good wishes and exertions were now no longer confined to his own parishioners. He now felt deeply interested in the universal diffusion of the Gospel; and became a zealous friend of the British and Foreign Bible Society, which he once strenuously opposed.

In this state of mind, Mr. Church accepted an appointment to a Chaplaincy on the Madras Establishment, and sailed for his destination in January, 1817. Arriving, with his wife and child, at Madras on the 21st of June, after a passage of unusual length, he was heartily welcomed and hospitably entertained

by the Rev. Marmaduke Thompson, one of the Chaplains at the presidency.

His labours at Cuddalore.

No regular station being vacant, Mr. Church was placed, as a temporary appointment, at Cuddalore, about 100 miles south of Madras. He entered on its duties in September, 1817, and remained there till February, 1819. He had here the charge of about 20 Europeans, and between 40 and 50 European Pensioners who had been disabled in the company's service. Among these he laboured with assiduity and success. Of his efforts for the native population, many thousands of whom were around him, he wrote a few months after he had been at the station--

I have opened two schools for them, in which are now about 120 boys. In one school English is taught, in the other Malabar (Tamul.) These schools are chiefly under the superintendance of a native Christian—a Malabar of high caste. He has been much delighted with my coming to Cuddalore, and has been indefatigable in getting forward the schools. Though a Christian, his conduct is such that he is much respected by the natives, and hence becomes a very useful man to me.

Thus privileged, and I may say, blessed on every side, how thankful should I be!

These schools Mr. Church supported at his own expense. Of the scholars he says--

They all seem anxious to learn, and thankful for the opportunity afforded them.

Mr. Hough remarks on this fact--

Hence it appears how soon he had obtained the confidence and esteem of the natives: for until this point is gained, they are very backward in attending schools instituted by an European, in which the Scriptures are read; but when they feel persuaded that he is a good man, and has no object in view but their advantage, their prejudices give way, and they receive his instructions with little or no scruple.

Of Mr. Church's success at this first station, Mr. Hough says--

Before he had been twelve months at Cuddalore, he had the satisfaction of witnessing a striking improvement—not only in some of the Europeans, all of whom now attended divine service on Sunday, and many at a Wednesday-evening service: but also in the pensioners. His schools too continued to flourish, and he began to feel at home, and to take pleasure in the study of Tamul.

How warmly he anticipated the pleasure of preaching to the people in their own tongue, will be seen from the following extract--

I have made some progress in the native language. I have read St. John's Gospel in it, and am now busy with the Acts of the Apostles. What if I should be able to declare to the heathen in their own tongue the wonderful things of God!

But in the midst of these labours, Mr. Church was called to exchange his Station. On this subject, Mr. Hough writes--

While his prospects of success were thus brightening, he was appointed to Vizagapatam, a regular station, which had become vacant. Thus were his labours interrupted; and his designs for the natives, so judiciously and successfully commenced, in danger of proving abortive, while his knowledge of Tamul would be of no service at his new station; yet he could say--

After labouring more than a year at the Tamul, and reading in it the chief part of the New Testament, I must begin with the Teloofoo. This is somewhat discouraging—but the will of the Lord be done.

His labours at Vizagapatam.

At this place Mr. Church arrived in March 1819, and continued there till March 1820. Of his labours at this Station Mr. Hough thus writes--

This is a large civil and military station, situated on the coast, about 600 miles north of Cuddalore, and nearly equidistant from Calcutta and Madras. Here also he had two separate congregations: one composed of the military within the fort, and the other of the civilians about four miles distant. The civilians consisted of about twelve families; the military were about 500, chiefly veterans and invalids; "sunk," as he stated, "almost all of them, through drunkenness and idleness, and the debilitating effects of the climate, far below the heathen around them." But it was from among these very men that he gathered the richest fruit of his labours. Several abandoned and profligate men, who seemed on his arrival to be lost to all sense of shame, soon felt the power of the Divine Word—became truly penitent—renounced their sins—and turned unto God, seeking his mercy, and the salvation of their souls, through the Lord Jesus Christ.

The official duties of this station occupied a great portion of Mr. Church's time: but so ardent was his desire to preach to the natives also, that he sat down to the study of Teloofoo with closer attention, if possible, than he had paid to Tamul.

As he found the place pre-occupied by the London Missionary Society, he postponed the establishment of native schools, until he should become better acquainted with the necessities of the inhabi-

tants; but he opened an English school without delay, for the benefit of country-born children, at the expense of the Church Missionary Society. In this school between forty and fifty scholars were instructed, and their progress gave the highest satisfaction.

Removal to Madras.

But while he was thus labouring for the spiritual good of all around him, he was again interrupted: for before he had been twelve months at Vizagapatam, he was appointed to labour at the Presidency.

The Rev. Marmaduke Thompson, being under the necessity of returning to Europe for the recovery of his health, was anxious that Mr. Church should succeed him in the superintendance of those religious and benevolent institutions over which he presided; and as the Chaplain of the Black-Town Chapel was to be appointed to the station which Mr. Thompson was about to vacate at St. George's church, he used his interest to have Mr. Church appointed to the chapel which would then be unoccupied.

Desirous as Mr. Church was to preach the Word of God to the heathen, and having a second time nearly qualified himself for the important work by studying the language spoken at his station, he felt some disappointment at this second interruption of his labours; but was too well satisfied of the superior importance of the duties which would devolve on him at Madras, not to accede, without hesitation, to the wish of his friends for his removal thither.

On his arrival at the Presidency, he entered without delay on his duties; and preached on the following Sunday, at the Black-Town chapel, to a very crowded and attentive congregation. It consisted chiefly of country-born families, for whose accommodation the chapel was built. But his known piety and talents as a preacher attracted many Europeans of the first respectability at Madras, who continued to attend his ministry as long as he remained in India.

With much official duty on his hands, he yet found time for every work which had for its object the promotion of the glory of God, and the happiness of man.

Immediately on his arrival at the Presidency, he undertook the office of Secretary to the Madras corresponding Committee of the Church Missionary Society; and long will the gentlemen who composed that Committee remember the lively interest which he took in the Society's objects, the sober judgment with which he delivered his sentiments on the topics discussed, the humility and candour with which he listened to the opinions of others, the affection-

always expressed by him toward the Missionaries under their direction, and in fine, the prompt and judicious manner in which he discharged the arduous and important duties of his office.

Several of the Europeans at Madras were accustomed to meet together weekly for the purpose of reading the Scriptures and joining in social worship. Mr. Church willingly accepted the invitation to conduct the service at these meetings; his expositions of Scripture, on these occasions, were peculiarly edifying. Much as his public preaching was esteemed, yet the familiar expounding of Scripture seemed to be his favourite exercise. He did not depend, in these expositions, on the thoughts which might arise at the moment, but always studied his subject; and he took such a comprehensive and practical view of the Sacred Volume, that he at once riveted the attention, and engaged the affections of his hearers. Various persons, who came at first out of curiosity, repeated their visits from better motives, and departed with an evident blessing.

Several young men were first awakened to a serious concern for themselves, at the social meetings where he officiated; and carried with them, to various stations in the interior, those sacred principles of action, to which they had hitherto been strangers: and who can calculate to what extent they may thus prove blessings to the Heathen around them! Religious persons are much more respected by the Hindoos, than those of the opposite character. So far are the natives from taking alarm at an European's attention to his devotions, or from being provoked thereby to pay him less regard, that this is the most effectual means of securing their esteem. While they crouch at the feet of an irreligious person, and, from some interested motive, court his favour, they will despise him in their hearts. Though most immoral themselves, yet they are taught from their infancy to revere a devout man; and if there are any Europeans in India who really possess the confidence and esteem of the Natives, they are the men whose actions prove them to be Christians, not in name only, but in reality. Since, then, the affection of people for their rulers is the best security for the continuance of their loyalty, such persons, instead of endangering, give stability to our Eastern Empire; and when Christianity comes to be recommended to those who have had already so fair an example of its moral influence exhibited before their eyes, they will be much better disposed to regard its injunctions and embrace its doctrines, than others of their countrymen, who, viewing our Sacred Religion

only through the polluted medium of the conduct of its faithless professors, have ever been accustomed to spurn it from them with scorn.

Shortly after Mr. Church's arrival at Madras, he proposed the establishment of an Auxiliary Bible Society. Not that the importance of this Institution had been disregarded, or its interests neglected, at that Presidency; for its friends there were numerous, and contributions to its funds were raised to a considerable amount; but objections had hitherto existed to the formation of an Auxiliary. Those objections were now, in a great measure, removed; and Mr. Church's proposition was received, and the Society formed under the happiest auspices. He was unremitting in his attention to the business of the Society; and was seldom absent from the Meetings of the Committee. He acted like one who was resolved on redeeming his pledge to promote the objects of the Bible Society, with as much zeal as he had formerly shown in opposing them.

While thus assiduously occupied in his multiplied and continually increasing avocations, a circumstance occurred, which afforded him additional evidence that his labours at Vizagapatam, though unexpectedly interrupted, had not been in vain. He visited Poonamallee, a military cantonment about 15 miles from Madras, where the King's troops are quartered, on their arrival, until sent off to their respective regiments in the interior, or while waiting to embark on their return to Europe. At this Station there is an extensive Asylum for the Orphans of English Soldiers, to see which was the principal object of Mr. Church's visit. He viewed the Church also; and was no less surprised than gratified to find three Soldiers in the Vestry, praying together, whom he recognised as having been among his most attentive hearers at his last Station. The barracks at Poonamallee presented a scene of such iniquity, that they could enjoy no Christian Communion there, much less unite in reading the Scriptures and in prayer, without continual interruption: they had obtained permission, therefore, to retire to the Vestry of the Church; and met there regularly for mutual edification.

Mr. Church's health, during his residence in India had hitherto been seldom interrupted; but he was now visited with a disease which soon reduced him to such a state of debility, that he was under the necessity of relaxing his exertions. His constitution was never strong; and the anxiety and fatigue, night and day, through which he had passed during some family afflictions, seemed to have shaken his whole

frame. His complaint was dysentery ; which, with but little intermission, was unusually protracted, and his friends began to be alarmed. His own mind, however, was perfectly tranquil ; and the writer well remembers being struck at the composure with which he referred to his death as probably not very distant. The source of this peace of mind is explained in the following Note, which he wrote at the time to a friend who had sent to inquire after his health.—

“ I scarcely dare say that I have had a bad night. I thought it so myself for a while ; but now I am silent. The Lord, whose I wish to be, both in time and eternity, has graciously vouchsafed me a season of great refreshment this morning—a refreshment of soul, that has far more than counterbalanced and silenced the sufferings of the body. I generally say but little on these matters—perhaps I am sinfully silent : but now the Lord compels me to declare His goodness and mercy toward me. I cannot hold my peace. Oh ! how good a God is our God ! Thus He terminates a night of suffering, by a morning of joy : yes, and I will venture to say of thanksgiving too ; for I have scarcely been able to refrain, ever since, from blessing His holy Name.

“ And, my dear friend, let me tell you, that the object of this declaration is defeated, if you do not glorify God on my behalf. I feel as if I could do nothing myself, in the smallest measure answerable to such abundant supplies ; and would call on all my fellow-creatures, if I could, to bless the Lord with me !”

Mr. Hough here remarks—

His friends now began to cherish the hope of his recovery : but, in a few weeks, he relapsed ; and, at the same time, the painful intelligence arrived, that his little Boy, who had been sent to England for his health, had died at sea. Yet his confidence in God seemed to increase the more severely he was tried ; and of him it may indeed be said, that, while the outward man perished, the inward man was renewed day by day.

Unwilling as the writer is to obtrude any part of his own history on the reader's notice, he cannot refrain from mentioning the last interview which he had with his deceased friend ; and, in doing so, must advert to the circumstance that led to it.

The day before that on which the intelligence of his Son's death arrived, I had undergone a painful and perilous operation ; and was stretched on the bed of sickness, in a helpless state. He had heard regularly of the progress of my complaint, when at a distance from him ; and had expressed

much greater anxiety about me than about himself ; and, now that I was within reach, he seemed to forget his own sufferings, and hastened, as soon as he could, or rather sooner than he ought to have done, to my couch. Never shall I forget the humble and devout manner in which he justified the ways of God to man ; even in his most painful and mysterious dispensations—the holy resignation with which he bowed to the will of Heaven—the gratitude which he expressed for the inward consolation and peace that had sweetened his most bitter portion—or the fervour with which he prayed, that our respective sufferings might have the effect of correcting what was amiss in us, of increasing our confidence and joy in the Saviour, and of rendering us more meet for the inheritance of the saints in light. He seemed better prepared for heaven, than any mortal with whom I ever conversed ; and expressed a dread of returning to health, lest, in the multiplicity of his occupations and the enjoyments of life, he should lose that savour of heavenly joys and that delight in God which now refreshed his soul.

Sails for England.

The repeated shocks which he suffered, coming in quick succession, were too much for his debilitated frame. His medical friends, despairing now of his recovering strength in India, ordered him to embark in the first ship for England. He yielded to the necessity—painful as it was to him to quit the land where he once hoped to spend his days in extending the Kingdom of Christ among the Heathen ; and embarked on board the *Abberton*, on the 6th of March, 1822. It was thought, at the time, that he had no disease upon him—that his only complaint was extreme debility—and that three weeks at sea would restore him to health.

Death at Sea.

The Surgeon of the ship died, about seven days after they sailed. This was distressing to Mrs. Church, who was filled with anxiety for her suffering partner ; and there was now no person on board whom she could consult for him, except a very young man, who once paid some attention to the study of medicine, but had for several years relinquished it.

When Mr. Church heard of the Surgeon's death, he remarked, with the greatest composure—

“ For myself, I feel no sorrow, knowing well, that He, in whose hand I am, will cause ALL, even this apparently trying providence, to work together for His glory and

our good : but it is indeed a loud call for our faith to be in strong exercise. May this grace never fail us !”

The kindness and unwearied attention of Captain Gilpin compensated, in a great measure, for the loss which they had sustained. Nothing indeed was wanting in him but medical skill, to render his afflicted passenger as comfortable as his state required.

A few days after, he began to complain of a constant uneasiness in his right side. He had no acute pain, but felt occasionally a most distressing sense of suffocation. He continued growing worse till the 8th of April, when he suddenly felt better than he had done for many weeks : but the hopes now inspired were too soon to be dissipated ; for, on the evening of that day, he was seized with an alarming palpitation at the heart, which continued for six hours, with only a short intermission. During this time, he spake but little, and that with difficulty. About ten o'clock that night, when in extreme suffering, he said, “ Something has broken in my side.” “ It must surely,” Mrs. Church replied, “ be an abscess on the liver.” This remark seemed to relieve his mind. Yet being uncertain as to what had taken place, and having no medical assistance, they could not but be in a state of anxiety, until something further appeared that might remove all doubt from their minds. About an hour after, they were satisfied that Mrs. Church’s opinion was correct. For three days he appeared better, and felt greatly relieved ; but, on the fourth day, the weakness returned, and increased with such rapidity as to warn him and his afflicted wife to prepare for a speedy separation. But his mind was in perfect peace. He was not transported with any of those exalted views of the love of God in Christ, accompanied by reflections upon himself, as an unworthy yet redeemed sinner, which, when in health or in less painful suffering, had, at times, nearly overwhelmed him. On Mrs. Church’s expressing her regret at the absence of those feelings, he replied—

“ Let us rather bless and praise God, that I am preserved in PERFECT PEACE, without the SHADOW of a doubt, or a wish even, except one—a wish for the *desire to depart, and to be with Christ*. I painfully feel the absence of that desire, when I look at you and my two helpless babes. Still I can give you up with the confidence, that, when God shall call me away to glorify Him above, He will be a husband to my widow, and a father to my children.”

He now regarded his near approach to

the future world with the sweetest composure ; and seemed apparently indifferent, every night, whether he awoke in Time or Eternity—but would say, in the prospect of its being in Eternity, “ Oh, what a glorious morning !—what a deliverance will that be !”

In this state did he continue, glorifying God with his latest breath, till the 15th of April, when his happy spirit took its flight, to join the *innumerable company of Angels*, and the *spirits of just men made perfect*, around the throne of God.

On the following day, the crew was assembled upon the quarter-deck ; and, after the funeral service had been read by one of the passengers, his body was committed to the deep, until that day when the sea shall open at the sound of the Archangel’s trump, and give up her dead.

Testimony of Mr. Church to the Progress and Prospects of Christianity in India.

The testimony of such an intelligent and faithful servant of Christ as the late Mr. Church will confirm the hopes and encourage the patient labours of the friends of India. The actual progress, indeed, of Christianity in that country, and the value of the prospects opening before it, cannot be duly appreciated but as taken in connexion with the obstacles which it has to encounter. Among these obstacles, one of the greatest is the immoral character of the Natives, formed by the influence of a debasing system of Idolatry on the corrupt and fallen heart. On this subject Mr. Church wrote---

A little business in which money is concerned, is sure to be a trial ; for I have never yet found the Native that could withstand the temptation. They are the most designing, knavish people, I do think, in the whole world.

Of one of his pupils he says---

This youth appears to pay great attention to the instruction which I give him ; and has seemed, till lately, quite disinterested : but, now that I am going away, he begs me to recommend him to some place of trust and emolument ; and I almost fear that this has been his object throughout—to gain what they call “ Master’s favour,” and his recommendation respecting some object which they have in view. They are so deep, that it takes months and years to find out their views ; as they are indefatigable in the pursuit of their object, and will always advance toward it by indirect means.

This knowledge, however, of their character did not discourage him from prosecuting his work, for he adds---

But, even in this pursuit, they may, peradventure, be arrested by the mighty power of God; and it is this, and this only, which can encourage us to persevere.

On another occasion he says--

It would make your heart bleed to see how Satan reigns triumphant in this land—to see an immense number of human beings, each possessing, as well as you or I, an immortal soul, led captive in the chains of idolatry. Were we dependent on human means alone, the case were hopeless—but what cannot the hand of Heaven do? And, indeed, we have many reasons to bless God, for the prospects of a change being wrought in the land—of Satan's defeat and Christ's reign, even in India!

But though he was not discouraged by the native character, he was put on his guard by his knowledge of its duplicity. And this caution is participated generally by the Protestant Missionaries of India. Mr. Church thus describes the method adopted by the Missionaries at Madras, with every Native who offers himself for baptism--

He is put upon a course of probation, perhaps for a couple of years—a space of time little enough to dive into the depths and recesses of the native character; for they are duplicity itself. This trial usually produces such disclosures, that no baptism can take place: and the fact is, that there are zealous, excellent men, who have been labouring from six to ten years, and have not baptized one adult Heathen.

Mr. Hough remarks--

This statement is due to those invaluable men, who are spending their days, employing their talents, and sacrificing their health and every earthly comfort, for the conversion of the Hindoos, with as yet but little apparent effect.

But Mr. Church was anxious to guard those with whom he corresponded against the conclusion, that it is in vain to toil any longer in such an unproductive field, and would often refer to the encouraging prospects opening before Christians--

There is a greater spirit of inquiry among the Brahmins and respectable Hindoos, than was ever perhaps known to exist. The *abominable idolatries* practised in this country, are indeed incredible. Here the devil reigns triumphant over the fallen race of Adam. Yet there is much, very much ground to hope, that preparation is making for his overthrow, and for the bringing in of the salvation of Christ. Oh, my dear brother in the Lord, you need

but to cast your eye over the face of this country, covered with pagodas, and to hear the infernal sounds of their nocturnal ceremonies, deeds indeed of darkness, to say, "God forbid that I should ever relax my endeavours for Bible and Missionary Societies!"

On another occasion he writes--

Much is doing in the way of Native Schools; and perhaps it may be the Divine purpose to raise up Preachers from these Seminaries, to declare the glad tidings of Salvation effectually to their countrymen. We must wait the Lord's time.

Much, I hope, is also doing toward removing one obstacle in the way of Heathens becoming Christians, arising from the state of morals among Europeans in this country. The intelligent Hindoos are still pointing the finger to these persons, and exclaiming, "See your Christians! What can be the excellency of that religion which produces such fruits!" Now this is a most deplorable fact; but I am happy to say, that, through the labours of pious Chaplains and Missionaries, a great improvement is taking place. Some time ago, religion was a thing scarcely thought or heard of in India—now, truly pious Europeans spring up among us. Every where, almost, attention is paid to the Ordinances of our Religion, and there is a manifest improvement in morals. Religious Books, which used to be a mere drug, are now bought up as fast as imported. If we can show the Heathen what our faith is by our works, and teach their children, at least, what our principles are, we may hope for good. Human Reason can see no hopeful prospect—"You might as well attempt to remove the earth, as to convert the Heathen."—"Make bare thine arm, O Lord." Faith replies: "Pour down thy Spirit from on high, and even this wilderness, barren as it is, shall blossom as the rose!"

Mr. Hough adds--

Since the above was written, the good work has been advancing in many directions; and Mr. Church lived to see a brighter prospect opening for India than he had ever hoped to witness, in respect to the moral and religious improvement of Europeans, in the rapid increase of Native Schools, in the multiplication of Religious Publications in the vernacular tongues, and in a growing curiosity among the Natives to know what those books contain.

Reports of Societies.

SECOND REPORT OF THE AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

PRESENTED AT THE ANNUAL MEETING, MAY 14, 1824.

Introduction.

In commencing the Report before us, the Directors gratefully acknowledge their obligations to the *God of Israel*, for the unanimity with which he has inspired their Counsels, for the approbation which the religious public has given to their plans, and for the hope that their efforts will be crowned with some good degree of success." They then announce the appointment of the Rev. Dr. Rowan as Agent of the Board, at an annual salary of five hundred dollars. The duties of the Agent are enumerated as follows—

"To edit and superintend the publication of *Israel's Advocate*, to make such contracts for paper, printing, and publishing, as shall appear to him profitable to the Institution; to conduct all the correspondence with Auxiliary Societies; to report to the Board at every stated meeting; to call their attention to such objects as appear to him important; and to execute in all cases, not otherwise provided for, the resolutions of the Board."

Measures adopted for the purchase of Land.

It was announced in the last Report, that the Board had advertised for 15 or 20,000 acres of land, as the site of the contemplated settlement for converted Jewish emigrants. In consequence of this, several extensive tracts were offered to the then Committee of "Ways and Means," each recommended by the respective proprietors as best suited to the purposes of our Institution. Upon such interested recommendations, the Board did not feel justified to act, in a measure so vitally connected with the future prospects and progress of the Society; and in order to justify themselves to the numerous Auxiliaries, who were contributing to their

funds, the Board selected a few intelligent and enterprising individuals of their own number, as Agents to explore those tracts.

Some of the tracts were found too remote to admit of a proper superintendence by the Board of any settlement located on them; others were found to be in unhealthy regions of our Country; and those which would on other accounts have been suitable, were on the supposition of a purchase of 20,000 acres, too costly for any reasonable prospective means of the Board. It was, therefore, thought most advisable to pause in our proceedings relative to a purchase; and rather to subject ourselves to the charges of caution and delay, than to that of rashness and extravagance; waiting the indications of Divine Providence as to what was best to be done.

Mr. Frey's Agency.

At the monthly meeting of the Board in June last, the Rev. Mr. Frey presented a Report of his Agency to the South; to which he had been appointed previous to the last Anniversary. It was of such a nature, as to encourage the hearts and strengthen the hands of all who were friendly to the Jews, and to the prevailing influence of our Lord Jesus Christ over the hearts of men; and the Board were so thoroughly satisfied with the fidelity and zeal, which Mr. Frey had manifested in prosecuting the interests of the Society, that they gave him a unanimous vote of thanks for his assiduous and successful services, and constituted him a Director of the

Society for life. He met in some places with considerable opposition at first; but on the explanation of the objects of his employers, opposition vanished; and his Agency resulted in the formation of 51 Auxiliary Societies, and the receipt into our treasury of \$4,600, deducting the bill of his expenses, which on reference to the Auditing Committee, was found to be reasonable and correct.

Mr. Frey was zealously and usefully employed as an Agent of the Society from that time in forming Auxiliary Societies; and making collections in the vicinity of this City, until the month of October last; when, agreeably to an invitation which he had received at Charleston, South Carolina, during his Southern tour, he repaired to that City to preach a course of Lectures on subjects relating to that Messiah whom he once rejected. While in the performance of this service, the Synod of South Carolina and Georgia met in Charleston; and several members of that body, having invited Mr. Frey to visit their congregations, with a view to recommend to them the objects of this Society, the Board commissioned him to form Auxiliaries and receive contributions, within the bounds of the said Synod. Information recently received from him, encourages the hope that this agency will result in considerable additions to the funds of the Society.

The Board have engaged Mr. Frey on his return from the South for a period of seven months, to visit, on behalf of this Society, the churches in the States of New England, New-York, and such other places as may be hereafter designated by the Committee on Auxiliary Societies.

Plan for the proposed Settlement of Jewish Converts.

It early occurred to the Board, that it was of importance to devise

and publish a plan, for the contemplated settlement of Jewish converts. Accordingly a committee was appointed to devise and report a plan; and at the meeting in January the following was reported and adopted:—

I. The object of the Society is, to invite and receive, from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction; to form them into a settlement, and to furnish them with the ordinances of the Gospel, and with such employment in the settlement as shall be assigned them.

II. The Jews who come to the settlement are to be *principally* employed in agricultural and mechanical operations.

III. In order to facilitate this object, the Board shall procure as much land as will afford a site for the necessary buildings, and the contemplated mechanical and agricultural operations.

IV. In order to afford the emigrants suitable religious instruction, a minister of the Gospel shall be procured by the Board, whose duty it shall be to act as the general superintendent of the settlement.

V. A schoolmaster shall be provided, to teach the children and youth such branches of the different sciences as may fit them for becoming intelligent, respectable, and useful members of society.

VI. Theological instruction shall be provided in the settlement for such youth of piety and talent among the Jewish converts, as it may be deemed expedient to have qualified for becoming ministers of the Gospel or missionaries.

VII. On the contemplated settlement, a farm shall be stocked, and furnished with suitable implements of husbandry. The produce of the farm shall be considered common stock for the support of the different members of the settlement; and an

experienced farmer shall be placed thereon to manage its concerns.

VIII. All the members of the settlement are to be considered as a band of brethren, governed by the laws of our Divine Redeemer, and associated together for the purpose of aiding each other in the concerns of the life that now is, and of that which is to come; and if any of the emigrants should act inconsistently with their profession, the Board reserve to themselves the right, at any time, to remove them; lest by their improper conduct they should corrupt the morals of the other members of the settlement.

This plan the Board do not pretend to consider complete as to *details*; but merely as an outline, which may be expanded and improved as the necessities of our Jewish brethren may require, and the means of the Society will warrant. It is the result of the deliberate judgment of the Board, as to what *the contemplated settlement ought to be*, unbiassed and uninfluenced by any similar examples; for no such example is furnished by any similar institution. Yet the Board have the satisfaction of knowing that its general principles are approved by many of the wisest and best friends to the object in Europe and America. This plan secures, as all plans should which relate to rational and immortal beings, the intellectual, the moral and religious improvement of the emigrants, by providing a *minister* of the Gospel to furnish them with religious instruction, and a *Schoolmaster* to teach their children and youth such branches of science as may fit them for becoming intelligent, respectable, and useful members of Society.

It also puts in their power, the means of *temporal support*, if they are disposed to use them with ordinary industry, and in dependence on the blessing of God.

In respect to the feature of the

plan, which prescribes, that the employments of the emigrants shall be principally agricultural and mechanical, there may be, at first view, a difficulty, arising out of the present unsettled and commercial habits of the Jewish nation. But it is confidently believed, that a little reflection will lead to the approbation of this as an unalterable article in the plans of the Society. It is a matter of undisputed Scriptural History, that no nation was ever more attached to agriculture, than the Jews in Palestine; and that it was only for the short period in which Solomon sent his ships from Ezion-gaber to Ophir, that they engaged in commerce. And though it must be conceded that since their dispersion, no people were ever so averse from agriculture; yet we must be permitted to assign the true reason, a reason which the objector will not deny, and which will justify us in the course we intend to pursue.—It is this; because the Jews in *their dispersions have almost every where been denied the privilege of acquiring and cultivating land*. Commerce, therefore, was the only road left open to them; particularly the retail trade, which, as it offers only small and precarious profits, naturally produces a rapacious disposition. The result of a fair experiment will no doubt prove, that in this respect, the character of the Jews, like that of all other men, is the effect of education and of circumstances: and that they have only to be restored to the privilege of acquiring real estate, a privilege which is secured to them in this free and happy country, in order to revive all that love of cultivating the soil, and all that delight in pastoral occupations which characterized them on the mountains of Gilboa, and in the vales of Bethlehem.

Temporary residence provided.

It is at least worthy the attempt of Philanthropists and Christians, to re-

deem the Jews from their present unsettled habits, and *golden* pursuits, in order to prepare them for the more settled occupations, which will characterize them on their return to their own land. Accordingly the Board have directed the Land Committee to pursue their inquiries for a suitable tract of land for the location of the contemplated settlement. In the mean time, the Board have hired the large mansion of the late Mr. Murray, together with three acres of land, at the distance of three miles from the City, and in a healthy situation, at the rate of \$300 per annum, as a place of reception for such Jews as may from time to time come to this country, where accommodations will be provided for them, AS ONE FAMILY, at the expense of the Society; and whence, AT THEIR OPTION, they may locate on our Agricultural Establishment, or engage elsewhere, in any employment, under the auspices of the Board.

Arrival of Converted Jews.

In the midst of the deliberations, which led the Board to the adoption of the foregoing plan, they were agreeably surprised by the arrival in our City, from Germany, of Mr. Erasmus H. Simon and his wife; and Mr. Frederick Gustavus Primker, and soon after them, of Mr. John Edward Zadig. Messrs. Simon, Primker, and Zadig, are converts from Judaism. Mrs. Simon is a Scottish Lady, devoted to the temporal and spiritual interests of her husband's kinsmen according to the flesh; and they both have come, on their own pecuniary resources, to co-operate with the American Society in the accomplishment of their benevolent objects. Mr. Simon has, since his arrival, been successfully employed in receiving contributions to our funds, in forming new Societies for meliorating the Condition of the Jews, and stimulating the exertions of Societies, which had already become auxiliary to the

American Society; and Mrs. Simon has generously appropriated the profits of an edition of a Volume of Original Poems to our funds. Mr. Primker is located in the family of the Rev. Dr. M'Dowell, of Elizabethtown, N. J., and Mr. Zadig with the Rev. Mr. Baird, at Princeton, N. J., each of them prosecuting the study of the English Language, and communicating instruction in the foreign languages, with which they are acquainted. In this way they are relieving the funds of the Society, and partially supporting themselves; and the Board are not without hope, that they will hereafter receive sufficient remuneration for their services to defray all their expenses, until our family of Jewish converts is organized, of which they intend to become members.

Projected Mission to Europe.

The Board have for some time had under consideration the subject of a mission of a suitable person or persons to Europe, to act as Missionaries to the Jews and Agents to make known the objects and views of this Institution; to transmit information respecting the number and circumstances of the emigrants, and enlist the co-operation of Christians on their behalf. No doubt exists, but that, on proper application, considerable contributions to our funds might be obtained from the churches in Scotland, and the dissenting churches in England, who respectively give a decided preference to the plan of this Society, before that of the London Society for the promotion of Christianity among the Jews; and such an Agency in Germany, might greatly facilitate our future operations, by making arrangements to prevent the practice of impositions upon us by unworthy emigrants, and securing the payment of the expenses of those who are poor and entitled to confidence, without diminishing the funds which are collected at home.

The Society's Publication.

The increase of the patronage and circulation of ISRAEL'S ADVOCATE, has been considerable during the year. There are now distributed monthly, among the Auxiliaries and individual subscribers 2000 copies of this publication; and it is believed to have fully answered the design of the Board, in diffusing information of what is doing throughout Christendom in behalf of the Jews, and in sustaining the attention of our Auxiliaries and the public, to the objects of the American Society.

Auxiliary Societies.

The Board have also the pleasure to inform the Society, that since the last Anniversary seventy-two new Auxiliary Societies have been organized; and officially recognised by the transmission of a copy of their respective Constitutions and a list of their Officers. And the Board have the pleasure to announce *two hundred and thirteen* Auxiliaries; some of whom with distinguished liberality and zeal, and *all* no doubt in proportion to their means, are pouring their contributions into our Treasury. Besides these, the Board recount with pleasure the names of several *independent* institutions in our own Country; formed for objects assimilating to our own:—*The Boston Ladies' Society; the Female Society of Portland; the Portland Society; the Massachusetts Society for meliorating the condition of the Jews; the Providence Society, and the Northampton Jews' Society.* IN EUROPE, *the London and Edinburgh Societies for promoting Christianity among the Jews; the Malta Jews' Society; the Society for promoting Christianity among the Jews in the Westphalian Provinces, under the dominion of the King of Prussia; and the Elberfeld Missionary Society, which takes an active part in the cause of the Jews.* These are all engaged in the same glorious cause; some by supporting mission-

aries; others by distributing the Sacred Scriptures and Religious Tracts; and all by offering up their prayers with their alms, for a blessing from the God of Jacob upon deluded Israel. We recognise in each of them fellow-labourers in the Vineyard of the Lord. We rejoice in their successes and their triumphs, and we desire to be bound closer to them in faith, and love, and successful effort.

Funds.

Since the last Report \$7,663 30 have been received into the Treasury, \$500 of which is in part payment of the bequest of the \$1000 by the late distinguished Patron of the Institution, Dr. Elias Boudinot. The Board mention with peculiar gratification one form of benevolence towards the object of the Society; which adds new charms to the sex which has adopted it. *Females* have in repeated instances, divested themselves of the ornaments of bracelets, rings, and beads, and cast them into the treasury designed for meliorating the condition of the Jews; thus reminding us of that immediate precursor of the exodus of their ancestors, when "the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them, jewels of silver, and jewels of gold, and raiment;" and inspiring us with the hope that this similar favour, which the Lord is giving their descendants in the sight of the Gentiles, is the immediate harbinger of their more glorious exodus from worse than Egyptian slavery, slavery to the sin of unbelief; and from worse than Egyptian darkness, the darkness which envelopes their minds respecting the character and glories of their Messiah.

Sources of Encouragement.

The Board cannot conclude their Report without expressing their strong convictions, that the American Society has great *encouragement* to

persevere in their enterprise on behalf of the Jews. *The signs of the times are favourable* to our views. One sign is, that from Maine to Georgia, there is an *unusual excitement* in the churches on this subject. This is evident from the fact, that Societies are forming in all directions, auxiliary to ours; and from the sentiments expressed generally, in the letters of our correspondents. Another is, that the object of our Society is one, which, next to the distribution of the *Bible, without note or comment, most unites in concert the opinions and efforts of the different denominations of Christians.* This Society proceeds upon the broad basis of universal co-operation, among good men of every denomination. The object is not to make men the partizans of any sect, but to "turn them from darkness to light, and from the power of Satan unto God."

Another sign is, that a spirit of inquiry has been stirred up among the Jews themselves, which has resulted in the hopeful conversion of numbers of them to the faith of Jesus of Nazareth, as their Messiah and Redeemer. This fact is announced in the Reports of the London Society; and we learn from the communications of that truly noble man, the Count Van der Recke, and from other authentic sources, that there exists in the minds of many Jews in Germany, a powerful conviction of the truth of the New Testament, who from the fear of persecution, and poverty, have been prevented from making an open confession of their faith. While the field of our labours then seems to be already whitening for the harvest; while preparation seems to be making for the solemn inauguration of Christ as Lord of all—as King of nations as well as King of Saints, our energies should be awakened, and new life should be given to our exertions.

But the highest source of encouragement to persevere is derived from the *promises of the Book of God.*

The restoration of the tribes of Israel is so plainly foretold in Scripture, that we must consider it as incorporated with the articles of our faith. They now indeed appear to us to be scattered, beyond the hope of restoration; but the mouth of the Lord hath spoken, "the children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice. Afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days." And were this a fitting time and place, it could be shown that the whole tenor of Scripture on this subject is the same; that the full flow of prophecy is setting us forward on our course. Hence let us derive encouragement to proceed in our work. We know that God is on our side; and that the cause in which we are embarked, must soon prevail in defiance of all opposition.

Obligations to proceed.

And if from our *encouragements*, we pass to our *obligations*, a new train of motives urge us on in our work. We are indebted to the Jews, much every way; chiefly, because that unto them were committed the Oracles of God. "He gave his word unto Jacob, and his statutes unto Israel; he dealt not so with every nation. To the Jews pertained the adoption of sons, the glory that filled the tabernacle and temple, the covenant relation to God; the giving of the Law as a rule of conduct, and the promises of the advent of Christ. *Theirs were the Fathers* who waited for the consolation of Israel, and in whom the spirit of Christ did testify; and from them Christ himself came according to the flesh, who is God over all, blessed for ever. These items go, to make up an immense sum of debt to that despised and outcast people, which ought at once to fill our hearts with gratitude

to them, and suffuse our cheeks with blushes of shame, that the debt, though within our means of payment, yet remains uncanceled. By the fact, then, that they have been the faithful depositories of divine truth, and have transmitted it down to us, pure and incorrupt; by the value we place upon those Holy Scriptures, which have guided our feet into the way of peace, and which have been our songs in the house of our pilgrimage; by the estimation in which we hold that Saviour, who only can deliver from the wrath which is to come, let us no longer leave the poor unhappy Israelite unpitied and unaided, in the matter of his eternal salvation.

We owe them too, *reparation for the wrongs they have received at the hands of Christians*. All the Christian nations of the old world are deep in the guilt of persecuting the Jews; and for this they need national expiation. The histories of Germany, France, Italy, Spain, Portugal, and England, present, century after century, nothing but a tissue of expulsions, of oppression, and of massacres of that hapless race. And although it must be conceded, that the finger of God is seen in these sufferings, pointing to their great and unrepented transgression in rejecting and crucifying their Messiah, yet this forms no excuse for those who have added to their afflictions, and rejoiced in the evils which have befallen them. So far from this, that God has manifested his displeasure towards all the oppressors of Israel. "I have learned," said Frederick, King of Prussia, that determined enemy of all religions, "I have learned, by the experience of ages, that no man ever touched that people, but he smarted for it;" a remark, which the voice of inspiration, as well as the experience of mankind has abundantly confirmed. Thus saith the Lord, "I will contend with him that contendeth with thee; I will feed them that oppress thee, with their own flesh: and they shall

be drunken with their own blood, as with sweet wine; and all flesh shall know, that I, the Lord, am thy Saviour and thy Redeemer." And with this prophetic menace before us, let us ask, what has been done to the nations which have afflicted Israel? Where is the crown of Pharaoh, who enslaved them, of Nebuchadnezzar, who carried them away captive, and of Vespasian, who sacked and burned their Holy City? Has not "Egypt become the basest of kingdoms?" Has not Babylon been swept with the besom of destruction? And proud imperial Rome been subverted and desolated by the Goths and Vandals? And there is no doubt, that in the controversy which the Lord has had with modern nations, the *oppressions and the blood of Israel* have been had in remembrance; that the *God of Israel* has rode in that whirlwind, and directed that storm, which has spread so much desolation over the continent of Europe and the British Isles! It becomes those nations, therefore, to testify against the sin of their forefathers, and to endeavour to repair the evils they have committed against the Jewish nation. We would fondly hope, that what is now doing by the British nation for the people scattered and peeled, will be some national expiation for the wrongs inflicted by their Edward, their Henry, and their Richard. And while we as fondly hope, that our severance from that nation, has cut off the entail of punishment upon us for their national sins; still we would remember that there are sins of omission as well as commission, and would not consider ourselves innocent, unless in this matter, we also come to the help of the Lord. By the hope then of averting the curse, and inheriting the blessing, let the *American People* sympathize with, and endeavour to assist the Jews, in their emancipation from the intolerance of the old world, and the moral debasement of unbelief

in Jesus Christ. And let the *American Society* endeavour to restore them to their political rights—to those virtues and talents, which generally follow in the train of liberty; and especially to those privileges and hopes, which are connected with the saving influence of the Gospel of the grace of God, our Saviour.

Conclusion.

We may, indeed, for a season be thwarted in all our plans and purposes; we may, like the *Missionary Societies*, have years of trial for our faith and patience; yet if, like them, we persevere, we may, like them, live to see “a nation born as in a day.” In the mean time, we shall, at least, feel the satisfaction of having

done our duty. The great Master will approve our fidelity, and in the hour of death, and in the day of judgment, we shall not regret, having sought the recovery of those “whom no man cared for;” shall not regret having united our efforts with the prayer, “look down from heaven, thou God of Abraham, Isaac, and Israel, and behold from the habitation of thy holiness and of thy glory; where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards thine Israel! Return for thy servant’s sake, the tribes of thine inheritance. Oh, that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence.”

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

Since our last publication, communications have been received from the *Great Osage Mission*, to the 25th of June; the *Tuscarora Mission* to the 21st of July; the *Seneca Mission* to the 9th of August; and the *Cataraugus Mission* to the 10th of the same Month.

From *Union*, we have indirect intelligence to the middle of June, and from *Mackinaw*, to the middle of July. The prospects of the Mission at Union, were still assuming a brighter aspect. The apprehension of an open rupture between our Government and the Osages was entirely removed. Six of the leaders in the late outrage upon a hunting party of whites, had surrendered themselves to the Commander of the Garrison, and had been conveyed in irons to Little Rock, to await their trial.

GREAT OSAGE MISSION.

EXTRACTS OF LETTERS.

The Rev. Mr. Pixley to the Foreign Secretary.—June 25, 1824.

In my residence with the Osages last spring, I had an interview with more than twenty of the Pawnee Mahaws, who reside near the heads

of the Kansas and Arkansas Rivers, probably nearly three hundred miles from this place. They came with a desire to prepare the way for a treaty of peace with the Osages. They travelled on foot, covered with their Buffalo robes. The Osages met them in the Prairie, riding upon their horses, at full speed, with long cud-

gels in their hands. The poor Mahaws appeared to be exceedingly affrighted, and their first salutation was suppliant, and to me affecting beyond description—first with a gentle shake and pressure of the hand, and then with their arm around the neck, bringing you gently to their bosoms. They were then surrounded by the Osages, and conducted to their Town, where the ceremonies of a friendly reception were performed. There is a class among the Indians, called the *Cheshoes*, whose lodges are sacred as respects the stranger and the enemy who can find their way into them—not very dissimilar to the ancient city of refuge. That they may pass safely through the Town, and mingle with the rest of the people, a ceremony is to be performed by another class, called *Punkaws*. When the strangers are seated, the *Punkaws* take about a tea-spoonful of water, and put it into their mouths. This having been thrice repeated, a small portion of food is applied in the same manner; and another person comes forward with oil to anoint their heads, feet, and limbs. They are then considered as free to go where they please among the people, none, however great their enmity, daring to violate this national pledge of faith, while the strangers remain within their limits. Sometimes, however, they follow and kill them when beyond their limits; and this is considered lawful, if a full and perfect peace be not established.

I cannot here but suggest how useful a single good man in each of the Tribes might be. Living among the people, and having a good man for an interpreter, he would find his facilities for communication easy, and his means for settling difficulties among the Tribes enlarged. The benefits which might thus be diffused by the influence of good men, can hardly come within the bounds of calculation.

We have just received a letter

from Brother Vaill, at Union, informing us, that the prospect of war is closed. Six Indians have surrendered themselves, and are carried in irons to Little Rock.

Brother Colby, our Blacksmith, and his wife, had a prosperous journey here. They are both in good health, and promise much usefulness to the Mission.

Rev. Mr. Montgomery, to the Foreign Secretary.—June 22, 1824.

It is now two years and an half, since the Superintendent, finding that the secular concerns of the Mission would demand so much of his attention, as for some time wholly to preclude his attempting to acquire the language, proposed to me to relinquish the care of the School, and join Brother Pixley in preparing to preach to the Adults. At that time, the vicinity of the village, and the occasional services of the Interpreter to the factory, presented tolerably convenient facilities, for prosecuting our object. But these advantages were all lost, with the abolition of the factory; and since that event, we have been obliged to seek our Indian company, at so great a distance, and under so many disadvantages, that but little time comparatively has been spent among them. Our progress, however, has been sufficient to prevent discouragement. All the good Interpreters in the nation, with only one exception, being Frenchmen, we have suffered much loss from not being acquainted with that language—a fact which it would be important to notice in preparing missions for other Western tribes.

Nothing considerable has been done in preaching through an Indian Interpreter, in consequence of the unsteady and difficult disposition of the only individual who could serve us. Whether recent events have not somewhat humbled him, I do not

know. As several years will yet be requisite to prepare us to speak, with the desirable readiness, it would certainly be greatly important to have in the mean time, an Interpreter who is competent and trusty.

In other circumstances, much might have been done by translating select portions of Scripture, prayers, and other pieces, which could be read long before a person was qualified to speak. But the selfish and perverse disposition of our English Interpreter, renders it exceedingly difficult to obtain any thing of this kind from him.

The last winter, as perhaps you have already seen, I spent with the Union family. There I obtained some valuable translations, and had the satisfaction of assisting the brethren, who are studying the language, in commencing their Indian Settlement. This measure appears to me the most important ever attempted in either of these Missions. Without some aid of this nature, the Indians cannot take the first step towards settled life. They cannot procure the necessary implements, nor are they acquainted with any other mode of using their horses, than by placing the load on their backs. The plan of aiding them, would occasion, it is true, much trouble and some expense; but it would not be of long continuance. Many of the settlers would soon be content to assist such as would join them, and the expense of implements and stock would be defrayed, we have lately been told, by the Government, as soon as there was evidence, that it would be productive of good. It now being fully ascertained, that our village will not return to this side of the country, we are contemplating the formation of a local establishment on Grand River, partly on the plan of that at Hopefields, and shall, I hope, soon be prepared to submit the project to the consideration of the Board.

Intelligence is just received, that the leaders in the recent outrage have been given up to the commandant at the fort, and have been sent off in irons, to Little Rock, for trial.—This event cannot but have a salutary influence on the minds of the Indians, and the tranquillity and success of the Mission. We are also informed, that Belle Viseau and others, who were deputed to accompany the Pawnee Embassy to their village have returned, much pleased with their reception. A peace has not been absolutely concluded, but efforts are to be made on both sides, to prevent fighting during the summer, and a general Congress of, I believe, all the Pawnee towns, with the Osages, is to take place in September.

MR. MONTGOMERY'S JOURNAL, FROM
UNION TO HARMONY.

Departure from Union.

May 5, 1824.—After a pleasant stay of more than five months, with our dear fellow-labourers at Union, left that place for home, accompanied by a young man, sent by the family, to convey me with a horse, as far as our Indian village, where I contemplate stopping some time. Beside a considerable addition to my stock of language, I promise myself much advantage from my residence here, in being able to inform our poor people of the commencement made by a few of their brethren of this part of the nation, in adopting the habits of industry and civilized life. The fact that seven respectable men, with their families, have left the village, and associated themselves with the Missionaries, from a declared preference of civilized life, cannot but make some impression on the minds of the Indians; whilst the degree of steadfastness and skill which they have manifested in their work, and their peaceable and orderly deport-

ment, go far towards evincing the practicability of converting the Osages into an agricultural and civilized people.

Arrival at the Trading House.

May 8.—Arrived without any remarkable occurrence at Mr. Ballio's Trading House, where I have the pleasure to find Brother Pixley, and to hear from my dear friends at Harmony. Nearly twenty lodges collected round this place, afford sufficient Indian company for the prosecution of our object, while the use of the buildings here relieve us from some of the difficulties of living at the village.

Sab. May 9.—Brother Pixley this morning solicited Mr. Williams to interpret a discourse to the Indians, but after postponing the matter till evening, he finally declined complying. Occupied myself in reading and talking to individuals. Sans Nerf arrived from the village, and proposed to put two children of his connexions to school, if we should be willing to convey them there, himself being obliged to set out to-morrow with a deputation to the Delawares. Br. Pixley engaged to convey the children to Harmony.

May 10.—White Hair, and the principal men composing the delegation to the Delawares, called here on their way, and several availed themselves of the opportunity which the occasion afforded of begging small articles from the traders and others. After their departure, Br. P. set out with his little charge for Harmony.

Interview with an intelligent Osage.

May 11.—While reading a prayer to a few individuals, Nunkee Oharke, brother of the late Big Soldier, observed that the instructions of the old men were the cause of the bad sentiments held by the Osages, and gave this account of their mode of inspiring the youth with the love of war. They relate that a great while ago,

an Osage boy killed a bird with an arrow, and after picking off the feathers, showed it to some old men, and inquired whether it was a good thing to kill birds. The old men approved of what he had done, and encouraged him to proceed. They further told him, there were men whom they should kill in like manner, and advised that the young men should adopt the disposition of the voracious birds and animals, and carry their skins with them when they went to war. Nunkee Oharke states that fathers exhort their sons strongly to go on war parties, and that the young men become more savage, in their sentiments, by every successive exploit which they perform. But there is another cause, of a still more melancholy nature, which he considers as having an important influence. He says when men are about to die, they always endeavour to excite their relatives to revenge their death on their enemies, that they may not go alone into the invisible world. This is done, as well on occasions of death by natural disease, as when it occurs in battle. After adducing the recent instance of his brother, N. O. asked Where is the Osage who dies without making bad talk of this sort?

May 12.—An old doctor, after hearing the decalogue, and a sketch of the early history of the Bible, observed, your instructions are good—the customs in this country are very different. We have no books, that is the reason we do not know these things, and our ways are bad.

Osage Customs and Prejudices.

May 13.—A half-breed of another tribe, who speaks French and a little English, seeing me conversing with an old man, said to me, "you may as well talk to a big buffalo—it is not possible to make the Osages good." In the afternoon held an interesting conversation with a man, whom we call Gaius, and his wife, respecting

the death of several of their relatives, and the rites which they observed during the mourning. It is customary with the Osage women, in the first paroxysms of grief, to cut off their hair, mutilate their ears, and put off their good clothes, and for several mornings and evenings to make loud lamentations. The men differ from them only by letting their hair grow. In this case, the wife's mother had died last September, and the mourning was continued till a few weeks ago. The ceremony by which it was terminated, cost them all the goods and provisions which they could collect through the winter. An American, who witnessed it, estimated the expense at not less than one hundred and fifty dollars. Like all other Heathen, the Osages are subject to many absurd and highly oppressive customs. The following is a specimen. There are in the villages in this quarter, about thirty large bunches of feathers, the possessor of any one of which, carrying it in state to any lodge which he may choose, has the privilege of taking, at his own, all the property he can find. This can be done only once by the same individual, and the party suffering, has the right of reimbursing himself from some other lodge.

May 14.—The Osages are generally suspicious and unreasonable in their sentiments towards the Americans. N. O. complains that their annuity is very small, and asks, "When do you not get water, wood, and many other things off the land which we sold you. We give you these things in the spring, summer, fall, and winter, but you pay our annuity only in the summer." Many of his objections, however, are evidently made merely to exhibit his ingenuity, and he never departs from the air of the utmost gentleness and good humour.

Sab. May 15.—Br. Pixley arrived early this morning, not having been able to find the path through the bottom in the night. I am again fa-

voured with letters from my dear relatives, and rejoice to hear that the Lord is visiting my native place with the influences of his Spirit, and calling many of my old friends and neighbours into the fold of his grace. Enjoyed several opportunities of reading and talking to individuals, and small groups, but did not succeed in obtaining the aid of the Interpreter for holding a formal meeting, and did not think it prudent to attempt it in his presence without his concurrence. In the evening was pained to hear a doctor blowing and spouting over a sick woman in an adjoining lodge.

Visit to the Indian Village.

May 16.—Went to the village four miles distant, but found the town almost empty, the people being generally out planting their corn, or on different hunting parties. Those I saw were complaining bitterly of hunger, and one woman whom I met carrying, as many others were, a heavy load of wood, said, that she and her children had nothing to eat, and pointed to her arms, reduced in flesh, as evidence of the fact. How unfortunate that a people possessing so pleasant and fertile a soil, should be ignorant of the use of the plough. Met with an old man who listened attentively to a sketch of the history of the Bible, and who frankly acknowledged that the Osage ideas and customs were bad, and ours were good. Several others gathering into the lodge, an impudent, ill-disposed kittle-tender, came forward, and interrupted me with filthy talk. After reproving him, left the old man with the hope of having in some degree excited his attention to the superiority of the word of God to the traditions of his ancestors.

Various Interviews.

May 17.—In our intercourse with these people, we often meet with very ingenious and even just senti-

ments. Our friend, Nunke Oharke, observed to-day, that "it was easy for us to say we pitied them, but really to do it was difficult. For Indians to tell lies was nothing, but for white people to do so, was very bad." Once he asked, very gravely, "What among worldly things, laying religious things aside, afforded us the greatest degree of happiness?" The pleasantness of this man's disposition, and the gracefulness of his deportment, would bear comparison with those of the most amiable characters in civilized Society. O that his mind were enlightened and sanctified by the grace of God! The old man with whom I conversed yesterday at the village, came here on a visit; and in relating to us the traditions of the Osages, stated very distinctly the account of the creation of man, and the circumstance of the woman's formation from one of his ribs, which he had certainly very recently heard. Thus liable are Indian traditions to variation. The circumstance, however, ought to excite us to bestow very particular pains on the old men, and evince how readily the stream of superstition and barbarism might be cut off at the fountain head.

May 19.—Find the tediousness of loitering about the trading-house and Indian lodges, very pleasantly, and I hope profitably, relieved by reading parts of the translations obtained during the winter, to such individuals and small companies as are willing to listen. Nothing could be more trying to patience than to spend day after day in the society of the Indians, subject to their incessant begging, and their troublesome manners, merely for the sake of small acquisitions in the language to be used at some future period.

Arrival of a Party of Socs.

May 20.—A small party of Socs are here on a visit. In size and dignity of deportment, they are inferior to the Osages. One of them speak-

ing a little Osage, gave us the means of making some inquiries respecting the condition of their nation. It does not appear, as we had been informed by a trader, that the Socs leave their women and children at their villages while they go on their distant hunts. In the practice of agriculture also they are about on a level with the Osages, being entirely destitute of the use of the plough.

Arrival of a Deputation of Pawnee Mahaws.

Information is received that a party of Pawnee Mahaws has arrived at the Little Osage Village, with propositions of peace. To-morrow they are to come on to White Hair's village, but it is said, much opposition will be made to their reception. The mode in which this opposition is to be exerted, is by endeavours to kill the ambassadors, before they enter an appointed lodge, and take some refreshment. Two individuals, to whom I read and talked to-day, manifested an encouraging degree of attention.

May 21.—A great deal of talk among the people respecting the reception of the Pawnees. An old man arrived last evening to tell Mr. Chouteau that many at the village were threatening to kill them before they should enter. Mr. Chouteau, calling here on his way to the village, informed us that a runner had been sent to him in the night for the same purpose; as, however, he had introduced them safely into the Little Village, he did not doubt, but by the same means he should succeed in the other also. Brother Pixley, with most of the men and boys of this place, set out to witness the reception of the embassy. I am obliged to deny myself the gratification, for the want of a horse. After an unusually quiet time, have the satisfaction to hear Br. Pixley's relation of the proceedings of the day. Mr. Chouteau on hearing the violent talk at the village, appointed, as is cus-

tomary on particular occasions, about forty of the best disposed men to keep the peace with sticks, and proceeded together with almost all the active population of the Town on horseback; but, contrary to expectation, they met the Pawnees attended by a few of the Little Osages at some distance on this side of their village. Mr. Chouteau, accompanied by Br. Pixley and one or two others, hastened up to the party, who had halted as soon as they discovered the approach of the Osages; but they had scarcely time to salute before the whole cavalcade came up on full gallop to the no small terror of the poor Pawnees. A scene of clamour and confusion ensued for a few moments, but no serious attempts were made to injure the strangers. On arriving at the village, they were introduced into the lodge of a principal man, belonging to the clan whose province it is to receive messengers of peace. A little food and water were then presented to them by two individuals of another clan, they having first tasted, together with a little oil to anoint their feet and legs. The good-will of the town being thus expressed towards them, they were safe from any further molestation. How strongly does this simple but expressive ceremony resemble the scenes and manners described in the early history of the Scriptures!

Sab. May 22.—Many of the people not having yet returned from the village, we enjoyed a more quiet season than usual for reading and talking to a few old men who spend a considerable portion of their time with us. In the course of these desultory exercises a number of individuals have, we hope, acquired some knowledge of the divine law, and some faint ideas of the character and work of the Saviour, together with the manner in which the Creator must be worshipped and served. But whatever influence this instruction may have in enlarging their views and overturn-

ing their present superstition, there is no evidence, as yet, of its having excited any sincere desire to know the will of God; or any anxiety to escape his impending wrath.

This afternoon the principal part of the Pawnee Deputation, accompanied by Belle Viseau and others, made a visit to this place. The heads of the party, which consists of upwards of twenty, are two quite young men, a son and a relation of the Chief. The utmost cordiality appears to exist between them and the Osages, though, from the uncommonly affectionate manner in which they salute such white men as they meet, it is probable they are still not entirely free from apprehension.

Object of the Embassy.

May 23.—It appears the object of the embassy is merely to open a negotiation for peace, and that a number of principal men of the Osages are deputed to accompany the Pawnees to their village with the view to the further prosecution of the matter. How novel would be the situation in which the Osages would find themselves in the event of a general peace with the western tribes? Where could they look for victims to the manes of their deceased relatives? or to what pursuits could the young men resort for distinction when it could no longer be obtained by cutting off the head of a Pawnee. Such a revolution in their affairs could be sustained only by an immediate diffusion of the gospel of peace accompanied by suitable measures to encourage their settling down to the cultivation of the earth.

CATARAUGUS MISSION.

JOURNAL OF THE MISSION.

April 7.—Having suffered so much inconvenience for the want of house room, we feel thankful to see, this morning, several carpenters commence the remainder of the Mission-

House. Living as we have, since December, with so large a family in so small a house, has been attended with many evils, as well as making the work much harder for the Sisters.

Indian Funeral.

April 15.—An Indian child, sister to one of the boys in the School, having died yesterday, a messenger was sent desiring me to attend the funeral this afternoon. Most of the Scholars, the Christian party, and some of the Pagans attended. It was a solemn and, I hope, a profitable meeting. This was the first funeral I have attended among the Indians. They acknowledged their ignorance of the manner of conducting at funerals, and desired instruction, as they designed to adopt the customs of Christians. They were still and solemn, till the coffin was put into the grave; then most of the females went to the house, and began a loud cry, which they generally commenced at the grave, and continued quite long. One of the Chiefs persuaded them to be still.

Two of the Children taken from School.

April 19.—An Indian woman came up a few days since, and stated that her son at home, was very sick, and desired very much, to see his brothers, who were in School. Permission was, therefore, given to the two boys to visit their brother, but to return the same day. They were half-breeds, and formerly lived in Pennsylvania, where their father died about two years since. As the boys did not return, as expected, I went to the village, the next day, and learnt that their brother was not sick, but that the story was made to get the children home, and that the whole family had left the village, in the night, for their former place of residence. A Chief went after them, to bring back the boys, or their clothing, but returned without finding them. We are sorry for the children's sake,

that they were not permitted to remain. They were good scholars, and learned fast.

April 23. A fine boy, 11 years old, was brought this morning to be entered in the School. He is from Alleghany.

Provisions for the School furnished by the Indians.

April 28.—Attended a council of the Chiefs this afternoon. Part of the business was to consult respecting building a meeting-house,—but like many Societies, there is a division among them respecting the site of the building. The Buffalo Chiefs have to-day sent seventeen bushels of corn for their children. Our Indians have not yet done so much as was expected. They have brought about twenty bushels of corn, and six small hogs. A few of them are able to do something for the support of the school; the others are very poor.

Accession to the School.

May 11.—Mr. Johnson visited us to-day, to see if we would receive more children into the school. We desired him to delay a few days, until we could have more house-room. He said we had already refused several Cataaugus children, but still had taken so many from Seneca, and one or two had been brought from Alleghany for the school, and he hoped we would take them. As he was very urgent, I consented.

May 15.—Two Indians came up to inform me that several of their young men desired to be married in the Christian way, and wished me to appoint a day, and send for Mr. Harris to come and marry them. I told them I would write to Mr. Harris, and request him to attend to them on the last day of the month.

May 18.—Two boys and a girl were brought to the school this morning by their parents, who have recently removed to this village from Alleghany. A number of families

have removed to this place during the winter and spring. I could not refuse these children, although we had already more than we could accommodate, as the parents knew that I had just promised to take two, whose parents yet belonged to Alleghany.

May 24.—The two Alleghany children were brought this morning. Almost daily do our cares and labours increase. Oh! that our Christian graces might increase, and our engagedness for the salvation of their souls. Forty-eight precious immortals are already under our charge. We do feel a love for these children of the forest, and earnestly pray, that we may be faithful to them, and bring them up in the nurture and admonition of the Lord. Although we have not seen such fruits of our labours as we could wish, yet we are not discouraged. We know that God will grant a blessing in due time, if we are faithful and faint not. We feel that it is the work of God, in inclining these dear children to leave their friends according to the flesh, and that their parents have been disposed to give them up to be religiously educated. We have felt this from the first, but more powerfully do we feel it, as we see the operations of the Spirit of God, on the minds of some of them, from time to time. Two of our boys have been very serious for some days. They say that they feel that they are sinners, and are very unhappy in their minds, because they have sinned against a holy God. May their convictions be deepened, and become so pungent, that they can give themselves no rest till they are enabled to rejoice in a Saviour's love.

Visit from the Missionary at Seneca.

May 31.—Br. Harris arrived on Saturday, and preached to the Indians yesterday. According to arrangements, it was expected there

would have been a wedding to-day. But those who wished to be married wished to be bound stronger than the usual ceremony can bind them. They say they want the minister to marry them, and to oblige them to keep the marriage contract, by annexing a penalty, and enforcing it in case of misconduct; for, they add, without this can be done, so long as the laws of the white people do not extend to them, it is no better to be married in the Christian way than in the Indian way; for if the married couple wish to separate, they do it with impunity. We told them that a minister of the Gospel could marry them according to the word of God; that they would thus be morally joined together; and that it was not in the power of man to dissolve the connexion between husband and wife, for the good book expressly says, that what God hath joined together, let no man put asunder. We added, that if either party broke the marriage contract, they were guilty in the sight of a holy God, and must answer for their conduct at his bar, where the impenitent would be punished for their sins; but that it does not belong to a Christian minister to inflict punishment for this any more than for the breach of any of God's commands. But they were not satisfied, and said if we could do nothing on this subject, they wished we would be so kind as to go with them to a justice of the peace, and see if something could not be done to oblige all of their people who should be married in the Christian way, to live agreeably thereto.

Consultation with a Magistrate.

June 1.—According to arrangement, two of the principal Indians came up this morning to visit a magistrate. They brought another boy for the school. We rode with them about 8 miles to a justice; taking along with us our interpreter. They stated their case to the justice, who told

them, that although the laws of the whites did not take cognizance of Indians, yet the Indians might, if they pleased, adopt any one or more of these laws, and be regulated by it, but it must be an act of their own.

The Indians said they were delegates from the Christian party at Cataragus, and were authorized to act in this case as they thought best. They therefore desired that an instrument of writing might be drawn, in which they, and all who should sign it, should be bound as in the presence of God, to adopt, observe, and be subject to the laws of the whites, which regulate and confirm the marriage contract. This request was granted, and they returned much gratified with their visit. Next Friday was appointed for the nuptial ceremony.

Marriage of Seven Couple.

Sat. June 5.—Yesterday, the Chiefs and the Warriors of the Christian party, and some of the Pagan Chiefs, with many women and children, assembled at the Mission-House. After preaching a sermon, Br. Harris proceeded to perform the marriage ceremony, to receive which, seven couple of this interesting people presented themselves. The paper alluded to above was then signed by fourteen chiefs and warriors, who thus bound themselves to be faithful in observing the marriage contract.

Vacation of the School.

That we might have opportunity to make and prepare the summer clothing for the Indian children, give their bedding and apartments a thorough cleaning, and make other suitable arrangements for the coming warm season, we thought it best to have the vacation take place earlier than usual; and therefore, while the Chiefs were present yesterday, we proposed to have the children go home next Monday, to which, after knowing our reasons, they assented.

Tuesday, June 8.—Most of the children left us yesterday, except a few who staid to assist in the hard labour before us. Mr. Woodhull, a pious gentleman, from Brooklyn, visited us yesterday after the school was dismissed. He took a deep interest in the welfare of the mission, and, as well as ourselves, much regretted that he had not an opportunity of seeing the school together. He had, however, the pleasure of seeing the two children who are named and supported by the Brooklyn Female Missionary Society. He left a quantity of tracts, and a number of hymn-books for the children. Truly refreshing is it to have Christian friends call upon us.

Want of Female Assistance.

June 24.—Returned last evening from Buffalo, where I had been on business. While there, I addressed a letter to the Domestic Secretary, requesting more female assistance. We do not want more help that we may live in ease, but we do think that we need help enough, that, at least, by industry and hard labour, the necessary work may be done, without sacrificing health, and almost life. Here we have a family of fifty children, four adult males, and only three females, some of whom are in feeble health, to take the whole care, do the whole work of making and mending clothes, washing, baking, and constant cooking! I say the whole work, except some assistance from the Indian girls, and the care and attention of teaching them to work, equal all the assistance they can render. Yes, these devoted sisters cheerfully labour from day to day, feeling much of the time as though they should sink with fatigue, and yet all the necessary work cannot be done. There are scarcely any common families of as many adult members, as in this mission family, but have as much female

help. Who then would do all the work for these fifty children? Are there not some pious devoted females who are willing, nay, desirous to come to the assistance of these sisters, who are fast wearing themselves out, and unfitting themselves for usefulness or enjoyment. Little do the public realize the labours, fatigues, and trials of the missionary; and yet it is a delightful work. There is a happiness connected with it, rarely known in most other situations. I think no person, feeling the interest of religion, and the value of souls, ever regrets having engaged in this arduous work, and we, feeble band as we are, would not murmur, but rather rejoice that we are counted worthy to labour, and labour hard, in the vineyard of the Lord. We have an object before us, the improvement and salvation of these perishing heathen, which gives energy to our exertions, and adds strength to our feeble nerves. Yes, we feel that these sisters could never have undergone so much toil and fatigue in a less sacred cause—that they receive strength from on high, and therefore are not discouraged.

Sabbath Meetings well attended.

Sab. July 4.—Our meetings on the Sabbath have, of late, been more interesting, and better attended than formerly—so many have been present that the house where we have met could not accommodate them. For this and some other reasons, the Chiefs have removed the place of meeting to a more commodious building, but nearly two miles further from the mission-house, which renders it very inconvenient for us. We now have to go five miles to meeting. It is probable, a new meeting-house will be commenced soon.

Interesting State of the School.

July 5.—We were not a little gratified to notice, last evening, that some

of the boys had retired to a room by themselves for prayer. There, supposing they were not heard by us, they fervently offered four prayers to that God, who will not despise the prayers of red children. Almost daily do we hear the sound of some Indian child. Oh! may the prayer-hearing God grant them a true spirit of prayer.

July 9.—It is not unfrequent we see the ideas and feelings of the children expressed on slates and scraps of paper. This morning, I found on my desk a slate, on which was handsomely written, the following sentence, which I copy exactly.

“I want speak some. O, I am sinner against God. God he will punish so wicked folks. O! I fraid when I die I shall go to Hell. O, great deal pain—no stop—no sleep. O, I must pray God please forgive me.”

Sab. July 11.—Two more children offered for the school. For the want of more help we are obliged to refuse them for the present.

July 13.—An Alleghany Indian called last evening, and desired to enter two boys in the school. We told him we could not consistently receive them, but we hoped before long, we should be able to take all that should be offered.

Visit from a Clergyman.

July 20.—Our hearts have been much gladdened by a visit from a dear Christian Minister, from the South. He came on Saturday evening, and spent the Sabbath with us, and part of Monday. A number of Indians, and quite a collection of whites assembled at the Mission-House, to hear him preach. His stay with us was indeed an interesting season, and, we trust, profitable to our souls. He had visited other Missionary Stations, particularly Brainerd, and gave us much interesting intelligence. Respecting the school at Brainerd, and the general

improvement of the Cherokees, he informed our Chiefs, which very much encouraged and animated them. He left the following note, accompanied with a Ten Dollar bill.

“July 19, 1824. Abraham Van Dyck, Esq. of Coxackie, New-York, having presented the writer of this with a small sum for his own use and disposal, he rejoices in this opportunity of expressing a wish, that many hearts may be as highly gratified as his own, by a visit to this dear mission, and that their hands may be opened to give. In testimony of this, Brother Thayer and his worthy associates will please to accept Ten Dollars.

“NICHOLAS PATTERSON.”

Appeal in behalf of the Children.

July 21.—At the close of this communication, I will annex a list of the children now in school, and earnestly plead with the friends of missions, that they would do something towards their clothing. Will not some who feel interested in the improvement of these dear children, exert themselves, and send forward something to make them comfortable in the ensuing winter? We used all that was sent to us last winter, and now our number is more than doubled. I will mention the ages of the children, that those benevolent persons who wish to make up any clothing, may have some idea of their size.

Upon reflection, it will be perceived, that for all these children, we shall need, and that early in the fall, besides other articles of clothing, a large supply of strong fullered cloth, for boys, and stout American flannel, for girls. I say, for the children already in school; but what shall I say for those who are anxious to enter? If they are received, they must be clothed. Shall they be received or not? It depends on Christians, whether they shall enjoy the

means of instruction, or continue to live in heathenish ignorance, and perish for ever!

	Age
Philip Milledoler, -	11
Nathaniel Thayer, -	10
Amos Fowler, -	11
Charles Silverheels, -	7
Philip C. Hay, -	12
Joshua T. Russell, -	13
Henry Martyn, -	13
Gibson Silverheels, -	10
William Scott, -	13
Reuben Jackson, -	10
Harvey Rowe, -	13
Gardiner Spring, -	14
Peter White, -	14
Joseph Sanford, -	14
John Blair Hoge, -	9
George Turkey, -	16
Zechariah Lewis, -	14
Preserve Riggs, -	11
Joel Smith, -	16
Henry Rankin, -	14
Andrew Young, -	13
James Young, -	13
John Knox, -	11
Levi Hooker, -	10
Daniel La Tourette, -	8
Peter Wilson, -	8
Jabez King, -	8
Gabriel Stewart, -	8
Moses Stevens, -	7
Samuel H. Cox, -	7
Daniel Hewit, -	9
Thomas Bishop, -	6
Susan Spring, -	7
Margaret Milledoler, -	9
Harriet Woolley, -	12
Mary Rogers, -	15
Aurelia Whiting, -	10
Anna F. Sanford, -	10
Lydia Keep, -	9
Sophia Bishop, -	12
Elizabeth Nitchee, -	7
Isabella Graham, -	10
Betsey Strong, -	8
Ruth Judd, -	9
Ann Maria McMullen, -	12
Sarah Puah Riggs, -	14
Eliza Bennett, -	6
Polly Stevens, -	14

I believe eighteen of these children have been named by individuals or associations who pay twelve dollars annually towards their support.

Some of the others retain their old names, and the remainder, not having English names, have been called after some friends.

Foreign Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

Death of the Foreign Assistant Secretary.

[From the London Missionary Register.]

At a meeting of the Committee, held on the 5th of April, the following Minute and Resolution were recorded—

The Foreign Secretary having reported the last sickness and death of Mr. E. F. Rönneberg, late Assistant Secretary in the Foreign Department of the Society, the following Resolution was passed:—

The Committee express their sincere regret at the loss of so able, laborious, and faithful a servant of the Institution; and request the Foreign Secretary to convey to his afflicted Widow the assurance of their heartfelt sympathy under this painful bereavement.

The Committee have printed some extracts of the late Mr. Rönneberg's letters to Dr. Steinkopf, in testimony of the spirit with which his active life was closed. From Bath, on the 5th of December last, he wrote—

When I felt so debilitated by illness, I scarcely ventured to pray for my recovery; and could only do so under the hope that all the powers of my body and mind might be consecrated to the work of the Lord, and that I might serve Him without fear in holiness and righteousness all the days of my life.

I now hope to return soon, invigorated both in body and mind, to the post assigned me by the Lord; ready to do and to suffer all His will. In the immediate prospect of death, the Gospel of Christ presented itself in such ineffable glory and delight to my mind, that the consideration of so many millions who do not possess, and of so many hundreds of thousands who do not regard it, brought tears into my eyes. This led me to regard the cause of the Bible Society as of such vast importance, and proved so powerful an attraction in my mind to its object, that I felt resolved nothing but death should separate me from it while I remain on earth. There is something so

simple in the idea of the Bible Society, and yet so grand; for each Bible reveals an eternity of bliss for all that receive and obey it. The father of a family, who loves his Bible, may become the progenitor of a whole race of happy beings. Oh! that all who labour with us in the work may be impressed with a deep sense of its great importance, and carry it on in the Lord's Name, Strength, and Spirit!

From High Wycombe, whither he had removed after leaving Bath, he wrote on the 2d of March—

Taking a retrospect of the whole of the way in which the Lord has led me, I must confess that goodness and mercy have followed me all the days of my life; and I am willing to continue still a long time here below in the service of so good a Master. But, it may be, I stand near the verge of my existence in the flesh: if so, I am also happy to be absent from the body and to be present with the Lord. To him, who has promised to be the Husband of the widow, and the Father of the fatherless, I commit my dear family.

He survived but a few weeks. The Rev. W. Edelman writes, at 2 o'clock on the morning of Monday, the 22d of March—

Our dear friend, Mr. Rönneberg, has just departed. He expired about half an hour ago, without any struggle whatever. He really fell asleep. He was sensible to the last, and happy in his Saviour. Blessed be the Lord God for His goodness and mercy towards him! Oh may our last end be like his!

THE BURMAN MISSION.

[From the American Baptist Magazine.]

The Rev. Mr. Judson to the Rev. Dr. Budlow, Rangoon, Dec. 7th, 1823.

REV. AND DEAR SIR,

I had the inexpressible happiness of welcoming Mrs. Judson once more to the shore of Burmah, on the 5th instant. We are now on the eve of departure for Ava.

My last letter from brother Price men-

tions, that the King has inquired many times about my delay, and the Queen has expressed a strong desire to see Mrs. Judson, in her foreign dress. We sincerely hope, that her Majesty's curiosity will not be confined to dress.

Mr. and Mrs. Wade appear in fine health and spirits, and I am heartily rejoiced at their arrival just at the present time.

None scarcely of the letters from America by the Bengal have reached me. The ship in which they were forwarded from Calcutta to this port, being supposed to be lost off the coast. My last from you, therefore, is Oct. 1822; and previous to Mrs. Judson's arrival, I had not heard from her for nearly fourteen months.

I enclose the translation of a letter from MOUNG SHWA-BA, which has been lying by me some time, for want of a good opportunity of conveyance. He received Mrs. Baldwin's present to-day, and directly obliged me to write out a translation of the note accompanying it, and was highly gratified with both.

The appearance of this short letter, renders it unnecessary to say, that I write in haste, occasioned by the state of our affairs, in prospect of immediate removal.

Translation of a letter written by MOUNG SHWA-BA, to the Rev. Dr. Baldwin.

MOUNG SHWA-BA, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized, who meditates on the immeasurable, incalculable nature of the divine splendour and glory of the Invisible, even the Lord Jesus Christ, and God the Father, and takes refuge in the wisdom and power, and glory of God, affectionately addresses the great teacher BALDWIN, a superintendent of missionary affairs in the city of Boston, of America.

BELOVED ELDER BROTHER,

Though in the present state, the places of our residence are very far apart, and we have never met, yet by means of letters, and of the words of teacher Yoodthan, who has told me of you, I love you and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—him, in loving whom we shall not tire, and in praising whom we can find no end, and shall be adorned with those ornaments, which the Lord will dispense to us out of the heavenly treasure house that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced, that I cannot conceal

my sins from the Lord, who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion, and self-exaltation. And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary the one to the other, and the desire of visible things, counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die for ever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me, and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet foment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden

lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother-in-law, who say, "we will beat, and bruise, and pound you; we will bring you into great difficulty: you associate with false people; you keep a false religion, and you speak false words." However, their false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. The divine promises must be accomplished.

In this country of Burmah, are many strayed sheep. Teacher Yoodthan, pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen, and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

Thus I, Moungh Shwa-ba, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher Baldwin, who lives in Boston, America.

N. B. Translated from the Burman original, Sept. 23, 1823. A. JUDSON, Jr.

Extract of a letter from the Rev. John Lawson, to one of the Editors, dated

CALCUTTA, Jan. 24, 1824.

REV. AND DEAR SIR,

Having this moment heard that a vessel is about to sail for America, I avail myself of the opportunity it affords me of sending a packet of letters from Rangoon.

You will be happy to learn, that the agitation between the English and Burman governments seems to have subsided, and I trust the missionaries will be kept in "perfect peace." The last letter I received from Mr. Judson informs me, that Dr. Price is in great favour at court, and that he and Mrs. Judson were to begin their journey to Ava in a day or two.

Extract of a Letter from Mrs. Colman to a female friend in Lynn, Mass. dated

DOORGAPORE, Jan. 21, 1824.

Many, my dear Mrs. B. are the changes

through which I have been called to pass, since my visit to your friendly abode in Lynn. I have been convinced from experience that the present is a state of trial; that there is here no permanent rest. I have, however, abundant reason for gratitude, that my life, through bodily and pecuniary mental sufferings, has been preserved, and that so much mercy has been manifested towards me, in the dealings of a kind Providence. My health, at present, is quite good, and my time is occupied in the superintendence of Bengalee female schools, an employment which I find greatly conduces to the restoration of my happiness.

You will perhaps be gratified with some account of what is doing in this place, in the way of native female education. I therefore send you the last report of the Calcutta Female Juvenile Society. At its date there were six schools. My present number is ten, and that of scholars receiving instruction in them about 200. Beside the schools, which it is my pleasing duty to superintend, several have been established in or near Calcutta, under the patronage of the Church Missionary Society. Indeed, great exertions for the promotion of Hindoo female education are, as you will perceive by the accompanying Report, making in different parts of Hindoostan. The inveterate prejudice which existed in the minds of the natives against this desirable object is in a great measure removed, and many of them even encourage the formation of female schools. Still, they do not consider them of sufficient importance to contribute any thing towards their support. Considerable aid has been afforded by the European part of the population of the country, but their subscriptions do but little towards defraying the regular expenses of the schools. Their promotion, therefore, at present, is principally dependent on the liberality of friends in Christian countries. Should any, my dear Mrs. B. among your circle feel disposed to aid so interesting and important an object, their contributions would be thankfully received. And if at any time it should be convenient to send a small collection of sewing-needles, thread, &c. for the use of the schools, it would be an acceptable favour.

I enclose you a specimen of my Hindoo pupils' penmanship and needlework.

Miscellany.

BENEVOLENCE OF INDIAN FEMALES.

The following is an extract of a letter, dated on the 1st of July, addressed to the Domestic Secre-

tary of the *United Foreign Missionary Society*, by the Rev. *William Potter*, a Missionary at Creek Path, in the Cherokee Nation, under the patronage of the *American Board of Commissioners for Foreign*

Missions. In the sum mentioned, is included, a *half guinea*, which, we understand, was presented to the Society by the celebrated Catharine Brown, not long before her death.

DEAR SIR,

This will be handed to you by Mr. Saml. Hazard, who has in charge nine dollars and ninety-five cents, from the *Female Benevolent Society* of this place, who wish to have it devoted to the Osage Mission on the Arkansas. The Society is composed entirely of natives, with the exception of Mrs. Potter. When the designation of their mite was made, the motion was offered by a Cherokee woman, a member of the church, who observed—"The Bible tells us to do good to our enemies, and I believe the Osages are the greatest enemies the Cherokees have."

Our station is small, but we are making preparations to enlarge it. There has been a considerable addition to the church of Christ in this nation during the past year, and the work is still going on at some of the stations.

CONVERSION OF A UNIVERSALIST MINISTER.

We copy the following interesting fact from the Christian Secretary, published at Hartford. The editor vouches for its correctness, and is authorized to say that the letter was written at the request of Mr. Crosman himself, and has received his approbation, and adds, "we are happy to learn from a respectable friend, that this change in Mr. C.'s views has been accompanied by several instances of seriousness, and some hopeful conversions."

The Rev. Z. Crosman, who has for several years past preached in the Universalist Church at Norwich, but who for a few weeks had been absent, returned to his flock last week, and in a public print announced his intention to preach on the subsequent Sabbath; when on the day appointed he officiated, and after the close of the afternoon's discourse, he publicly renounced the doctrine of *Universal Salvation*; and stated in clear and impressive language, that for the last nine months he had laboured under strong mental feelings of doubt and uncertainty, respecting the correctness of the doctrine which he had

professed to believe, and to preach, and that after diligently searching the Scriptures—praying frequently and fervently for a right understanding of them, he had come to the conclusion, that the doctrine of Universal Salvation was fallacious, and eminently dangerous to the immortal souls of those who place their trust and confidence in its efficacy. "I have," said he, "closed my last sermon in this house. I have already preached the doctrine of Universal Salvation longer than my conscience would justify. My eyes are now open, and I feel the sting of a reproving conscience. My errors are now plain before me; I can see with unclouded vision the tremendous gulf between the righteous and the wicked, over which none can pass, except they repent and be washed in the blood of the Lamb. I must therefore abandon and renounce for ever this dangerous doctrine, calculated to lead men to follow the dictates of their own evil devices, under the impression of salvation, without repentance, or faith in the all-sufficiency of the Lord Jesus Christ.

I feel an awful consciousness that I must one day stand before the judgment bar of God to give an account for the deeds done in the body, and I fear the precious and immortal souls of many of my hearers may arise up in judgment against me, as the shepherd of a straying flock." He then commended them to God, and requested that they would, through repentance and the washing of regeneration, look to Christ as the only medium through which to obtain eternal life. As he took his leave, he desired them on their return to their own dwellings, to read and meditate on the following passages of Scripture. Matt. xiii. 49. Rev. xxii. 11.

ANECDOTE OF GEN. JACKSON.

On a Sunday during the late war, having given directions that there should be no working or unnecessary noise in the camp, one of his officers came to him and complained that some Methodist soldiers had assembled in violation of his orders, and opened a prayer meeting. "Go then, and join them," said the general, "and request that they will not forget me in their prayers. God forbid that praying should be an uncommon noise in my camp."

INDIAN SHREWDNESS.

When General Lincoln went to make peace with the Creek Indians, one of the chiefs asked him to sit down on a log; he was then desired to move, and in a few

minutes to move farther; the request was repeated till the General got to the end of the log. The Indian said, "Move farther;" to which the General replied, "I can move

no farther." "Just so it is with us," said the chief; "you have moved us back to the water, and then ask us to move farther."—*Connecticut Journal*.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the month of August, 1824.

	D. C.		D. C.
Collected at the monthly concert in the Brick church, N. Y.	10 30	Donation from Mrs. Reilley, by do.	3 00
Collected by Rev. Jas. C. Crane, Agent,	250 00	From the second Female Missionary Society of Newark, N. J. first payment for educating an Indian girl at Seneca, to be named Mary Ann Russell, by Miss Eliza Congar, Tr.	12 00
Collected at the monthly concert in the church in Middletown, Orange co. N. Y. by Dr. Hanford,	5 17	Collected at Metuchin and Somerville, N. J. by Mr. John S. Burnap, Agent, and transmitted by Mr. John H. Voorheis,	15 00
Collected at the monthly concert in the second Presbyterian church in Alexandria, D. C. by Th. Vowell, Esq.	18 19	From a Friend to the Cause, by Rev. James Baber,	1 00
Collected at do. in the Presb. church in Cedar-street, N. Y.	5 23	From Aux. Society of Basking Ridge, N. J. by Mr. Wm. M. Lindsley, Tr.	15 00
Collected in the church in Bethlehem, Orange co. N. Y. on the 4th of July, b. Mr. Thomas Clement, Tr. through the Rev. Mr. Blair,	10 64	From the Ladies of Brunswick, Rensselaer county, N. Y. to constitute their Pastor, the Rev. John Younglove, a life member,	35 65
From the Young People's Aux. Miss. Society, in do. by do.	9 50	From the Female Aux. Society of Union Village, Washington county, N. Y. to constitute their Pastor, the Rev. Jacob D. Fonda, a life member, by Mrs. Elizabeth Cowan, Pres.	30 00
From the Female Benevolent Society of Creek Path, Cherokee Nation, composed, with one exception, of Native Cherokees, for the mission among the Osages of the Arkansas, by the Rev. Wm. Potter, through the hands of Samuel Hazard, Esq.	9 95	From a Female Friend of Missions, at Buskirk's bridge, N. Y.	50
Collected at the monthly concert in the seventh Presbyterian church in New-York, by the Rev. E. W. Baldwin,	10 22	From Samuel Finley, Esq. of Greenville, Augusta county, Va. by the Rev. Francis Mc Farland,	3 50
Collected at monthly concert in the 3d Presbyterian church in Philadelphia, by the Rev. Dr. Ely,	11 00		455 83

Collected in New-Jersey, by the Rev. Darius O. Griswold.

First Church in Elizabethtown.

	D. C.
William Scott,	20 00
A Friend,	20 00
B. Smith, part of his subscription for life membership,	5 00
Jacob Crane, 3d	5 00
Noah Crane,	3 00
Cash	4 00
Robert Price,	5 00
Isaac Crane,	4 00
David Magie,	5 00
Cash	2 00
Lewis Mulford,	2 00
Obadiah Meeker, Junr.	3 00
Phebe Chandler,	1 00
Obadiah Lyon,	1 00
Cash 1, do. 3, do. 2,	6 00
James Earl,	2 00
Miss Hill,	2 00
Jonathan Mulford,	3 00
Cash 3, 2, 2, 2, 1,	10 00
	103 00

Elihu Bond,	3 00
The Ladies of this Church, to constitute their Pastor, the Rev. David Magie, a life member,	30 00
Collected at the monthly concert in this church,	30 00
Elihu Price,	5 00
	114 00

Springfield.

William Parsil,	2 00
S meon Bryant,	00
Elijah Stiles,	2 00
Benjamin Morehouse,	1 00
B. S. Briant,	1 00
Collected at a monthly concert,	2 00
Matthias Denman,	4 00
Joseph Tucker,	1 00
William Denman,	1 00
William Towmley,	1 50
Philip Denman,	1 50
Cash 1 50, 1 25, 1,	3 75
Caleb Woodruff,	2 00
Cash 1, 1,	2 00
	26 75

Second Church in Elizabethtown.

Elijah Kellogg,	5 00
James Crane,	2 00
Job Magie,	5 00
Keen Pruoen,	3 00
Cash 1, 2, 3,	6 00
David Meeker, part of his subscription for life membership,	10 60
Cash 2 50, 1 50, 5,	9 00
Jonathan Townley,	1 00
Richard Townley,	5 00

Morristown.

Lewis Mills	5 00
Mrs. C. Arden	5 00
Silas Johnson	5 00
Silas Pierson	5 00
Jabez Mills	3 00
Miss H. Ayres	2 00
Elijah Ward	2 00
Edward C. May	1 00

Cash 3, 2	5 00	David Tichenor	5 00
David Mills	3 00	John Taylor	5 00
Z. Drake	1 00	A. Smith	2 00
Jacob Drake	1 00	Jesse Baldwin	2 00
H. Hurlbut	2 00	Ellison Conger	5 00
Frederic King	3 00	Mrs. Kinney	6 00
Jacob Mann	1 00	Peter Jacobus	2 00
E. Condit	1 00	Philo Sandford	3 00
T. R. Brown 1, Cash 2	3 00	Aaron Beach	3 00
J. W. Miller	1 00	A. Dodd 2, M. Baldwin 2	4 00
T. S. Johns	2 00	J. Halsey 2, C. Shipman 2	4 00
James Cook 1, E. Conkling 1	2 00	Henry Holden 3, A. Maish 2	5 00
M. Johnson 1, C. H. Agair 1	2 00	R. Nichols 2, James Bruen 5	7 00
J. W. Cortelyou	1 00	Theodore Frelinghuysen	10 00
A. Boisaubin	5 00	Asa Whitehead	2 00
Avails of Trinkets from several ladies	4 08	Isaac Nichols 5, A. Nichols 2	7 00
Cash 2 12, do. 1	3 12	Cash 2, do. 2, do. 2	6 00
V. Boisaubin	10 00	Samuel Baldwin 5, H. Coe 2	7 00
W. Johns 1, E. Whitehead 2	3 00	Wm. Tuttle 2 50, D. Beach 3	3 50
Mrs. Ford 2, Mrs. Ogden 1	3 00	G. R. Dawning 2, R. Wilbur 2	4 00
Mrs. Gaston 1, a friend 1	2 00	D. Alling 2, Silas Condit 3	5 00
John Smith, a set of tea spoons	4 00	C. W. Shipman	5 00
Cash 1, a friend 4	5 00	Ellison Conger, to constitute the Rev. Samuel	
J. B. Johns	2 00	Fisher a life member	30 00
A friend 16, cash 1	17 00	John Poinier	5 00
David Lindsay	3 00	Uzal Sayres 3, a friend 20	23 00
T. Allen 1, cash 2	3 00	Abraham Cross	4 40
Alfred Weed 1, cash 1 39	2 39	Stephen Van Courtland	10 00
Collected at a monthly concert	1 50	John C. Burnet	5 00
Cash 2, do. 1 25	3 25	Lucetta Plume	2 00
J. James 2, cash 2	4 00	Robert Baldwin	2 00
	129 34	Dr. John R. B. Rogers	5 00
		Wm. Rankin 3	3 00
		E. E. Boudinot	3 00
		Aaron Ward	5 00
		J. Miller 2, J. Ward 2	4 00
		Cash 3, do. 2	7 00
		J. Lee	5 00
		Frederick S. Thomas, in part of his subscrip- tion for life membership	10 00
			249 90

Mendham.

Cash 1, do. 1, do. 1, do. 1 50	4 50
Lewis & Reed	2 00
James Ballentine	1 00
Nehemiah Day	1 00
Nehemiah Losey	1 00
Robert Millin	1 00
Cash 2, Collection 2 24	4 24
Luther Conkling	5 00
Cash 1, do. 1, do. 4	6 00
Thomas Homan	3 00
Joel C. Homan	2 00
Moses Babbit	1 00
Ziba Sanders	1 00
Amos Marsh	1 00
Henry Babbit	1 00
	34 74

Newark.

Joseph C. Hornblower	5 00
Lewis Thibou	5 00
D. D. Crane	3 00
Goble & Thomas	10 00
Benjamin Cleveland	2 00
Isaac Baldwin	2 00
Nathaniel Camp	5 00

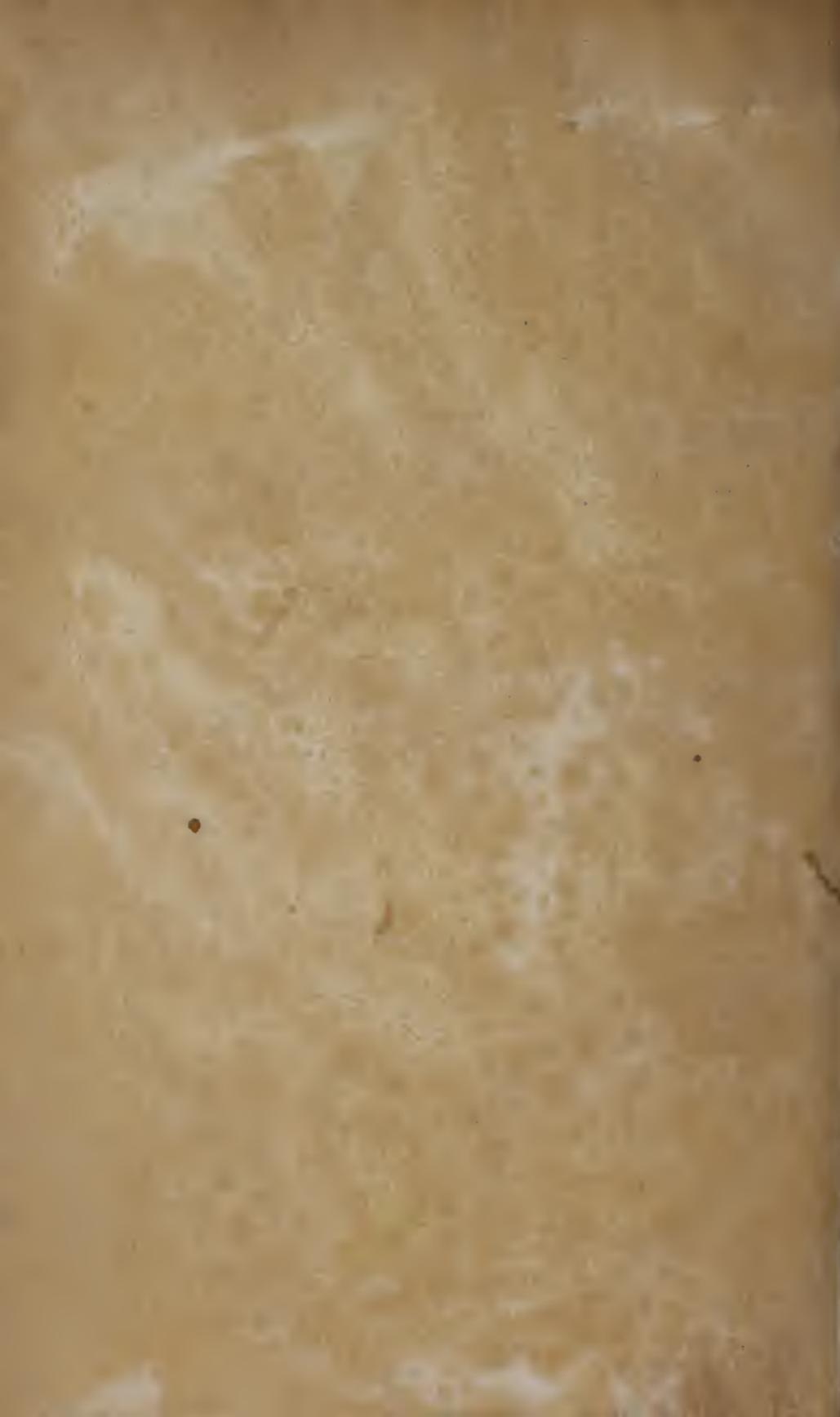
As the following were entered in a different part of Mr. Griswold's book, we are not able, in his absence, to designate the towns in which the donors reside—

Doctor Clark 1, Cash 1	2 00
R. C. Sweezy 1, Cash 1	2 00
A. Baldwin 1, S. H. Burrow 1	2 00
G. C. Dayton 1, Cash 1 25	2 25
Young Ladies at Mr. Sanford's	1 00
E. Park 1, Cash 1, do. 1 50	3 50
W. Garthwaite 1, S. Howell 1	2 00
J. H. Robinson 1, a friend 1 50	2 50
G. Crane 1, J. N. Hedden 1	2 00
M. Lyon 1, J. L. Wheeler 1	2 00
James Wheeler 1, B. Lyon 1	2 00
	28 25

Donations received by Mr. John S. Hudson, for the Education of two Chippewa Youth.

Misses Blatchford, of Lansingburg, N. Y.	D. C.	Mr. Calvin U. Hamilton, Schenectady	50
Master Blatchford, do.	25	Wm. Stevenson, Esq. Cambridge	10 00
Mrs. Dr. Wright, of Riga, Genesee	1 00	G. Wendell, Esq. do	2 00
Mr. Herman Haft, Schenectady	1 00		38 95
Mrs. Basil, Lansingburg	50		
Judge Le Roy, New-York	5 00	A bundle of clothing, from Mr. McLaren, of Cam- bridge Washington county, New-York.	
Passengers on board the Canal Boat, by Mr. John G. Halsey, of New-York	6 68	Gov. Cass, of Detroit, clothing to the value of 16 dollars.	
Schenectady Alms-House Sunday School, by Dr. Fonda	10 00		

WANTED, a Teacher for the Missionary Station at Machinaw. Applicants must furnish testimonials of being in communion with some Christian Church, and of possessing the necessary qualifications for conducting a large Indian School. Apply to Mr. Z. Lewis, Dom. Sec. U. F. M. S., Missionary Rooms, New-York.



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