

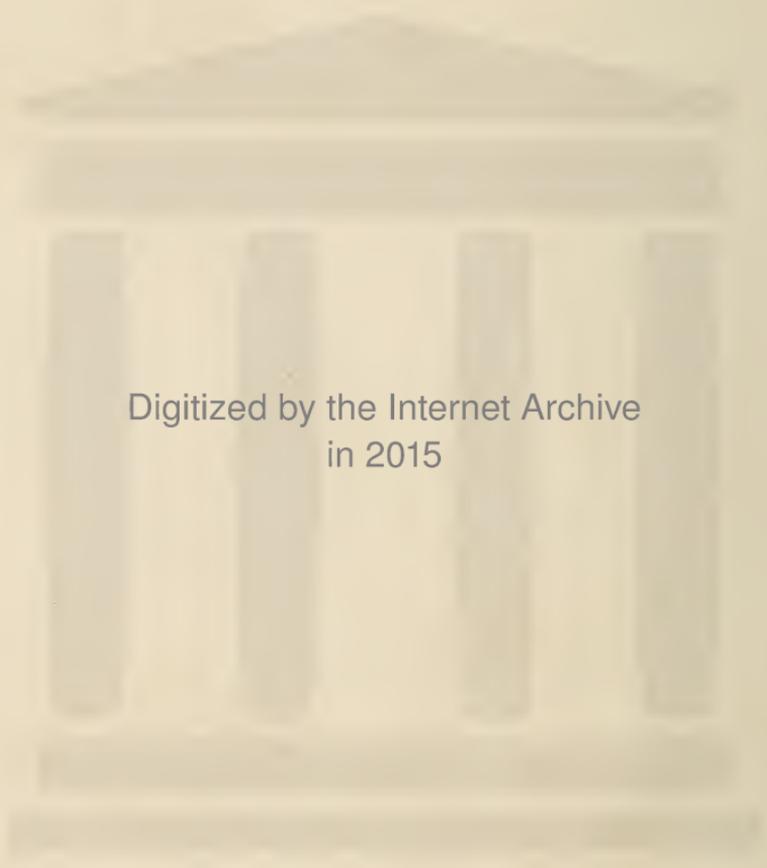
49-7
—
70

18

No. 256
Society
OF
INQUIRY ON MISSIONS,
AND
THE STATE OF RELIGION

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.
Case, I
Shelf, 7
Book,





Digitized by the Internet Archive
in 2015

AMERICAN Missionary Register.

VOL. VI.

NOVEMBER, 1825.

No. 11.

Biography.

BIOGRAPHICAL SKETCH OF THE REV. LEVI PARSONS,

LATE MISSIONARY TO PALESTINE.

Abridged from the Missionary Register, from a Memoir compiled by the Rev. Daniel O. Morton, of Shoreham, Vt.

[Concluded from page 292.]

In September, 1817, Mr. Parsons having completed his theological studies, left the seminary, and returned to Vermont. Several applications for ministerial labours had been made to him; but feeling an ardent desire to be useful in Vermont, before his departure from his native land, he accepted an invitation from the Vermont Missionary Society, to labour in their employ. While prosecuting his studies, he had expressed a desire to be employed for a season, in some obscure place, where he might labour for the conversion of sinners, and enjoy the delight of seeing his efforts crowned with success. This blessing he now enjoyed. Few missionaries ever laboured with greater success than did Mr. P. while engaged in this tour. Many churches which had been distracted by dissensions, and difficulties, he restored to peace, and harmony, and in numerous places his preaching was attended by the special outpouring of the Holy Spirit. The following letter to his brother, dated, Troy, Vt. April 7th, 1818, gives a short account of a very special revival, which he was made the instrument of promoting.

“Lest this long absence should trouble you, I will again tell you that the Lord is continuing his work here, with greater power than ever. Nineteen were admitted to the church, Sabbath before last; five stand propounded; ten or twelve are rejoicing in hope; hundreds pleading for mercy. Every thing is made to bow. The most abandoned sinner sits at the feet of Jesus. Nothing can resist the power of God. To him be all the glory; O yes, to him be all the glory.”

“From one station to the other it is more than twenty miles. Every house is open to receive me, and every heart prepared for instruction. We will ‘stand still, and see the salvation of God.’”

The following are his reflections at the close of this mission, inserted in his Journal, under date of May 20th, 1818.

“Were I to describe the character of a true missionary, he should be one whose eyes were closed upon the world, and fixed steadily upon the visions of God. In his closet he should, every day, wrestle in prayer till his face shone with the glory of heaven. He should pour forth the sighs of a broken heart, and wait at the footstool of mercy till the Saviour appeared in his beauty and glory. In conversation he should be serious, unaffected, and instructive, accommodating himself to the most illiterate child, and yet enriching the higher circles with the ardour of his devotions. He should be modest and pliable, but inflexible in the support of the truth as it is in Jesus. Passing by the unessential points of difference,

existing among real Christians, his attention should be fixed upon the salvation of sinners and the universal diffusion of light and knowledge. In the desk, his feelings should vibrate to every sentiment proclaimed, and the ardour of piety should be diffused through every sentence. He should know how to fix every eye, and engage the affections of every heart. He should be able to discern the feelings of piety, though concealed in the rubbish of education, prejudice, or sloth. He should drive the hypocrite from the strong holds of delusion, and open to the stupid sinner the torments of the damned. He should consider himself a messenger from heaven, a guide to souls, an example to all who believe. He should be always ready to be summoned to his Judge, with the animating assurance of receiving the reward of a faithful and devoted servant of Jesus.

“But with mourning I retrace the steps of my past unfaithful and almost unprofitable life. Yet with humble gratitude and with unceasing praise, would I recount the many instances of conviction and conversion, which I have been permitted to witness. To God, and to God alone be all the glory.”

After closing his mission in the northern section of the state, he was desirous to impart to the destitute population of Vermont, some spiritual gift, that might prove of practical, and lasting utility. This, though not his native state, was endeared to him by many fond associations. Here he received his classical education, here he had gained the victory over a severe spiritual conflict, and enjoyed in an eminent degree, his first love, and here had been his home for ten years. Hence he was anxious to leave among the people of this State, some lasting proof of his affection, and good-will toward them. A particular enterprise for their benefit, which he had long thought of, was the establishment of a number of juvenile Missionary Societies, auxiliary to a general society, to be composed of delegates from the smaller associations. Having mentioned the subject to the trustees of the Vermont Missionary Society, the plan was approved, and he was immediately

employed to form the proposed societies. In furtherance of this object, he spent 15 weeks, visited 22 towns, organized 32 societies, and obtained by subscription, a sum, amounting to nearly 3,000 dollars. He was called from this service by a resolution, passed, September 24th, 1818, by the Prudential Committee of the Board for Foreign Missions, requesting him and Mr. Fisk, to prepare as soon as convenient, for a mission to Western Asia. The following are his reflections, on the receipt of this request.

“Sept. 24, 1818.—Received this morning the request of the prudential committee that immediate preparation be made for a mission to the *Holy Land*. With mingled emotions of joy and sorrow I received this interesting information. The idea of a *permanent station* in the vineyard of Christ, after many years of deep solicitude and increasing anxiety; the peculiar interposition of Divine Providence with regard to this appointment; and the prospect of labouring in a land with which is associated every thing endearing to a Christian believer, occasioned a most ardent expression of gratitude and thanksgiving. But my rejoicing was with trembling. The expectation of a station so conspicuous to the known world; the amazing responsibility which must of necessity rest upon us; the temptations and dangers connected with the undertaking, seemed sufficient to require *mourning* instead of joy, and *despair* instead of hope. In view of my entire inability for a work so important, I could often plead, ‘Lord, send by whom thou wilt, let me be excused;’ and the reply was as often returned, ‘who hath made man’s mouth, or who maketh the dumb, or deaf, or the seeing, or the *blind*? Have not I, the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say.’ Here my doubts were removed. Lord, with thy presence I will go; with thy armour and shield I will fight the battles of the Most High; with thy Spirit I will leave all I hold dear below, rejoicing that I am counted worthy to bear to the land of darkness and wo, the light of salvation, the glad tidings of peace.

“Come now the happy day, which shall bear me to the heathen world. In the arms of Jesus I am *safe*; with the prayers of ten thousand Christians I need not fear. With the Holy Spirit I may yet bring many sons and daughters to glory, and die with joyful expectations of a better world.”

About this time, Messrs. Parsons and Fisk, entered into a mutual covenant, of which, the following is a copy.

"As Christians, as ministers and as missionaries, we have been separately consecrated to God; we do now, in a united private capacity, not as an unmeaning ceremony, but with sincerity of heart, and with earnest prayer for divine assistance, give ourselves to each other. We enter into a holy covenant, by which we engage, with divine assistance, to keep ourselves from every employment which may impede our progress in the work, to which we are sacredly devoted. We are to live in love; to maintain the most perfect harmony of feeling, of design, and of operation; to unite our strength, our talents, and our influence, for the conversion of the heathen. We give ourselves to each other in all our private duties, engaging to make each other's interest our own at the throne of grace, and to strive together for high attainments in piety, for entire devotedness to the cause of Christ, for pure affections, for an humble walk with God. For this purpose we will endeavour to subdue every unhallowed, every ambitious desire, remembering that he who would be the greatest, must be the least of all. In all things we are to be equal.

"We give ourselves to each other in the public duties of our office, uniting our exertions and our counsels for the extension of the gospel of peace, endeavouring to be an example to the heathen, in every good work; and by a holy, humble, and amiable, deportment, to win them to the truth, as it is in Jesus.

"We will never separate unless duty very evidently require it; and then it must be by mutual counsel, and with Christian attachment.

"We give ourselves to each other in all our afflictions, temptations, and persecutions, having our hearts knit together as the heart of one man, and performing all the duties of Christians and friends.

"And while we take this covenant upon ourselves, it is with earnest prayer, that in life we may long be united, and in death not far divided.

"PLINY FISK,
LEVI PARSONS."

"Salem, Nov. 6, 1818."

Although Messrs. Parsons and Fisk had been directed to make speedy preparation for a mission to Western Asia; yet the prudential committee judged it expedient to retain them for a season in this coun-

try to labour as agents for the Board. Accordingly Mr. Fisk went to the south, and spent some time in Charleston, S. C. where provision was made for his permanent support. Mr. Parsons was directed to labour in Vermont, and New-York. In this agency he spent eight months, and collected money and subscriptions to the amount of \$6,000. But independent of the pecuniary aid afforded to the cause of missions, Mr. P.'s agency was productive of other good effects. In the western part of the state of New-York, he was instrumental in giving a new impulse to the churches, and in almost every place that he visited, his ministrations were in a high degree interesting and salutary.

The remainder of his time, until he embarked on his voyage to Asia, was spent principally in the preparatory studies, requisite to fit him for the great work which he had in view. He and his colleague set sail on the 3d of November, 1819. The following minute of the event is found in Mr. Parsons' Journal, under the above date.

"At ten o'clock in the morning repaired to Central wharf. The time is now come, the long desired and prayed for day has come. We left our native shores to see them no more, perhaps, for ever. My beloved country, the land of my birth, my education, my conversion to the truth, Farewell."

From the manner in which Mr. Parsons here takes leave of his native land, it may be concluded that he had not wholly abandoned the idea of seeing it again. This was the fact. Could a mission be established in the promised land and permit a temporary absence, it was his intention to visit this country, thinking that such a measure might in a high degree subserve the interests of that mission, and of the cause of missions generally.

On the 24th of December, after a passage of fifty days, they arrived

at Malta. While here, they had several pleasant interviews with Rev. Mr. Jowett, Rev. Mr. Wilson, and Dr. Naudi. They received from these gentlemen, several valuable books, and from the Bible Society at Malta, a supply of Greek and Italian Testaments. Though solicited to remain some time at Malta, the missionaries thought it would be incompatible with their duty to incur any unnecessary delay in the prosecution of their voyage to Smyrna, the port of their ultimate destination. Here they arrived on the 15th of January, after a passage of six days from Malta; and immediately on their arrival, although in a strange land, they received profers of friendship and assistance from a number of individuals.

Through the instrumentality of Messrs. Parsons and Fisk, assisted by the Rev. Mr. Williamson, a Bible Society was formed in Smyrna, on the 2d of March, 1820; and the missionaries, though their operations were impeded by many difficulties, did not remain idle. Their specific object at this time, was to prepare for prospective usefulness, yet they were not inattentive to present opportunities of doing good.

On the 10th of May, they set sail from Smyrna for Scio. Their object in visiting the latter place, was to avail themselves of the superior advantages they would there enjoy, for making a proficiency in the knowledge of the Greek language. Here they were received with much hospitality, and Professor Bambas, of the Greek college in that place, the melancholy fate of which has recently elicited so much commiseration and sympathy, generously offered to further the object of their visit by devoting his own time to their instruction. They also obtained leave to make use of the college press to print tracts in the Greek language; and during the six

months that they spent at Scio, they visited a number of schools, and distributed more than three thousand tracts. In two of their favourite objects, however, one the publication of the tract called "The Dairyman's Daughter," the other, the formation of a Bible Society at Scio, they were disappointed, through the unwillingness of the Greek bishop to co-operate with them.

Shortly after their return to Smyrna, the missionaries commenced a tour which they had long contemplated, for the purpose of visiting the seven churches of Asia, but before they had completed it, the temporary indisposition of Mr. Parsons rendered it necessary for them to return to Smyrna. After Mr. P.'s recovery from this attack, it was judged expedient for him to visit the Holy Land. This had long been an object of his ardent wishes and prayers. On the 5th of December, he set out for Palestine, being furnished with a travelling Firman from the Grand Signor, and with letters of introduction to several respectable, and influential persons at Jerusalem. While residing on the ground rendered dear to him, and to every Christian, by many tender recollections, his time passed very pleasantly. He distributed a number of Greek and Italian testaments, and upwards of 3,000 religious tracts. On the 9th of May, he left Jerusalem, and embarked at Jaffa for Scio; but hearing, during the voyage, of the destruction of that place by the Turks, he stopped at Samos, where he remained about a month, residing in the house of the English consul. From Samos, he sailed in a Genoese vessel for Syria, where he remained for nearly five months, an inmate of the family of the English consul. While here, he laboured diligently and faithfully as a missionary, as far as his health and circum-

stances would permit. In the latter part of August, he was seized with a painful illness, which was of long continuance, and from which he never perfectly recovered. But though outwardly afflicted, his mind was calm and serene, and he never once regretted his having entered on a service so arduous, and attended by so many difficulties.

On the third of December, after an absence of nearly a year, he returned to Smyrna; here he remained only about a month, when his health was so much reduced, that, by the advice of all his friends, he set sail for Alexandria, in Egypt, in company with Mr. Fisk, with the hope, that the voyage, and change of air, might be beneficial to him. On the 13th of January, 1822, he arrived at Alexandria, where he remained until his death. His health and strength now decreased so fast, that neither he nor his friends any longer indulged the hope of his recovery; and he was enabled to look forward to his approaching dissolution with composure, and to place a firm reliance on the promises of God. The closing scene of his life is thus depicted by Mr. Fisk, his colleague, in his Journal, and in letters written to Mr. Morton, and to the parents of Mr. Parsons, soon after his decease.

Extracts from Mr. Fisk's Journal.

"Feb. 9.—This evening I sat down by brother Parsons' bed, and he requested me to repeat the hymn, "There is a land of pure delight." I added one or two concerning death and some concerning heaven. He then said, I wish you would add one more, "Show pity, Lord, O Lord forgive." In the course of our conversation, he said, "If I were to live my missionary life over again, it seems to me I should wish to devote much more of it to reading the simple word of God, and, if any thing else, Scott's Notes. I regret very much that I have not spent more time in reading the word of God, and especially the history of Christ."

"While I am writing, my brother is asleep. When sick, he often talks in his sleep, and has now been saying, "The

goodness of God; growth in grace; fulfilment of the promises; and so God is all in heaven and all on earth."

Feb. 10.—Now that God in his righteous Providence has seen fit to take my dearest friend and brother from me, I recollect with melancholy satisfaction the many conversations I have had with him. In our intercourse last evening he said, "I hope God will spare your life to labour in this mission till your head blossoms for the grave, 20, 30, or 40 years hence." Previous to this, however, he asked me whether I thought Scripture afforded reason to believe that departed saints are employed in carrying on the work of God on earth, as angels are. This led me to speak to him of the angels as ministering spirits, as having carried Lazarus to heaven, and appeared to Christ strengthening him; and of departed saints as engaged with angels in praising God, as rejoicing in the conversion of sinners, and probably therefore ministering spirits to their brethren, who still remain on earth, as angels are. I added, "Perhaps God will see best to remove you, that you may, when free from all sin and imperfection and all the clogs of mortality, comfort, guide, and assist me in my mission, more than you could in the flesh." We then conversed of being conducted to glory by Abraham or Moses, by Brainerd or Martyn, or by our lamented brethren Perry and Day. "But, said he, be all that as it may, if Christ receives us to himself, that will be sufficient." When I spoke to him last, I expressed a wish that God might place underneath him the arms of everlasting mercy. He replied, "The angel of the Lord encampeth round about them that fear him." These were the last words I heard him utter."

Extract of a letter from the Rev. Mr. Fisk, to Mr. Morton.

"After brother Parsons wrote to you, his symptoms continued favourable, and our hopes of his recovery rather increased than otherwise until day before yesterday morning. The diarrhœa, the disorder which reduced him so low in Syria, and which kept him lingering so long, returned. It was not, however, violent, and the doctor gave some new medicine which he seemed sure would immediately counteract it. Yesterday, however, it became more violent, and he grew weaker. This led me to entertain more serious apprehensions than ever before, as to the final result of his disorder. Yesterday, the doctor visited him twice. Neither himself, however, or any other person entertained the least apprehension that he was to leave the world soon. Last evening by his own direction, we

spent the evening as we have usually spent Saturday evening in religious conversation, reading the Scriptures and prayer. I prepared clean linen, flannel, and stockings, for him to put on this morning. We read John xiv. and conversed some time about verse 27. 'Peace I leave with you.' I can truly say that I have seldom or never enjoyed so heavenly a season. His disorder seemed a little abated, and at eleven o'clock he insisted on my lying down to sleep. He had never had watchers, though I was always near him, and Antonio, his servant, always spread his bed on the floor near that of Mr. P. to be ready if he wanted any thing in the night. Twice while I was asleep he awoke and told Antonio that he had slept quietly and felt easy and well. At half past three, Antonio heard him speak or groan, arose, saw something was the matter, and called me. I was by the bedside in a moment; but alas! What a heart rending moment was that! It was too late even to receive a farewell for myself or for you. He breathed till a quarter past four, when his earthly existence terminated. During this time I stood by him, used some means to try to revive, and sent for others to assist me, but all was in vain. The appointed time had arrived. I endeavoured to commend his departing soul to that Redeemer on whom he had believed; I pressed his hand and kissed his quivering lips, but he took no notice of me or of any thing around him."

After giving an account of the proceedings at the funeral, Mr. F. continues :

"I have now given you the history of this eventful day. The perusal of it I know will cause your tender hearts to bleed. But I know also that God can support and comfort you. In the latter part of his life, brother Levi prayed much for his relatives. It would be utterly impossible for me to tell you how devotional he has been for two months past. Though he did not expect to die so soon, yet he has often remarked when conversing on the subject, 'Perhaps I may fall away suddenly;' I believe there is something of the kind in the last letter he wrote you. Such you see has been the fact. He was I think in a peculiar manner prepared to die. He conversed about it daily. His heart was in heaven. Earth and all its affairs seemed an immeasurable distance below his feet. His God was preparing him for his sudden departure, though I did not know it. O that we may all have grace to live as he lived and to die as he died."

Extracts from Mr. Fisk's letter to Mr. Parsons' parents.

After mentioning that a few days previous to his death, his symptoms were not thought immediately alarming, he says,

"One circumstance, however, gave me strong fears that he would before long be taken from us. His whole soul, all his thoughts and desires seemed to be continually in heaven. He seemed to have forgotten the earth and all it contained, except that now and then his mind seemed occupied with what concerns the kingdom of Christ. His communion and intercourse seemed to be rather with angels and glorified spirits and his Redeemer, than with the inhabitants of earth. Yes, my dear friends, his Redeemer was preparing him more rapidly than either he or I was aware, to put off his clayey tabernacle and enter the new Jerusalem. Shall we weep or shall we rejoice? For myself I seem ready to sink under my loss, and yet I would with a full heart and with all my soul bless God for the grace bestowed on my most dearly beloved brother.

"For several weeks it has been our custom morning and evening, to pray successively. Brother P. usually offered a short prayer last. In this he almost uniformly prayed for a divine blessing on our surviving parents, brothers, and sisters, and their partners and children. Let us endeavour to be grateful that he prayed for us so often, so long, and with such strong faith."

Thus lived and died, says his biographer, this devoted and successful missionary. The death of such a man at any time would have been greatly lamented. But his departure before he had completed his thirtieth year, at a time, when in consequence of voyages, journeys, and acquaintance with oriental languages, his prospect of usefulness was greater than ever before, was an uncommon loss. It is an event of providence, which calls upon us, in submissive silence and reverential awe, to adore that God whose dispensations are often shrouded with "clouds and darkness." His "way is in the sea, his path in the great waters, and his footsteps are not known."

Never in this country has the death of a missionary occasioned more unfeigned and lively sorrow. I dare not affirm that the whole tide of sympathy was merely the result of attachment to him. Hundreds, probably thousands, who had never seen him, felt very deeply. With the name of Parsons was associated Bethlehem, and Sion, Gethsemane, and Calvary, the sacred Sepulchre, and the Mount of Olives, places, when all superstitious veneration is laid aside, most dear to Christians. They mourned not merely the removal of a distinguished missionary, but the loss of Jerusalem, of Western Asia, of the American church.

The following lines on the death of Mr. Parsons, were first published in the Christian Spectator.

A voice is heard in Jerusalem ;
 'Tis the voice of pilgrims met for prayer.
 A tear is shed in Jerusalem ;
 'Tis the tear of votaries weeping there.
 The lamps still gleam in the holy tomb,
 To chase away the midnight gloom ;
 And still is seen on Calvary
 The place where once the Saviour hung,—
 And olives deck Gethsemane,
 Where erst his hallow'd frame was rung ;
 The harvest waves on Sion's mount,
 The water plays in Siloah's fount.*
 There was an ear which heard the sound
 Of weeping pilgrim's solemn prayer ;—
 There was an eye which gaz'd around
 Upon the hallow'd objects there ;—
 There was a heart that long'd to see
 The captive Jew from slavery free ;—
 There was a spirit here below
 With sorrow pierc'd for others' wo !
 That ear can hear no more the solemn
 sound,—
 That eye is clos'd in death's oblivious
 sleep,—
 That heart has lost its quick elastic bound,
 That spirit lingers not on earth to weep !
 Where Nilus' fabled waters roll along,
 Where Alexander's ancient turrets rise,—
 Thy spirit, Parsons, lur'd by seraph's song,

Spreads its untiring wing and upward flies,
 There was thy dying couch at evening
 spread,
 And thy frail form was there in peace re-
 pos'd ;
 Gently the slumbers play'd around thy head,
 Till sleep's all-conquering hand thy eye-
 lids clos'd.
 Peaceful and pleasant was thy balmy rest,
 Angel's seem'd hovering o'er thy calm
 abode,
 To bear thee to the mansions of the blest,—
 The presence of thy Saviour and thy God.
 And they did bear thee!—Up the azure
 skies
 Swiftly they sped on light ethereal wing,
 To that bright place where endless plea-
 sures rise,
 And Eden blooms in everlasting spring.
 No father near watch'd his expiring child,—
 No anxious mother stood his eyes to
 close,—
 No sister mourn'd with frenzied sorrow
 wild,
 As from its clay thy sainted spirit rose.
 What though no dirge is chanted o'er thy
 tomb,—
 What though no sculptur'd marble near it
 rise,
 Thy name to rescue from oblivion's gloom,
 And say—'Tis here departed goodness
 lies !'
 Angels shall hover o'er on airy wing—
 The passing traveller drop the pitying
 tear—
 The mournful dirge the moaning breezes
 sing,
 Of one to virtue's friends for ever dear.
 Who now like him shall toil for Judah's
 race ?
 And who like him destroy Mohammed's
 sway ?
 Parsons, and Martyn, lock'd in death's em-
 brace,
 Have spread the soul's glad wing and
 soar'd away.
 'Tis God who guides the planets as they roll,
 'Tis God who bids the comets far to
 roam,
 'Twas he who summon'd Parsons' holy soul
 From foreign lands to its eternal home.
 He will remember Israel's fallen race,
 He will restore them to their fathers'
 land :
 Rich are the plenteous treasures of his
 grace,
 And sure the wondrous workings of his
 hand.
 Why weep ye then, O Sion's faithful friends ?
 Why mourn ye thus, who Parsons' me-
 mory love ?
 Our God, who here below her cause defends,
 Has call'd him hence to purer joys above.

* See Mr. Parsons' description of Jerusa-
 lem.

History of Hayti.

(Continued from page 297.)

Christophe assumes the supreme power at Cape François—His character.

The removal of Dessalines gave general satisfaction to the people; who had become completely weary of his tyranny: and it was indeed a very auspicious event for the liberties and happiness of the negro state. Christophe, who since the expulsion of the French, had been second in command, immediately assumed the supreme power.

Henry Christophe is said to have been born in the island of Grenada, and to have been a slave in St. Domingo at the revolution in 1791. He had been an early friend and faithful adherent of Toussaint, to whom he displayed considerable similarity of character. He was known to be a man of great bravery and military skill, and his disposition was generally considered as very humane and benevolent; though many have since represented it as severe and sanguinary. He had the character of being a good husband, and a good father, and observant of the duties of morality and offices of religion. He had a propriety and even dignity of manner seldom attained by an uneducated man. He evinced considerable strength of natural talent; used to speak in the assembly of the islands in a very able and forcible manner; and understood the English language enough to converse in it with ease.

The regulations adopted by him on his accession to the sovereignty, displayed great good sense, and a mind much enlightened on subjects of general policy. Discarding the pompous title of emperor, he contented himself with the modest designation of *Chief of the Government of Hayti*; and immediately made various beneficial arrangements on the subject of foreign commerce, as well as with respect to the internal affairs of the island.

Appearance of a new Competitor for the Sovereignty.

The tranquillity of the country was soon disturbed by the appearance of another candidate for sovereign power, in the person of Petion. Petion was a mulatto general, who, on the decease of Clerveaux, had succeeded to the rank of third in command; and, at the death of Dessalines was commander-in-chief at Port-au-Prince, in the immediate vicinity of which that event took place. He was educated at the military academy of Paris, and known to be a man of letters,

of mild disposition, and engaging manners. He was the principal engineer among the blacks, and was thought very expert in most branches of the military art.

Each chief, in support of his claim, had recourse to arms; various encounters took place; and the struggle between them soon became very fierce. On the first of January, 1807, a battle was fought between the two armies; when Petion was defeated, and obliged to save himself by flight, and Christophe pursued him to the gates of Port-au-Prince. In hope of completing the triumph over his rival, Christophe laid siege to that city; but the necessity of his presence in order to the establishment of his authority in other parts, caused him to raise it, and retire toward Cape François.

Formation of a Constitution.

A council was speedily convened at Cape François, composed of the generals and principal citizens; who formed a new constitution for the future government, which was published on the 17th of February, 1807. This constitution declared, that every person residing on the territory of Hayti was free, in the fullest sense; and that slavery was for ever abolished in Hayti. The government was vested in a chief magistrate, who was to take the title and quality of president and generalissimo of the forces both by sea and land. This office was for life; but the president had a right to choose his successor, from among his generals only. The usual powers were conferred on the chief magistrate in respect to foreign treaties, as well as peace and war. The council of state consisted of nine members, of whom two-thirds were to be generals. This council, was a deliberative body. The government, therefore, approached nearly to an oligarchy, having however the strongest features of a monarchical preponderance, though without the name of royalty; the appointment of members of the council being confided to the president. The Roman catholic religion was declared to be that of the state; but the exercise of every other was to be tolerated. Schools were to be established in each district, and every Haytian, from sixteen years of age to fifty, was liable to military service. It was carefully announced as a fundamental part of the act of state, that the government would give no

disturbance to the colonies of other nations; and that the Haytians would make no conquests out of their own island.

Continuation of the struggle between Christophe and Petion.

The struggle for sovereignty between Christophe and Petion still continued, and a sanguinary war was carried on between the rival chiefs for several years. Many battles were fought; in some of which the standard of Christophe was victorious, and in others that of Petion. Much territory and many towns were successively occupied and evacuated, taken and retaken, by the hostile armies. The towns of St. Marc, Arcabayé, Gonaïves, and Port Paix, were scenes of fierce and obstinate conflicts. But the chief seat of contest was the Mole of St. Nicholas; where numerous exploits of personal bravery were achieved on both sides. At length this place, which was occupied by a part of Petion's army, was formally invested by Christophe in person, and after twenty days of regular siege, in which two of their commanders lost their lives, the garrison surrendered at discretion; and were united to the army of the conqueror. After this event, which took place in October, 1810, the principal part of the besieging army were allowed to go to their homes, and their chief himself returned to Cape François.

The title of King conferred on Christophe by the Council of State.

In the spring of the year 1811, a council of state assembled at Cape François, "for the purpose of revising the constitution of February, 1807, and deliberating upon the alterations which it required." They professed to have considered it, at the period of its formation, as very imperfect, though adapted to the existing exigencies; and declared the fit time to be now come for retouching and perfecting their work, amending their code of laws, and fixing permanently the only mode of government adapted to their country.

They framed a constitutional act, establishing the regal dignity in the person and family of Christophe, appointing the various officers of state, and making such other additions to the constitution of 1807, as the alteration in the form of government was thought to require. This act was soon after publicly promulgated, and appears to have been received by the people at large with general satisfaction.

Suspension of hostilities between Christophe and Petion.

In the long and sanguinary war which had been carried on between the rival chiefs, the preponderance of success was rather in favour of Christophe; but their forces proved to be, on the whole, so nearly ba-

lanced, as to preclude all expectation that in any short time one would be able to subdue the other. In this case, too, it could not have escaped the observation of either party, that continued hostilities would eventually have enfeebled them both, so as to render them an easy prey to their former oppressors.

In consequence, probably, of these sentiments, entertained by both parties, hostilities were at length suspended, as if by mutual consent. Though no treaty of peace, or formal armistice was concluded, yet perfect tranquillity prevailed throughout the island.

Both Christophe and Petion applied themselves with great assiduity to the encouragement of industry and good morals, and the increase of knowledge in their respective territories, and to the preparation of adequate means of defence against any attempts that should be made on their liberty and independence.

Coronation of Christophe.

Immediately after the act of the council of state, in March, 1811, Christophe assumed the title of king, and surrounded himself with all the usual appendages of royalty. On Sunday, the 2d of June following, Henry and his wife were crowned, with great pomp, in the Champ de Mars, at Cape François, now called Cape Henry. After the ceremony of consecration, the king and queen, and some of the great officers of state, received the sacrament from the hands of the archbishop; and the day was closed with an entertainment of uncommon splendour.

The various institutions of this new kingdom were copied from the monarchies of Europe, and particularly from France; and some of their arrangements were announced to the world in a style which exhibited a mixture of oriental inflation and French gasconade. But this will excite no surprise, when it is remembered from what a condition the people had emerged, what complete success had crowned their struggle for independence, and the example afforded them in the proceedings and language of the imperial cabinet of Paris. But no impartial observer could withhold his admiration from the high state of order and civilization which prevailed in the dominions of Christophe.

Organization of Petion's Government.

The organization of the districts under the government of Petion, though differently and more modestly constructed, was not less complete. No titles of nobility were adopted by him; but there were some gradations of military rank, the same distribution of administrative offices, the same care in keeping up, and disciplining a mili-

tary force, and the same solicitude on the grand subject of public instruction.

The French after the downfall of Bonaparte anxious to regain possession of the island.

The full occupation which Bonaparte found for his armies in Europe, and the exclusion of his squadrons from the sea by the naval power of Britain, preserved the island of St. Domingo from any further annoyance on the part of imperial France. But no sooner had Bonaparte ceased to reign, and Louis the Eighteenth ascended the throne of his fathers, than the ex-colonists renewed their attempts for the recovery of their lost possessions.

Nor were the ex-colonists and their immediate connexions alone anxious for the re-possession of the island. The re-possession and re-cultivation of this island appear to have been favourite objects with a considerable number of the leading men of the nation; and, in the hope of effecting them, the French cabinet, though placed in circumstances which prevented the total rejection of the proposal of Great Britain for an abandonment of the African slave trade, yet refused an immediate relinquishment of that abominable traffic, and stipulated for its continuance for five years, promising, by treaty, its definitive cessation at the end of that period. Five years they thought would be sufficient to supply the plantations of St. Domingo with as many cargoes of slaves as should be wanted in addition to the myriads of negroes and mulattoes who were again to be brought under the yoke.

Feelings of the Haytians with respect to the designs of the French.

As soon as the designs of the French government were known in St. Domingo, there was published, in the royal gazette of Hayti, an address to the people, explaining to them the new political relations in which they were placed by the peace between France and the other powers of Europe. After expressing the joy which the blacks could not but feel at the downfall of Bonaparte, who had endeavoured to exterminate them, or to subject them again to the yoke of bondage, and with whom they had determined never to enter into any amicable engagements, this paper intimated that there existed not the same reasons for rejecting peaceful overtures from the new monarch of France, but that, in the event of his manifesting a friendly disposition, it would be advisable to form with him a treaty of amity and commerce, compatible with the honour, liberty, security, and independence of Hayti. It proceeded to call upon the Haytians to make every exertion

in defence of their liberty against any who should attempt to enslave them; and in the following energetic language, bade defiance to their foes:—"If we desire the benefits and enjoyments of peace, we fear neither the fatigues nor the horrors of war. Let our implacable enemies, the planters, who have not ceased, for twenty-five years, to indulge the extravagant dream of slavery, and to pester each succeeding government with their memoirs, and projects of conquest and subjugation, exciting only pity, disgust, or abhorrence for their criminal and wretched authors;—let these traders in human flesh, these vile and perfidious plotters, come to execute their grand schemes of servitude and destruction. Let them place themselves at the head of the columns to direct their march;—they will be the first victims of our vengeance, and the laud of liberty will rejoice in being watered with the blood of its oppressors. Then will, indeed, be waged a war of extermination: no quarter will be given, no prisoner made. Then shall we prove to the world what a nation of warriors, armed in the most just of causes, can effect in the defence of our homes, our wives, our children, our liberty, our independence." Then followed a number of directions as to the mode of warfare proper to be pursued in case of invasion; and the paper concluded thus:—"It is in vain that our tyrants conceive the mad hope of sowing disunion among us. Their appearance will be the signal for our union. Who can now deceive us as to our true interests? Who is there among us that would now allow himself to be seduced by the treacherous and deceitful promises of an enemy whom we know too well? Who is the weak wretch that would even think of prolonging his days, in order to be burnt alive, drowned, or hanged, six months after? No: if we must have war, we must either be all exterminated, or live free and independent."

This address appeared on the 15th of August, and on the 18th of September was published a manifesto of King Henry, giving a detailed narrative of the events which had produced and accompanied the independence of Hayti; justifying, before the tribunal of nations, the legitimacy of that independence; and expressing a firm resolution to maintain it. It is no exaggerated applause, to say that this manifesto, in eloquence and argument, will bear a comparison with the most celebrated state papers of the most eloquent and enlightened nations of the world. It concluded with the solemn declaration that Henry would never consent to any treaty, or any condition, that should compromise the honour, the liberty, and the independence of the Haytian people.

Appointment of three Commissioners to Hayti.

In the month of June, 1814, Malouet, the minister of the colonies to Louis the Eighteenth, sent to the West Indies three commissioners, for the avowed purpose of obtaining and transmitting to the French government, information respecting the state of St. Domingo, and the disposition of its chiefs. The selection of agents for this business, betrayed the same folly which characterized the whole of the scheme. Their names were Dauxion Lavaysse, De Medina, and Draverman. The first had been a member of the committee of public safety, at Paris, under the infamous Robespierre; the second had served in St. Domingo, in the army of Toussaint, and being intrusted with an important post, had betrayed it to the French under Le Clerc. Agreeably to their instructions to repair without delay to Porto Rico or Jamaica, these emissaries proceeded to England, and sailed from Falmouth in a packet for Jamaica, where they arrived in the latter end of the month of August.

Proposals of Lavaysse to Petion, and his answer to them.

On the 6th of September, at Kingston, in Jamaica, Lavaysse, the chief of the mission, commenced his proceedings with a letter to Petion; in which he endeavoured to allure him, to acknowledge the authority of Louis the Eighteenth.

On the 24th of the same month, the president sent a complimentary answer; inviting Lavaysse to Port-au-Prince. Lavaysse accordingly embraced the first opportunity, and sailed for Port-au-Prince, in an English vessel. On his arrival, he addressed the president in a second letter, in which he formally proposed,—

1. "That the president should recognise and claim the sovereignty of the French king.

2. "That the president and other leading men, in imitation of what had been done in France, at the epoch of Bonaparte's deposition, should form themselves into a provisional government, subject to the authority of Louis the Eighteenth.

3. "That they should hoist the French flag."

In the event of a compliance with these terms, he, in return, promised the president and his colleagues honourable distinction and rewards: and he assured them that the progress of knowledge in France, had destroyed the tyranny of hurtful prejudices; and that Louis, "like the Divinity of whom he was the representative," felt equal affection for his subjects, without distinction of colour.

Petion in reply to this letter enumerated the various evils they had suffered from France, and concluded by stating that he

had convoked the chief authorities of the republic, and would lay before them the propositions made by Lavaysse.

On the 21st of November, the general assembly of the Haytian authorities was held at Port-au-Prince; and unanimously resolved on rejecting the French proposals. This resolution was formally communicated to Lavaysse, by the president, with a statement of the reasons on which it was founded: but it was added, that, wishing to re-establish commercial relations with France, and to manifest the respect which they had always felt for his majesty, Louis the Eighteenth, the Haytian republic was willing to fix the basis of a pecuniary indemnity for the losses which the French colonists had sustained, and must continue to suffer, in consequence of the separation of Hayti from France.

To this very liberal offer Lavaysse was not authorized to give any answer. He, accordingly, soon afterwards left the island in a vessel which he had hired for that purpose.

Lavaysse addresses a letter to Christophe.

On the 1st of October, Lavaysse addressed a letter to Christophe, containing a strange mixture of stupid flattery, and still more stupid intimidation. He urged the black chief, by various arguments and persuasives, to acknowledge the sovereignty of France, and threatened him with the combined force of Europe if he should refuse to proclaim Louis the Eighteenth. A compact, he stated, had been signed by all the European sovereigns, and Great Britain, he affirmed, was the soul of the confederacy, to destroy all the governments which had arisen out of the French revolution, and among the rest that of Hayti, if Christophe should be so blind to his true interests as not to yield to the invitations of the restored monarch. The slaves which France was at that moment purchasing on the coast of Africa, he added, would be converted into soldiers for the purpose of destroying the refractory. He, at the same time, intimated his persuasion, that Christophe was too wise not to prefer becoming an illustrious servant of the great sovereign of France, to continuing in the precarious situation of a chief of revolted slaves.

Christophe refers his proposals to the Council of the Nation.

On receiving this letter, which Lavaysse had accompanied with a copy of his letter to Petion, King Henry, with true magnanimity, convoked an extraordinary council of the nation, and laid before them these documents, desiring them calmly to deliberate on their contents, and form such resolutions as they should deem necessary for

the welfare of the country. This confidence of the king was repaid by a unanimous address from the council, expressed in the warmest terms of patriotic energy, in which they offer their arms, their property, and their lives to the service of their king and country.

“The most abominable of tyrants,” they said, “when they have wished to impose their oppressive yoke on the people, have employed treachery, and have covered their criminal purposes under some specious pretexts; but the envoy of the king of the French has impudently dispensed with all disguise. He has dared to propose to a free people the alternative of slavery or death. And to whom do they dare thus to speak of *master and slave*? To us, a people free and independent; to warriors covered with noble wounds gained in the field of honour; who have destroyed to their very roots, ancient prejudices and slavery: to those warriors, who, in a thousand combats, have made so many of those barbarous colonists bite the dust; the residue of whom, escaped from our vengeance, now dare to speak to us of restoring their abhorred system, which we have proscribed for ever.—The conduct pursued by the French, shows that they place us beyond the pale of nations: for to what other people on earth would they dare to propose conditions so vile and degrading? They condemn us; they are so impressed with the notion of our stupidity, as to suppose that we want the ordinary instinct which impels animals to seek their own preservation. Is it in return for the benefits we have received from the French, that we are now to resume the chains of slavery? Is it for a sovereign who is wholly unknown to us, who has never done any thing for us, and in whose name we are insulted, that we should now change our state? Is it to be delivered anew to torture, or to be devoured by dogs, that we are to renounce the fruit of twenty-five years of battle and blood? What have we still in common with this people? We have broken every tie that bound us to them. We have now no points of union with the French, who have never ceased to persecute us, and whom we abhor. Why then must we be condemned to groan under their oppressive yoke?” If it were a question, they observe, whether they should prefer slavery or extermination, they would unanimously embrace the latter alternative. But no, they say, that is impossible: “Hayti will be invincible. The justice of her cause will enable her to triumph over all obstacles.”

Preparations for an armament against Hayti, frustrated by the return of Bonaparte.

Notwithstanding the failure of the negotiation, the party of the ex-colonists, was so

powerful at the court of Louis, that preparations were made to attempt by force, what they had failed in accomplishing by fraud, and an expedition was intended to sail in the spring of 1815, for the purpose of reducing the inhabitants of St. Domingo to their former servitude, or sweeping them from the face of the earth.

But the month of March was distinguished by an event which no human sagacity had anticipated. Bonaparte returned from Elba, and suddenly seated himself again on the throne of France. This revolution prevented the sailing of the expedition, and defeated the projects of the colonists. Bonaparte thought it politic to issue an edict for the abolition of the slave trade, and soon after sent overtures to St. Domingo, which had for their object to bring back the island to the condition of a French colony; but his propositions were immediately rejected with disdain. During the short period that passed before his second fall, he was too much occupied with European warfare, to admit of his annoying the inhabitants of Hayti.

New Commissioners appointed on the accession of Louis XVIII.

As soon as Louis the Eighteenth was replaced upon his throne, the ex-colonists renewed their intrigues, and employed subaltern and ex-official agents to make further overtures to the Haytians, with the same insidious purpose of reducing them again under the power of France: and in July, 1816, the king of France issued an ordinance, naming and appointing several commissioners to St. Domingo; who were to be invested with the administration of all the affairs of the island, both civil and military.

These commissioners proceeded towards the intended scene of their mission; and skulking along the coast in an American vessel, sent on shore letters addressed to Monsieur General Christophe; a superscription, which having become obsolete, and being deemed injurious and insulting to the existing order of things in Hayti, caused the papers to be instantly returned unopened. They then resorted to the expedient of enclosing their communications in an envelope addressed to the commandant of the port of Gonaives. These papers served only to excite the contempt of the Haytians, to inflame them with increased abhorrence of their former oppressors, to produce fresh abjurations of all connexion with France, and to strengthen their resolutions to maintain their liberty and independence.

(To be concluded in our next.)

Home Proceedings.

REPORT OF THE COMMISSIONERS

APPOINTED TO VISIT THE TUSCARORA, SENECA, AND CATARAUGUS STATIONS.

A few weeks since, the Rev. Mr. Crane, Domestic Secretary of the United Foreign Missionary Society, and the Rev. Mr. Penny, of Rochester, were appointed commissioners to visit the Tuscarora, Seneca, and Cataraugus missionary stations, for the purpose of ascertaining their state, and making such alterations as might, in view of their situation, appear to be expedient. The following are extracts from their report to the Board.

We met at Rochester on the 30th of September, and devoted as much time as circumstances would permit, to the most deliberate and serious reflection on the objects of our instructions, until Monday, the 3d of October, when we started for Seneca. The improvements which we determined to make, should they appear practicable and desirable on our arrival, were suggested by some general knowledge of Indians and Indian missions, and of these stations in particular. With a view to the retrenchment of expenses; the giving to the missions more of a religious, and less of a secular character; to retain all the advantages, and avoid many existing evils of the present plan, your commissioners, after frequent and protracted conferences, concluded to announce to the Indians at the several stations, the contemplated adoption of the following measures, viz.

1. That the Rev. Mr. Harris be released from his particular connexion with the secular operations of the establishments, and be instructed to devote his whole time to the work of the ministry among the Tuscarora, Seneca, and Cataraugus Indians; to preach in each of these three places in turn; to spend two or three days subsequent to the Sabbath, among the natives to whom he has preached, in visiting families and schools, and to spend the remainder of his time in preparing for the duties of the Sabbath, and in the study of the Seneca language.

2. That the boarding-school at Cataraugus be broken up; that ordinary schools be established at the three stations, which the children can attend, and yet live with their parents and be supported by them; that educated Indian youth be employed as teachers so far as practicable; that these schools be superintended and inspected by Mr. Harris; that, from these ordinary schools, such children, and only such, shall be selected by Mr. Harris, as have (after sufficient trial,) evinced dispositions and capacities deserving special cultivation; that these be placed in one central boarding-school at Seneca; that, upon these, all necessary care and attention be bestowed, to qualify them for the most important stations among their people; and that the whole of these operations be subjected to the general and regular inspection of the Minister; his acts subject only to the revision of the Board.

Difficulties were anticipated by the commissioners in making these arrangements, but they were happily disappointed.

The Board, say they, will more readily conceive than we can express, the grateful surprise of the commissioners at finding their devoted and judicious missionary, Mr. Harris, fully prepared, by his own reflections and experience, not only to accede to our proposals most cordially, but ardently to desire the arrangements contemplated. This event encouraged our hearts. The prospect of augmented usefulness, although requiring more severe labour, appeared to cheer the heart of every member of this most interesting and lovely family.

The Chiefs were apprized of our arrival, and requested to meet in council at 12 o'clock. They were punctual in assembling, and, after imploring the guidance and benediction of the Great Spirit, we informed

them of the adoption of the *first*, and our intention to submit the *second* arrangement for adoption to the Board. They listened attentively and seriously, and after conferring together, according to their usual custom, assured us that they had understood every part of our communication; that they were very thankful for the anxiety and kindness of the Board; that they most cheerfully consented to give up their minister two Sabbaths out of three, for the sake of their destitute brethren; that they were sensible that the Board was doing much for them; that they were pleased to submit to any arrangements that might reduce the expense of the missions; that they had long wished for something of this kind, but had not ventured to express their desires; that they saw that the Great Spirit was with us, because, although this was a great thing for them, and we had been far apart from each other, yet *their minds* and *ours were one*; and, that they fully agreed to all we proposed. Your commissioners could not but be much affected at hearing sentiments so full of good sense and gratitude, from these lately ignorant and selfish men: we were, however, still more affected and gratified when they added, that they hoped and wished that our plan could be so extended as to permit Mr. Harris to visit their brethren at Alleghany, on the Genessee river, &c. occasionally. We hailed this suggestion as a fruit of the engrafted word. Mr. Harris consented, and your commissioners replied, that it should be left to him to determine when circumstances permitted him to pay to these an occasional visit. In closing the conference, we united in expressing our gratitude to God, and in supplicating the continuance of his presence and blessing. The principal chief, Young-King, was deputed to accompany us to Cataraugus, for the purpose of stating to their brethren, their motives for approving the measures proposed.

On Thursday, the 6th inst., we arrived at the Cataraugus mission-house, and runners were immediately despatched to notify the chiefs of our arrival, and to request an interview next morning. Before disclosing our sentiments or proceedings at Seneca,

to Mr. Thayer, we inquired, whether, after the experience of two years in a flourishing school, he had any improvements to suggest, in relation to the mode of conducting schools among the Indians. After some hesitation, he stated that his experience had fully satisfied him, that the system could be improved, and proceeded to suggest *precisely the same plan* in all its features, which we had to propose. These facts are mentioned, to show that the mission families as well as Indians, appeared to be prepared in Providence, to appreciate and approve, what had been devised during our conferences in Rochester.

On Friday, we walked five miles, to the Indian village, and found the chiefs assembled in their new and neat house, erected for Divine worship. The same course was pursued here as at Seneca, and the same cordial submission manifested, and the warmest gratitude expressed. The Chief Warrior observed, "This is a great thing for our good; our hearts are very glad and very thankful. We can see something more than the hand of man in this. The Great Power alone has done it. It is very wonderful that your mind and ours should be just the same. If you give us part of the minister's time from Buffalo, this will save much expense. If you give us a school in our village, we can feed our children and clothe them, and find wood for the school; this will save much more; for the society has now to pay for all these things. This is a great thing. We thank you, we thank the society, we thank the Great Spirit."

Your commissioners returned to the mission-house with grateful emotions and unmingled joy.* On Saturday evening, after dark, we arrived at Seneca. To confirm the favourable impression already made, the Indians were addressed by both of us on the Sabbath; and a discourse was subsequently delivered by each in Buffalo. Arriving at Lewiston on Monday evening, we sent a request to the Tuscarora village, for an interview with the chiefs on Tuesday morning. The solicitude of the Senecas to have the influence of *their tried and faithful* minister exerted upon their brethren around them, induced them to direct captain

Pollard to repair to Tuscarora, to explain our objects, and urge the Tuscaroras to accede to our arrangements. Your commissioners feared that in this tribe their gratification would be interrupted. We, however, distinctly and tenderly announced the objects of our commission, and left them to deliberate upon the answer which should be returned. After the lapse of one hour and a half, they expressed their *entire approbation* of both measures.

We take the liberty to add, that the state of the family and mission at Seneca, met with the entire approbation of the commissioners. The school consists of 43 children. Mr. Harris and the family, enjoy and deserve the confidence and affection of the tribe.

Your commissioners believe that God has most graciously directed and assisted them, and that the reasons which will be assigned for the aforementioned alterations, have been deliberately and prayerfully considered, and that they will produce in the minds of the managers, the conviction they have in ours; that the efficiency of your operations will be augmented by the adoption of these measures; the expenditures diminished, and greater glory redound to the name of God our Saviour, as is most justly due.

In a letter to the Board, dated Buffalo, October 13th, Mr. Crane says, in reference to the feelings manifested by the Indians:

“The chiefs unanimously and gratefully submitted to the change, at all the stations. During my daily intercourse with the Indians for nearly seven years, I did not, on any occasion, see them rise so far above the captiousness, and selfishness, which have heretofore distinguished them, or express so much of enlightened, generous, and Christian feeling, as at Seneca and Cataraugus. They *rejoiced, exulted*, in the prospect of diminishing the burden you bear on their account; and were glad to sacrifice some of their privileges for the relief of their destitute brethren. They recognised, and acknowledged, the hand of God in the doings of the Board; and the commissioners were equally confident that

the special interposal of Providence, had prepared the Indians for these proceedings.”

UNION MISSION.

JOURNAL FOR JULY AND AUGUST, 1825.

July 2d,—Received into the school a promising boy of about 12 years of age. He is brother to Mary Bryant. We have named him Salmon Cone.

July 4th,—Clamore arrived, on his return from St. Louis, having, in conjunction with the Osage chiefs of the other villages, sold his country to the American government.

July 18,—James Matthews, John Elliott, and Electa Paspati, have been taken from the school. The parents assigned no reason; and we are more fully convinced than ever, that it is of no use to receive children, till their parents become determined that they shall stay.

July 25th,—Brother Vaill returned, after an absence of two weeks, from the settlements in Crawford county, below Fort Smith. He has transacted some secular business at the post-office, and elsewhere; and preached several times at a camp-meeting, where were collected about 300 people. There were present, preachers of four denominations; and on the Sabbath, they all sat down at the communion-table together. It is gratifying to state, that there is in Crawford county, a religious excitement, that the preachers of the Cumberland Presbyterian, Methodist, and Baptist orders, are very zealous; that they are receiving frequent additions to their respective communions; that their preachers harmonize most cordially in their labours, and that every convert is entirely at liberty to join which persuasion he chooses. One instance occurred worthy of notice. A candidate for the Presbyterian church, preferring immersion, received baptism at the hands of a Baptist preacher. While we notice these pleasing things, there is a lamentable want of Bibles, and religious books, and we believe the Arkansas Territory is the only part of the United States, where the Spiritual labourers of our domestic missionary societies are not employ-

ed. They need assistance as well as others. Returning, brother Vaill preached on the Sabbath, at Fort Gibson. This tour has been performed in the absence of the Indians on their summer hunt; and we hope that good has been done, and that an interest has been excited favourable to the mission, and to the Indians.

July 31st,—Lord's Day. The Indians having returned to their plantations at Hopefield, brother Vaill again preached the Word to them. Having just received a letter from the Domestic secretary at New-York, informing us, that Mr. Montgomery was appointed to this mission, the question was put to them, Do you desire to have him come and live among you, and preach the Word of God to you? To this, their Chief, after consulting his people for a moment, answered, "*we desire to have him come.*" And the appointment is pleasing to us all.

August 8th,—Thermometer at 100, three o'clock P. M. Hot weather commenced early in June; and it has continued with little intermission to this time. But the drought which has been severe in the lower country, has not been distressing in this part.

August 14th,—Lord's Day. Brother Vaill again preached to the Indians. Meineh Per-she is evidently listening to our advice, and is decidedly doing better than any Chief with whom we are acquainted.

August 21st,—Lord's Day. There was preaching at Hopefield, but the Indians being sick, few only attended. The word was, however, spoken to the white people who were present.

August 28th,—Lord's Day. No attempt was made to collect the Indians, they being generally indisposed, and some quite sick. But one, however, has died. At Union there is no case of serious illness, except Dr. Palmer, who has been sick about two weeks, but is now recovering.

August 29th,—A soldier came, with a request from Major Cummings, for Dr. Palmer to visit the Fort once more; but he is unable to go at present, on account of illness. The sickness continues at Fort Gib-

son; and about eight have died this season, and yet it is apparently a very healthy spot.

August 31st,—The past month have received two lovely boys into the family, the former about eight years old, named Lewis Mayer, the latter about two years, a fine little fellow, named Jonathan Freeman.

UNION MISSIONARY STATION.—A letter from Mr. Vaill, says, "Last spring, the territorial line of Arkansas was run, and Union falls within the Territory. The northern boundary of Arkansas is about 25 miles north, and the western, perhaps, 3 miles west of us."

MAUMEE MISSION.—A letter from the Rev. Mr. Crane, dated Washington, Pa. Oct. 25, says, "Yesterday, the Synod of Pittsburgh, resolved unanimously and cordially, to transfer its whole interest and agency, in the Maumee mission, to the United Foreign Missionary Society, and to become Auxiliary. I shall embrace the earliest opportunity to give you more particular information."

HARMONY MISSION.

Extract of a letter to the Editors of the Recorder and Telegraph, dated Harmony, Sept. 19th, 1825.

Not much can be communicated from this station which would serve to animate a Christian public, or to enliven the feelings of the humble follower of the Lord Jesus.

It is presumed that there cannot be found a more hardened, or rather dark and benighted race of beings, between the shores of the Atlantic and Pacific, or between Cape Horn and the frozen ocean, than the Osages. Those who live to see twenty years hence, will perhaps see some of these benighted wanderers leaving their savage habits, and coming out decidedly on the side of civilization and Christianity.

It would however be ungrateful, in the highest degree, to expose to your view, only the dark side of the present prospects of this mission.

It is already hoped that something at least has been done, to meliorate the condition of this people. Some few have provided themselves with fields and houses; and instead of following the chase and warfare, are willing to sit under their own vine

and fig-tree, and eat their own bread with quietness. Some few have devoted their tender offspring to the tuition and direction of the missionaries. Some have said, "Take our children and prepare them to become rulers of our people;" and some of the children have expressed a desire to become so far instructed, that they may be enabled to teach their people about God, who is a Spirit, in spirit and in truth.

One thing ought not to be omitted, which may perhaps excite at least a portion of your readers, to prayer and earnest wrestling for the beloved youth now in this school. For a short time past, much more attention than ordinary has been manifest. A few of these benighted youth have heard concerning Christ and his kingdom, with the utmost attention!

When Christ and his cross have been held up to view, silent tears have often been seen to steal down their tawny cheeks. Some have complained about the wickedness of their hearts. The utmost stillness is observed in time of morning and evening worship. O that it might prove like the dawning of a new day upon our feeble exertions. It is true, I tremble when I hope. But will not your prayers strengthen and animate? Will it offend if I should in a particular manner solicit the prayers of the Christian public for this mission? nay, farther, if I should request that through the medium of your paper you make known, that the unworthy teacher of the school at Harmony among the Osages, earnestly requests, that he and the school under his charge, and the mission to which he is attached, may be held in particular remembrance by all who love to visit the throne of grace, on the evening of the first Monday in November and December next? O that the Spirit of God might indite our petitions for us, that our prayers and tears for these wretched beings may be sealed up in heaven—that they may be held in everlasting remembrance before the throne of God and the Lamb.

AMASA JONES.

SENECA MISSION.

The following is a letter from the Superintendent of the Seneca mission, to the editor of the *Western Recorder*, dated, *Seneca Mission, near Buffalo, October, 1825.*

DEAR SIR,—Knowing the interest which you feel in every endeavour to promote the cause of missions, and establish the claims of the religion of the Bible in the heathen world; I take the liberty of informing you respecting the recent dispensations of divine Providence towards this mission.

It is already pretty generally known throughout the community, that there is a mission family located among the Indians in the neighbourhood of Buffalo, called the Seneca mission. It is also well known that this mission as well as others of a similar kind, in different parts of the country, has had to contend with difficulties and embarrassments, and for nearly the same reasons; and that quite recently, the mission family located here for the benevolent purpose of instructing the natives in the religion of the Bible, and the arts of civilized man, had been compelled under sanction of law, to abandon the station for a season.

This event so apparently disastrous, has turned out, we fully believe, to the furtherance of the gospel among these poor Indians. God, in his wonder-working providence, has again caused "the wrath of man to praise him." "Why did the heathen rage, and the people imagine a vain thing?—The kings of the earth set themselves, and the rulers took counsel together, against the Lord and against his anointed, saying, let us break their bonds in sunder, and cast away their cords from us."

The law, under colour of which the mission was disturbed, is repealed; and we are reinstated, under circumstances, which lead us to believe that the mission is more permanently established than at any time previous. On the reorganization of the family, we find the school, which at the rupture consisted of about 30 children, has been augmented to 43—we find that the chiefs and parents are fully alive to the objects of the mission—we find them disposed to accord with cheerfulness to all our measures intended for the instruction of themselves and children. In addition to this the parents, at a single suggestion of the missionary, have contributed very considerably of their substance, for the support of the school. Produce of almost every kind, and excellent quality, has been brought gratuitously to our hands, and will be turned to good account. The Sabbath of the Lord, is generally, and we believe strictly observed by that portion of the tribe usually styled the "Christian party;" our worshipping assembly, now considerably increased, exhibits to the passing stranger the appearance of solemnity, order, cleanliness, and respect for the religion of Christ. The countenances and manners of some, indicate a seriousness of mind, which to us is very gratifying; while the prayers and tears of others in connexion with our infant mission church, lead us to indulge the hope of charity, that they have been taught of God: on the whole, we are disposed to think, that the "Lord has done much for us, wherof we are glad." Yours,

T. S. HARRIS.

MACKINAW MISSION.

The Connecticut Observer contains a letter from the wife of one of the Missionaries to her sister, from which we make the following extracts:—

In some of my letters, I mentioned the hopeful conversion of an Indian woman, and engaged to give you some particulars respecting her. With this intention, I requested Mr. Ferry to ask her some questions. He did so, through an interpreter, as she cannot speak a word of English; and I submit them with her answers for your perusal. O could I paint to you the expression of her countenance, while conversing, it would add a three-fold weight to the testimony she here gives of the operations of the Holy Spirit on her heart.

Q. "How long since you knew of there being a God, who saw you in every thing?"

A. "Perhaps three years."

Q. "How long since you thought much of God, and felt distressed about yourself?"

A. "Since last March."

Q. "What appeared to be your distress then?"

A. "When Mr. Ferry conversed with me, and explained the Bible to me that evening, I went home, and wondered why somebody had not told me this before. How ignorant I be, what a great sinner. Nobody is so wicked as I am."

Q. "Did you at this time, ever think yourself so wicked and ignorant of God, as never to find him, and know him aright?"

A. "Yes, I did think so. I looked at myself, and thought, what a great liar I had been, to say and think as I had done, I know God, when I knew nothing about him; and then I thought, I would throw myself upon God, and let him do with me as he was a mind to; and whatever he would do with me, I thought would be right."

Q. "Did you not after this fear God would not receive you?"

A. "Yes, I thought I was so wicked, that if I did this, God might not look upon me, or have any thing to do with me, but then I could do nothing else, and I determined to let God do with me whatever he would."

Q. "What were your feelings one evening, when I talked with you at Mr. C—s, and before leaving, prayed for you?"

A. "My distress was so great, I can't tell you how I felt. You may think how bad I felt when in getting supper, I threw the victuals into the fire, meaning to put them into the pot. My distress was so great, I did not know what I was about, and instead of taking off the cover of the pot threw the whole into the fire."

While I was writing the above, she said to Mrs. C. that when I explained the Scriptures to her, she used to be astonished at her ignorance, and also thought of other Indians, how ignorant and miserable they were, and that if they only had somebody to teach them, how happy they would be, and become like the good white people. And how much she felt disposed to love me for teaching her, and then again, she thought how thankful she ought to be to God, for sending me here, to teach her, for it was not me that came of myself, but that God had made me love to come, and had sent me here.—Again, she thought, perhaps, if God had not sent me, then she would never have had another time, and would have died miserable. Seeing the Bible lie upon the table, she laid her hand upon it, and exclaimed, "I am hungry for what is contained in this book. You are not hungry, you can read it." Be assured, I not only felt the sweetness of the remark, but a consciousness, that I might receive it as a reproof.

Q. "Although you cannot tell me how you felt, your distress was so great, yet when I told you how God made all things, made man happy, &c. how he sinned, and yet how God in the greatness of his love and pity provided a Saviour, did this affect your mind, and did you feel it to be true?"

A. "Yes, I felt it to be true. It was what I never thought: I never felt so before."

Q. "After closing this conversation, and then telling you, that God was able and willing to save just such great sinners, and that you must find grace, or be lost, and told you that we would then kneel together in prayer and pray especially, that God would have mercy upon your soul, how did you feel during prayer?"

A. "I can't remember all. I recollect, that I longed very much to have God open my heart, and wash it clean from sin, and it was more than I could do, my heart was so full and burdened, to keep from weeping. When I went home, I wept much alone, wept very much all night."

Q. "How long do you think it was, after that evening's conversation, before you found the Saviour?"

A. "It was on Tuesday of the third week after."

Q. "How did you feel when you first thought you found the Saviour?"

A. "I felt so happy, and so wanted to love and thank God for having mercy on my soul, that my whole feelings seemed new to me. I had never felt such love to any thing before, as I now felt to God, and I thought how glad I should be to have God take me away, that I might never be

left to live, as I used to, and as I thought perhaps at times, I should do again, if I did not die soon. I then felt assured, that God had had mercy on my soul, and I wished to die, because I was afraid if I lived, I might do something to offend God, and it appeared to me, that God would then have no more mercy on me."

Q. "Was there nothing that soon interrupted your peace with God?"

A. "I felt happy all day Tuesday; but when I thought of what you said to me, I did not know, but the wicked spirit was deceiving me, and I wanted to come and talk with you."

Q. "Did you come about that time to see me?"

A. "Yes, I came that evening."

Q. "Do you recollect what was said to you that evening, and how you felt?"

A. "You told me that I must see well to my heart, that if I did not sincerely and altogether give myself to God, I should by and by forget God, and be careless about religion, and if I should thus grieve away God's Spirit, I would have reason to fear that he would then give me up for ever. Why, thought I, what can I do? God knows my heart. I have desired to be for God, and have given myself, as well as I could, up to him in his Son, but the idea of ever forsaking God, or of being shut out from his love, so alarmed and affected me, that I trembled all over, when you talked with me. I went home very much troubled with the thought of being finally turned away by God, but during the night I felt willing to leave myself in God's hands.—He knows my heart, I deserve no mercy, yet perhaps he will pity and keep me from abusing his offered mercy. Let God do with me, as he thinks good."

Q. "Do you love to be alone, to think of God, praise him and pray to him?"

A. "Yes, very much. If I went into Mr. —'s last summer, and I heard him talking in his way, of the world, I felt bad, and would often go back into the garden, and there sit down; feeling like a child, while thinking of God, and long very much to have him teach me every day how to live in his love. Here she observed that once last summer, while walking out and seeing every thing growing so beautifully, the raspberries, &c. how wicked she felt that she used to be, when thinking that every thing came of itself, and never thought of God's goodness in providing them for our comfort."

Q. "Do you feel as happy in thinking of God and Christ now, as months ago?"

A. "Yes, more so. Whenever I have any outward troubles, I go right away and pray, that Christ would give me such a heart as his; such as he had when on earth, to bear every thing in love and pity.

And this always makes me feel quite well again, so that I really desire to have Christ do with me as he will."

Q. "Do you desire heartily and unreservedly to obey God, in every thing, which he requires, as far as you can understand what that is?"

A. "I do."

Q. "But suppose your husband or other friends oppose you, what will you do then?"

A. "I must love and obey God, whatever they think or do." Here, among other things, she observed, that when at meeting, it sometimes made her weep, to think she could not understand what was said, but then again she thinks "no, I will not weep any more. If I cannot hear and understand the Bible now at church; by and by I shall die.—I think God will pity and keep me in his fear till then, and after that I sha'n't want the Bible. God will take me to himself, and I shall there understand, and sing and love as well as they."

Q. "You have been told something about baptism. Do you wish to be baptized?"

A. "Yes."

Q. "But do you wish to be baptized, because Christ commands it, or because other Christians are baptized?"

A. "Because Christ commands it."

Q. "Suppose you knew that Christ had not commanded it, yet it was customary for professing Christians to be baptized, what would you think then? Would you wish to do as others did?"

A. "I should be afraid to do what Christ did not command."

Similar questions were put to her on the Lord's supper, and the relative duties of professing Christians; and equally striking and affecting answers were returned. Having recommended to her an humble, close examination of her own heart, a spiritual communion with, and unceasing dependence on the Lord Jesus Christ, in all things pertaining to godliness, I could not but implore in her behalf the gracious benediction: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

I would here remark, that this woman, this lovely Indian woman, evidently discovers a strength and clearness of mind on the subject of religion, far above what might be expected, from one of her opportunities. And the evidences of her real conversion to Christianity, are so marked and unquestionable, that if I am not a self-deceiver, I have no doubt, but that I shall meet her as a sister spirit in heaven, where the interest which I now feel will be refined into perfect love and an everlasting union to Christ, our glorious head.

Miscellany.

LOTT CAREY.

[From the *Richmond Family Visitor*.]

This interesting individual, who is now a Missionary at Monrovia, in Africa, was born a slave in Charles City county, about thirty miles below this city, on the estate of Mr. Wm. A. Christian. In 1804, he was sent to this city and hired out by the year as a common labourer at the Shockoe warehouse. At this time, and for two or three years after, he was excessively profane, and much addicted to intoxication. But God, who is rich in mercy, was pleased to awaken him to a sense of his lost estate, and about the year 1807 he was baptized by the late Elder John Courteney, Pastor of the First Baptist Church in this city.

Hearing a sermon about this time, founded on our Lord's interview with Nicodemus, awakened in him so strong a desire to be able to read, that he obtained a Testament, and commenced learning his letters by trying to read that chapter. He was occasionally instructed by young gentlemen at the warehouse, though he never attended a regular school. In a little time he was able to read, and write so as to make dray tickets, and superintend the shipping of tobacco. In this business, and in overseeing the labour of the other hands in the warehouse, he was particularly useful; so much so, that he received \$800 salary in 1820, the last year he remained there; and could have received a larger sum, if he would have continued.

About the year 1813 his wife died, and shortly after he bought himself and two little children for \$850.* He married

* The manner in which he obtained this sum of money to purchase himself and children, reflects much credit on his character. It will be seen from the salary he received after he was free, and which he relinquished for the sake of doing good in Africa, that his services at the warehouse were highly estimated, but of their real value no one except a dealer in tobacco can form an idea. Notwithstanding the hundreds of hogsheads that were committed to his charge, he could produce any one the instant it was called for; and the shipments were made with a promptness, and correctness, such as no person, white or black, has equalled in the same situation. For this correctness and fidelity, he was highly esteemed, and frequently rewarded by the merchant with a five dollar note. He was allowed also to sell for his benefit many

again, and lost his second wife shortly after they arrived in Africa, at Foura Bay, on the Sierra Leone. Of her triumphant death he gives a most affecting account in his journal of that date. He has since lost a third wife, the daughter of Richmond Sampson, from Petersburg, at Cape Mesurado. Soon after he made a profession of religion, he commenced holding meetings, and exhorting among the coloured people; and, though he had scarcely any knowledge of books, and but little acquaintance with mankind, he would frequently exhibit a boldness of thought and a strength of native intellect which no acquirement could ever have given him. At the close of his farewell sermon in the First Baptist meeting house in this city, before his departure for Africa, he remarked in substance as follows:—"I am about to leave you; and expect to see your faces no more. I long to preach to the poor African the way of life and salvation. I don't know what may befall me, or whether I may find a grave in the ocean, or among the savage men, or more savage wild beasts on the coast of Africa; nor am I anxious what may become of me. I feel it my duty to go; and I very much fear that many of those who preach the Gospel in this country, will blush when the Saviour calls them to give an account of their labours in his cause, and tells them, 'I commanded you to go into all the world, and preach the Gospel to every creature,' (and with the most forcible emphasis he exclaimed) the Saviour may ask—Where have you been? What have you been doing? Have you endeavoured to the utmost of your ability to fulfil the commands I gave you—or have you sought your own gratification and your own ease, regardless of my commands?"

Mr. Carey is now over 40 years of age. He is possessed of a constitution peculiarly fitted for toil and exposure, and has felt the

small parcels of waste tobacco. It was by saving the little sums obtained in this way, with the aid of a subscription by the merchants to whose interests he had been attentive, that he procured this 850 dollars, which he paid for the freedom of himself and children. When the colonists were fitted out for Africa, he defrayed a considerable part of his own expense; and he still owns a house and lot near this city, which he is desirous of selling.

effects of the climate perhaps less than any other individual on the Cape. He has always shown that sort of inflexible integrity and correctness of deportment towards all with whom he may be concerned, which necessarily commands their respect; but he will probably never be able to divest himself of a kind of suspicious reserve toward white people—especially his superiors—which universally attaches itself to those reared in slavery.

The interests of the Colony and the cause of his countrymen, both in Africa and this country, lie near his heart. For them he is willing to toil, and to make almost any sacrifice; and he has frequently declared, that no possessions in this country could induce him to return.

One circumstance deserves particular notice. After Captain Stockton and Dr. Ayres had purchased the Cape, and the Colonists had taken possession, so much hostility appeared on the part of the natives—the rains were approaching—and their provisions becoming short—it was concluded they must all return again to Sierra Leone. Another day, and the place would have been abandoned, but on the Agent's going on shore to prepare for departure, he was informed by Mr. Carey that he was determined not to go; and nearly all the colonists were induced to follow his example. In the event they suffered severely—800 or 1000 natives in November, 1822, attacked them, but were repulsed—and a few weeks after, a body of 1500 attacked them again at daybreak; several of the colonists were killed and wounded—but with only 37 effective men and boys, and the aid of their six pounder, they again beat the natives off with very considerable loss. In these affairs Mr. Carey necessarily bore a considerable part, mounting guard daily in his turn with the rest. In one of his letters he remarks, that like the Jews in rebuilding their city, they had to toil with their arms beside them, and lie upon their arms every night; but he declares shortly after this in the most emphatic terms, that “there never had been an hour or a minute, no, not even when the balls were flying around his head, when he could wish himself back to America again.”

He has been Health Officer and General Inspector since their settlement at Monrovia; but has refused to accept any other civil office. During the sickly season of the year, he has usually been wholly taken up in attending on the sick, and for more than a year past they have had no other physician among them. The little medical information he obtained from Dr. Ayres and others on the coast, together with several years' experience, has enabled him successfully to contend with the peculiar

fevers of the climate. Under date of March 12th, 1824, shortly after the arrival of the *Cyrus* with 105 emigrants, he writes—“The fever began about the 24th ult. and the 28th we had 38 cases—and by the 2nd inst. we had 66 under the operation of medicine—and at present I have about 100 cases of fever to contend with—but we have been very much favoured, for they appear all to be on the recovery, and we have lost none saving three children. I have very little time to write to you, myself being the only man that will venture to act in the capacity of a physician.” A little church was formed in this city, composed of Lott Carey, Colin Teage,* Joseph Langford, and four or five more, before they sailed for Africa. This church is now settled in Monrovia, and Lott Carey is pastor. They have had considerable addition by emigrants from Petersburg and this place, as well as from a revival among them during the last year, and the church now probably numbers 60 or 80 members. They have a meeting house partly built, and are much in want of aid to finish it. Colston M. Waring, from Petersburg, and John Lewis, from this city, both preachers, belong to this church. There is also a Methodist church on the Cape. They have a Sunday School comprising 18 native children; and before this time we hope a regular school for children of the natives has commenced. The natives have always shown the utmost anxiety to learn to read themselves, and particularly to have their children instructed, or, in their own way of expressing it, “To learn white man fashion.”

It ought to be observed, however, and ought to excite the sympathy and regret of Christians in this country, that this little Colony containing now near 400 souls—we hope destined to be remembered by future generations in Africa, as Jamestown and Plymouth, are with us—does not contain an individual, except Mr. Ashmun, the agent, who ever received even a plain English education. Is there no one in this country qualified for the task, and possessed of the zeal of a Vanderkief, a Kichener, or a Johnson—ready to go and spend their lives in bringing about the fulfilment of the promise, that “Ethiopia shall stretch out her hands unto God?” It is earnestly hoped that an affirmative answer may be given to this question before another year has past; that the efforts of the American and other Colonization Societies may be more abundantly successful; and that the

* Colin Teage left the American Colonists at the time they removed to Cape Mesurado, and by the last accounts was still living in Freetown.

great objects of completely destroying the slave trade; of ameliorating the condition of our coloured population; and of sending the Gospel to the darkened millions of Africa, may universally receive the sanction of the enlightened and the good, and that all may readily lend their aid for their accomplishment.

PROTESTANTS IN FRANCE.

At the last monthly concert of prayer in Boston, a considerable portion of the evening was occupied by the Rev. Sereno E. Dwight, who has recently returned to this country from a voyage to Europe, in describing the moral and religious condition of France. The following sketch of his remarks, from the Recorder and Telegraph, will show, that notwithstanding the general prevalence of Popery, some remnants of piety may yet be discerned in that country.

In Paris, says Mr. D., there are four places, where public worship is held on the Sabbath in the English language:—1. The Chapel of the British Ambassador, where the chaplain of the embassy preaches every Sabbath morning. 2. The French Protestant church in the Rue St. Honora, in which the same gentleman officiates in the afternoon. 3. The American church; so called because an American resident in Paris [who has since returned to this country] procured, through the medium of Mr. Gallatin, our minister at the French Court, the consent of the government for its establishment. It is a small circular hall in the upper story of the church last mentioned. The present minister is the Rev. Mark Wilks, a most valuable and pious man. 4. The fourth place of worship in English, is in the Chateau Marboeuf in the Champs Elysees, a building purchased by the Rev. Lewis Way, at an expense of 10,000*l.* sterling. Mr. Way is possessed of a very large fortune, and is a man eminently devoted to the prosperity of religion. He himself opened this place of worship, and preached there regularly until his health failed, which was some time in the month of May last. When Mr. D. attended, the house was filled; almost all the hearers being English residents in Paris, of which description there are said to be usually not less than 20,000.

Of French Protestant churches in Paris—either Reformed or Lutheran—there are four or five. Some of the clergy, who formerly embraced the Unitarian sentiments, appear to have renounced them. Yet their preaching, even now, is not re-

markably discriminating. Among other things, the long contest with Popery seems to have had an unfavourable influence. Those, however, who have witnessed the progress of evangelical religion in that metropolis, are greatly encouraged; and Mr. D. was assured by Rev. Mr. Wilks and other clergymen, that nothing was wanting but houses of worship and faithful ministers, to induce many thousands of the people to unite themselves to Protestant congregations. The existing churches for French Protestants are very much crowded. A French Bible Society, Missionary Society, and Tract society, are strange names—yet such Societies have recently been formed, and are every year gaining strength.

There is also in Paris a Theological Institution, under the charge of the Rev. Prof. Galland, a man of high attainments and great excellence, who was called to that station from his pastoral labours in Berne. Two or three professors are connected with him in the management of the Institution, all of whom are regarded as men of piety. The students, of whom there is a considerable number, are generally poor, and are aided by the liberality of English Christians. The character of these young men is excellent.

Though France is a Catholic country, yet, with the exception of a few periods of short duration in the sixteenth and seventeenth centuries, dissent from the established religion has not been wholly prevented, as it has been in Spain and Italy. The Protestants were very numerous before the massacre of St. Bartholomew's Eve, and again before the revocation of the Edict of Nantes. The late emperor, though he established a Catholic Church, was an avowed enemy to religious persecution, and a decided friend to the Protestant church, to which he gave many important privileges. As such, his memory is cherished with gratitude by all the Protestants of France. The charter given by the late king, Louis XVIIIth, owing probably to the very difficult circumstances in which he was placed on ascending the throne, was favourable to their civil and religious liberty. It acknowledged and secured the rights of the Protestant church. Yet in the early part of his reign, in 1815, 16, and 17, very violent persecutions existed in the south of France against the Protestants, and a considerable number of them are said to have suffered death from the hands of violence. If the government did not directly sanction this violence, it is regarded by the Protestants as having winked at it;—yet they appear to suppose that Louis XVIIIth himself was opposed to it, and was not unfriendly to their cause. The present king is far less favourable to

the Protestant religion than his predecessor. He has been through life, an open profligate, and most notorious libertine: and now, to make his peace with the church and with heaven, he has commenced the furious bigot, and readily consents to any measures, however oppressive, which are proposed by the Catholic party against the Protestants and their religion.

A law was enacted last winter, professing to prevent sacrilege; the purport of which is, that if any individual, in passing a statue of the Virgin Mary, shall treat it with disrespect (without specifying what the disrespect is,) he shall be liable to lose his right hand—or, as the case may be, his life. While this law was under debate, a Protestant peer from the south of France, waited on the king, and told him that if the bill should pass, and an attempt were made to enforce it, it would produce an insurrection in that part of the kingdom, and earnestly besought that it might not be sanctioned by the throne. The king told him he should have gone with his complaint to the Minister of Religion. He replied that he had done so; and because his application was rejected there, he now appealed to his Majesty. The king is said to have turned on his heel, with the declaration, "You know, sir, there is no salvation out of the Catholic Church."

Far the larger number of the Protestants are in the south of France. There they have many large congregations, furnished with respectable clergymen, and in many of the departments constitute the majority of the population. Since the persecutions of 1815, they have increased very rapidly in that part of the kingdom. They are very numerous, also, on the borders of Switzerland, and on the Rhine; in the two Departments of the Upper and Lower Rhine, far more so than the Catholics. There the Lutheran clergy are more numerous than those of the Reformed Church; and too many of both have imbibed the Unitarianism and Neologism of Germany, with effects equally undesirable upon the religious character of the people.

Though the government is thus hostile to the Protestants, and inclined to exercise severity toward them, yet so long as the charter of Louis XVIIIth is permitted to continue in force, they will retain no small degree of religious freedom, as by it they are permitted to circulate books, and, on application to the constituted authorities, to establish churches. The general intelligence which exists in France, the freedom of the press, the unpopularity of the French king, and the prevalence of infidelity, all afford a sort of security to religious freedom.

The Bible is very rarely to be found in France, either in families or in the book-

sellors' shops. Except in the few shops kept by Protestants, it is not for sale in Paris. The Catholics are almost without exception, extremely ignorant of its contents. It is indeed very rare to find either a layman or a clergyman of this denomination, who appears to have any knowledge of it, except what is derived from a compilation often to be met, made up of extracts from the histories of the Old and New Testaments, the Apocrypha, and the Lives of the Saints.

The number of Protestants in France was estimated in 1807 at 2,000,000; and probably may now amount to 2,500,000 or 3,000,000, scattered extensively throughout the kingdom. This dispersion, if they can be united, will give them far greater influence. And many circumstances now conspire to promote union and co-operation—particularly the persecutions of the government, the liberty of the press, the establishment of a Bible Society, a Tract Society, a Missionary Society, and the Theological Seminary at Paris. British Christians, also, particularly in the labours of the British and Foreign Bible Society, and the Continental Society, are exerting a powerful influence in uniting the hearts and concentrating the efforts of the Protestants of France. Extracts from the Reports and Correspondence of the British Religious Charitable Societies are regularly published. Attempts at persecution are immediately exposed in the English newspapers; and, since the abolition of the *censure*, in those of France also. The clergymen employed as agents, by the Continental Society, have succeeded in waking up a spirit of inquiry; and in a considerable number of places their labours have been followed by unusual attention to religion, both among Protestants and Catholics. Several of the Catholic Clergy have, in consequence, come forward as open friends to evangelical religion.

GOOD EFFECTS OF MISSIONARY EFFORTS.

In the London Quarterly Review for June last, we find the following practical illustration of the benefits resulting from missionary efforts. This plain narration of facts speaks a language that cannot be misunderstood or misinterpreted.

SIERRA LEONE.—By the official returns in August, 1822, it appears that the population of Sierra Leone consisted of 16,671 souls, of whom more than 11,000 were negroes, rescued by our cruisers from slavery. Perhaps so much happiness and unmingled good were never before produced by the employment of a naval force. Eleven thousand human beings had then been res-

cued from the horrors of the middle passage, (horrors, be it remembered, which have been aggravated by the abolition of the slave-trade, such is the remorseless villany of those who still carry on that infamous traffic,) though the mortality among them when they are first landed, arising from their treatment on board the slave-ships, has been dreadful. They are settled in villages, under the superintendence of missionaries or schoolmasters, sent out from this country, and of native teachers and assistants, whom the settlement now begins to supply. The effect of this training has been such, that though, when the population of the colony was only 4,000, there had been *forty cases* on the calendar for trial; ten years after, when the population was 16,000, there were only *six*; and not a single case from any of the villages under the management of a missionary or schoolmaster. It is affirmed that the authority of the word of God, in connexion with Christian discipline, supersedes among them almost all necessity for human laws. "Most of those with whom I live," says a missionary, (whose life has since been sacrificed in this good cause,) "I have seen brought from the holds of slave-ships. I have seen their rise from the chains of the slave dealer to become industrious men and women, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceful neighbours. Considering these things, I have always thought myself among the happiest of men, in serving in this way our Lord Jesus Christ." Would this true servant of his heavenly Master have exchanged that feeling for the victories of Bonaparte, and all his power, even if that power had been stable?—Could any success in the pursuit of fame or fortune have given him a happiness equal in kind or degree, to that which he thus deserved and obtained? Captain Sabine of the Engineers, has authorized the Committee to state his testimony, that "after spending six weeks in the colony, and closely and repeatedly inspecting the state of the liberated Africans, under the care of Christian instructors, the representation of their improved condition was perfectly true; and that in reference to the largest assemblage of them, at Regents Town, their spirit and conduct are such, that he is persuaded *there is not to be seen upon earth, a community of equal size, so truly exemplary.*" A naval officer, who had seen much of the negroes in slavery, was so struck with the state of these, that he could hardly believe they had been under instruction only since the end of the year 1816. Inquiring what method had been pursued to bring them from the deplorable condition in which they were received, to such a state in so short a

time, Sir Charles M'Carthy replied "no other than *teaching them the truths of Christianity*, which these gentlemen were sent to propagate by the Church Missionary Society. By this alone they have ruled them, and have raised them to a common level with other civilized people; and believe me," he added, "if you admit Christian teachers into your island, you will find your negroes soon become affectionate and faithful servants to you."

SABBATH BREAKING.

The following statements and remarks on the deplorable evil of Sabbath breaking, are from the narrative of the state of Religion within the bounds of the Synod of Albany.

The evil most to be deplored, and which in fact is, in one way or other, most deplored by almost all intelligent men amongst us, is, "the manifest increase of the violations of the holy Sabbath."

On this painful subject, additional facts ought to be known; and if they can, in any measure, either show our peculiar difficulties, or awaken the proper sympathies of more favored regions, then let them be known, and pleaded as an extenuation; but, if they condemn us—if they administer as keen a reproof as ever fell to the deserts of a civilized and Christian people, still let them be known, that we may be admonished and suitably alarmed.

In a region of country including several hundred miles of narrow inland navigation, and embracing some of the principal watering places in the world, it was to be feared that travelling, commerce and dissipation, would greatly invade the sanctity of the Sabbath. Much of what is deplored, is doubtless, to be attributed to transgressors from abroad, over whom this Synod, of course, could have no control: still, the moral feelings of the community and a faithful adherence to our civil, as well as our religious rights, might have been expected to keep the evil in check; while the progress of religion and sound intelligence would ultimately, it was hoped, have secured the peaceful observance of this most sacred institution.

The Synod know not with what words of suitable moderation to express their feelings on this subject; for bad as they before knew the case to be, they have been utterly surprised, alarmed, and amazed, by the facts which have at this session come to their knowledge.

It is a fact that great numbers are on every Sabbath entering and clearing from our principal towns and villages, and proceeding on our inland waters either for business or pleasure.

It is a fact that labor in the field, travelling on business, walking and riding for amusement, are in many places openly practised on the Sabbath.

It is a fact, that groceries have been opened in some of our cities, and that parties of pleasure have been formed, and even musical bands employed, to the great annoyance of the serious, and the abuse of the hours ordained for holy rest.

The members of the Synod have not known how sufficiently to deplore this threatening evil. Each brother has seemed to imagine that the violations of the Sabbath most abounded in his own region; but, on hearing the statements of others, he has been grieved and amazed at the aspect of the common calamity. Some seem to be dismayed at this state of things, and many have expressed their fears that a regard to this sacred day is so rapidly declining, that the next generation would be without a Sabbath.

In these circumstances, the Synod have really felt at a loss what measures should be adopted to correct the evil. They have already, in common with many of their fellow-citizens, petitioned the civil authorities: but there did not seem to be a moral feeling in the community sufficient to sustain the appeal thus made, and it has failed. The Synod have repeatedly warned the members of their own body, and the churches under their care, and it is pleasing to see that it has not been without effect. But their members and churches form only a small proportion of the community; and unless the good sense of that community does at length become convinced on this subject; unless the evil, as in some instances already, should alarm its perpetrators, and thus correct itself; or, unless God should, in some remarkable manner, interpose for our relief, we know not but the predictions of our fathers are to be realized, and this favoured community try the awful experiment never yet but once tried in a Christian land—the experiment of living—of existing, in the preservation of any social privileges, without a Sabbath.

In the mean time, we will reiterate the warning to all with whom we have influence: we will tell them in the name of God, that this awful Being never did, and never will bless a land, where his own challenged day of rest is rejected: we do and will enjoin our churches to draw still closer the cords of discipline over their members; and we will give ourselves to fasting and prayer—we will weep between the porch and the altar over this great evil, until it be removed or mitigated.

MISSION TO GREECE.

In the Missionary Chronicle for September, is a short letter from the Rev. S. S. Wilson, one of the missionaries of the London Society, giving an account of a two months' tour in the Morea, in the course of which he visited Athens, Eleusis, Megara, Corinth, Napoli di Romania, Tripolizza, and many other places of minor importance, and distributed one hundred and forty spelling books, eleven hundred small pamphlets, and nearly four hundred Testaments, besides a liberal supply of Tracts. "I have sold nearly all," says Mr. W. "and given away very few. Had I taken with me double the number, I should, most probably, have disposed of them all. In my last, I mentioned having distributed eighty Testaments, gratis, in the Greek fleet lying off Spezzia. For the division off Hydra, I had not a volume to spare, except that I presented a Testament to admiral Miaulis, by whom I was kindly entertained for seventeen days."

MISSIONARY VISIT TO NEW-HOLLAND.

It is now more than two centuries since the island, or rather continent of New Holland was first discovered by the Dutch; but it is not yet forty years since the first European settlement was planted there.—In 1788 the British government sent out a company of convicts who commenced a settlement at Botany Bay, on the southern shore of the island, and laid the foundation of the colony of New South Wales. The population of the colony increased by continual accessions of new convicts, till in the year 1816 it amounted to 10,500.—Within a few years this number has very considerably increased by the addition of voluntary emigrants, who have resorted hither in large companies from Great Britain. In 1818, according to an official return, the whole number of inhabitants was 25,050, and they owned more than 200,000 sheep, 55,000 horned cattle, and 3,600 horses. In 1822, the population was estimated at 40,000, and was rapidly increasing.

The settlements have hitherto been confined within very narrow limits. Sidney, the capital of the colony, which lies on Port Jackson bay, in lat. 32 53 S., contains 13,000 inhabitants, and all the other towns are within 60 miles of Sidney. It is now in contemplation, however, to commence new settlements wherever the country will admit of them, and we learn by the last accounts from Sidney, that an expedition has actually sailed from that port to establish a new colony on the northwestern coast of

the island. The climate and soil are every where found to be much better than was anticipated, and there can be little doubt that in one century this vast continent, embracing an area of 3,000,000 square miles, (more than the whole territory of the U. States,) and lying chiefly within the limits of the southern temperate zone, will be filled, like North America, with a people of English origin, governed by English laws, speaking the English language, reading English books, and possessed of all the civil, the literary, and (if Christians in Great Britain are awake to their duty) the religious institutions for which Englishmen and the descendants of Englishmen in all parts of the globe are so highly and so happily distinguished.

Under these circumstances every man who feels anxious for the welfare of his species will inquire with peculiar interest, What are the religious state and prospects of the colonists? In reply, we are happy to say that they are much better than could have been reasonably anticipated, considering the materials of which the population is composed. Messrs. Tyerman and Bennett, the deputies of the London Missionary Society, visited the colony on their return from the South Sea Islands, in October of last year, and in a letter to the Directors, inserted in the London Evangelical Magazine for September, they thus describe the

Moral and Physical aspect of the Country.

“Every thing in this colony very far surpasses our expectations. The town of Sydney, which is the capital, is large and handsome, and in a state of the most rapid improvement, and contains a population of about 13,000 souls. Here are two churches with tolerable congregations, and two Wesleyan chapels; also, in building, a chapel for a Scottish ministry, and a Roman Catholic chapel. The different Protestant congregations in this town, however, do not amount to more than a thousand hearers; but it affords us great delight to find, that in every place the Gospel is preached with great clearness and fidelity, and we hope there are not a few who have *tasted that the Lord is gracious*. The Wesleyan ministers have kindly opened their pulpits to Mr. Tyerman, who has preached for them once every Lord’s Day since our arrival, to large congregations. Here are also Sunday Schools for children connected with all the different congregations, which are well attended—likewise a Bible and Tract Society, and a Wesleyan Missionary Society, whose cause we have had the pleasure of advocating at an Anniversary Meeting since our arrival. In this colony, and in Van Diemen’s Land, there are not fewer than nine clergymen in the

established church, who are pious men and preach the Gospel, besides one Scottish minister, and eight of the Wesleyan denomination, labouring among a population of about 40,000 souls. Though the mass of the population presents the most unfavourable aspect, yet we hope that much good is going on, while it greatly rejoices us to perceive that the best understanding exists among the ministers and professors of religion in the different denominations. The best order is seen in the town of Sydney, where we have lodgings; and great outward respect is paid to the Lord’s Day—not more order and outward decency is seen in any town in England. It is our happiness to have been introduced into all the best society in the colony: and though not very extensive, yet a more intelligent, kind, and friendly society, and many of them truly pious, we could not desire. The aspect of the country, so far as we have seen, is also far beyond our expectations. Much of it is in a good state of cultivation, and well enclosed, while roads, not exceeded by the best in England, run in various directions far into the interior. This colony is, we doubt not, destined by Divine Providence to be a great nation, and is in very flourishing circumstances. An expedition lately sailed from hence to establish another settlement on the north-west coast of this vast island, which will, we hope, prepare the way for the Gospel among the many islands in those remote parts.”

Mission to the Aborigines Planned and Executed.

The natives of New Holland, so far as they are known, are among the most depraved of the human species. They are ugly and dirty, with flat noses, thick lips, and mouths extending from ear to ear. They eat worms and caterpillars, and rub their bodies with fish oil, which renders them insufferably loathsome and offensive. They have no regular religion, but are a poor superstitious race, believing in ghosts and witches. Messrs. Tyerman and Bennett, when they became acquainted with their situation, were deeply affected, and determined to devise some measures for raising them from their state of degradation. In their letter, from which we have quoted above, they say:—

“On our reaching this colony, we were much affected with the wretchedness and degradation of the Aborigines of this country. On inquiry, we were informed that little had hitherto been attempted to ameliorate their condition. From the moment of our arrival, we seized every opportunity to excite a corresponding feeling in the minds of others: and we have now the

happiness to see among all classes a more powerful feeling in their behalf than has ever been known, and all seem to be anxious to do something for them. His Excellency the governor wrote to us, to request our opinions as to the best means of improving their condition; and we wrote him our views, and strongly recommended, among other things, that an attempt should be made among some of the tribes which are the most stationary, by means of suitable Missionaries, to teach them, through the medium of their own language, the great truths of the Gospel, as the most likely means of effecting both their conversion and their civilization. His Excellency signified his approbation of our sentiments, while the Attorney and the Solicitor General, and others high in office, as well as the ministers, and others of different denominations, concurred in our views, and all were anxious to make the attempt.

What rendered the immediate attempt to do something the more necessary, was, the Governor had sent an expedition to Moreton Bay, a place north of Port Jackson, on the east coast of New Holland, in lat. 27 deg. with a view to the establishing a new settlement there; and this expedition returned, and brought information that the natives there are very numerous, and a finer race of people than those about Sydney; and, as the settlement was to be immediately commenced, it seemed of the greatest importance, if possible, that a missionary should be sent at the same time, whose presence and influence might prevent those innumerable evils which usually occur between the natives and the settlers. But where was the missionary? It will be recollected that Mr. Threlkeld had come with us from the Islands here, on his way to England, in order to repair the loss which he had sustained by the death of Mrs. Threlkeld. Providentially he was led to a suitable young person here, to whom he is now married. He therefore had given up his voyage to England, and was going to return again to the Islands. Under these circumstances it occurred to us, that if Mr. Threlkeld would direct his views to the Aborigines of this country, he would be a most suitable missionary, both from his talents and his experience in missionary work, to make the desired attempt. We proposed it to him, and it met his decided approbation, and he expressed his entire willingness to go any where that we might wish, so that he might be useful in the best of causes. We mentioned the subject to the Governor, who expressed himself as highly pleased with it, and kindly offered to do any thing in his power to promote the object, and to contribute to the comfort of Mr. T. It met with the same approbation from the minis-

ters and private Christians of the different denominations, and every thing in providence concurred to convince us that it is the will of God that Mr. T. should devote himself to this great work, and that without any injury to the cause in the South Seas.* We cannot but see the hand of Providence in this matter, and entertain a hope that He has mercy in store for these the most abject of our fellow-creatures. Though this country is but thinly peopled by natives, in comparison with its vast extent, yet they are very numerous—not fewer, it is calculated, than *three millions*.”—*N. Y. Observer*.

GOSPEL-PROPAGATION SOCIETY.

This Society, although one of the oldest and most extensive missionary societies in Great Britain, is comparatively little known in this country. From a circular letter recently issued by the Directors, we learn that the operations of the Society extend over the provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Prince Edward's Island, Newfoundland and the Bermudas, as well as to India; and it is proposed, as soon as the state of the funds will permit, to introduce the Society's plan of religious instruction and general education into the British colonies which have been recently planted in the southern parts of Africa and the interior of New Holland. The number of missionaries now in the service of the Society, in the North American colonies alone, is *one hundred and three*; and, in addition to these, more than one hundred schoolmasters are partially supported from its funds. With a view to the formation of a body of native clergy for the service of the British North American colonies, the Society has contributed largely toward the support of King's college, Windsor, Nova Scotia, by an annual grant, and by the endowment of Divinity scholarships. It has also made frequent grants in aid of the erection of churches in the infant settlements, and has been the great instrument of introducing the Lancasterian system of Education in the capitals of Canada, Nova Scotia, and New Brunswick, and of extending it through every part of the British North American colonies. In India, the funds of the Society have been expended principally on Bishop's college in Calcutta, where provision has been made for the support of three professors; and a re-

* In subsequent letters received from the Colony, it appears that Mr. Threlkeld will not be stationed at Moreton Bay, but at a place called *Reids Mistake*, situated on the sea coast, about 40 miles from Sydney.

solution has been passed to endow twenty Theological scholarships for the purpose of forming a body of missionaries, catechists, and schoolmasters. The Society has also recently undertaken the superintendence and management of the missions in Southern India, which were formerly maintained by the Society for the promotion of Christian knowledge. Five European missionaries and six native teachers, devoted to the instruction of the Native congregations in the neighbourhood of Madras, have thus been added to the Society's establishment, which before consisted of six European missionaries. The whole number of its missionaries in India, therefore, at the present time is eleven. In the support of these various establishments the Society has expended annually, for the last four years, 6000*l.* more than its income.—*Ib.*

CHRISTIAN RESEARCHES IN SYRIA AND THE HOLY LAND.

A volume has recently issued from the press in England, entitled "Christian Researches in Syria and the Holy Land," by the Rev. William Jowett, author of *Christian Researches in the Mediterranean*.

This volume is divided into four principal parts, besides an appendix. Under the first division, entitled "Religious Denominations of Syria and the Holy Land," a view is given of the Jews—of the different bodies of Christians—and of the Mahomedans, Druses, Ansari, Ismaly, and Yesidiens. "The Journal of a Visit to Syria and the Holy Land," forms the second division of the volume. It is illustrated by a map of Syria and the Holy Land, and by plans of Tyre, and of Jerusalem and its environs. This Journal details various information relative to Beirout and the neighbouring parts of Mount Lebanon, and states the incidents occurring in a journey to Jerusalem, in which, as well as in most of his excursions, Mr. J. was accompanied by Mr. Fisk, an American Missionary. The third part of the volume consists of "Remarks on the Natural, Civil, and Religious State of Syria and the Holy Land." The fourth division is entitled "Notices of the former State of Religion and of Missions in the Mediterranean and Levant; with Remarks and Suggestions relative to future measures."

The Appendix contains the journal of a visit made last winter to the Regency of Tunis, by Mr. Joseph Greaves—a gentleman who has rendered very important services to the Church Missionary Society, and "who has added," says Mr. Jowett, "to our general knowledge of the Barbary

states, some valuable particulars which may hereafter serve as a foundation for various practical measures."

The whole volume is replete with valuable information, and is deeply imbued with Christian feeling.—*Ib.*

NEW METHOD OF BIBLICAL INSTRUCTION.—We perceive from an advertisement in the Philadelphia Recorder, that the Rev. Messrs. Allen and Bedell, of that city, have determined to commence a course of lectures to children, on the historical parts of the Bible accompanied by appropriate illustrations with the Dioptric Lanthorn. The prominent scenes described in Bible History are to be painted on glass, and at the same time that they are exhibited, lectures will be delivered, explaining the scenes, and enforcing the doctrines connected with them. There is little doubt that the facts thus presented, and the duties and doctrines springing from them, will, by this happy contrivance, become so interwoven as to be inseparable, and make an impression on the youthful mind, not easily erased. By this invention a knowledge of the Bible, and a disposition farther to study it, may be imparted to many, whose minds would be inaccessible to any other means of instruction.

ANECDOTE OF SWARTZ.—In the time of war, the fort of Tanjore was in a very distressing situation—a powerful enemy was near, and the provisions were insufficient even for the garrison. There was grain sufficient in the country for their supply, but they had no bullocks to convey it to the fort, the people had lost all confidence in the Europeans, and the Rajah in vain entreated their assistance. The only hope left them appeared to be in Mr. Swartz. "We have lost all our credit," said the Rajah to an English gentleman, "let us try whether the inhabitants will trust Mr. Swartz." Accordingly he was desired to make a speedy agreement with them, for there was no time to be lost; the Seapoys were daily dying in great numbers, and the streets were literally lined with the dead every morning. Mr. Swartz, therefore, sent letters in every direction, promising to pay with his own hands for every bullock that might be taken by the enemy, and in a short time his benevolent exertions obtained for the perishing inhabitants, above a thousand bullocks. He sent catechists and other Christians into the country, at the risk of their lives, who, with all possible haste, brought into the fort a large quantity of rice, by which means it was preserved. At another time, the inhabitants of the

Tanjore country were so miserably oppressed that many quitted the province. In consequence of their departure, all cultivation ceased, and every one dreaded the calamity of a famine. Mr. Swartz, without delay, entreated the Rajah to remove the shameful oppressions, and to recall the inhabitants. His advice was followed, and the Rajah endeavoured to bring back the people, promising to listen to their complaints, remove their grievances, and that justice should be administered. This, however, proved fruitless; all his efforts were in vain, for the people would not believe him. Mr. Swartz was then requested to write letters to them as before; he cheerfully did so, assuring them, that at his intercession, kindness would be shown them, and that their oppressions should be removed. The people immediately believed his word, and seven thousand men came back in one day, and the rest of the inhabitants soon followed their example. He then exhorted them to exert themselves to the utmost in the cultivation of their lands, which should have commenced in June, but nothing was done even at the beginning of September. The people instantly replied, "As you have shown kindness to us, you shall not have reason to repent of it; we intend to work night and day, to show our regard to you."

DAVIDITES.—About thirty-six miles from York, Upper Canada, there is a singular sect of people called *Davidites*, or the *Children of Peace*. Their founder and leader, is David Wilson. He was formerly a member of the Society of Friends, as were many of his followers. They emigrated from the State of Pennsylvania about twenty-five years ago, and they have now a Society of from 180 to 200. They reside in families and close to each other, forming a community something like the Shakers. Although called the Children of Peace, David has fifty of them completely armed, and I understand a part of their worship consists of military display. They have recently commenced the building of a Temple, which, like that of Solomon, is to be seven years in building. The frame is sixty feet square, and was prepared at a distance, and brought and put together without "the sound of a hammer or an axe being heard." It is to be ornamented, within and without, and although it will be costly, yet the treasury of David will not admit of the splendour which was displayed by Solomon. The building is to be three stories high, with a steeple. From the base to the top of the first story is seventy feet, and when that was completed, twenty-four females ascended and sung an evening anthem, just

as the sun was sinking in the west. They have a small place of worship, in which there is a good organ. They go in procession to their place of worship, the females taking the lead, being preceded by banners, and two of their number playing on the flute. They have two nunneries for females; one for those of the age of eight and under sixteen, and the other for those above sixteen. These singular people occupy a rich tract of country, above five miles in length by two in breadth. They use the plain language, but I have not been able to ascertain what are their peculiar doctrines; they do not object to take the ordinary oath in courts of justice. On the Sabbath that I spent at York, they were to hold a *Love Feast*, and many went out to be present. It is not like the love feast of the Moravians and Methodists, where bread and water are only made use of, but they partake of the best which the country affords. N. Y. Spec.

THE LONG-ISLAND INDIAN—AN EXTRACT.

About sixty years ago, a revival of religion took place on the east end of Long Island, and some of the Indians of that place were made partakers of the grace of life. Several years afterwards, one of the natives gave the following account of himself, in his own way of speaking: "When me first converted, me was a poor, vile, black Indian; but me love all the Christians and all the ministers like my own soul. Afterwards me grow, grow, grow, but me no love Christians. Then me grow, grow, grow, very big; then me no love ministers. But one day as me was in the swamp after some broomsticks, me heard a voice, saying, Indian, how comes it to pass, that you no love Christians and ministers? Me answer, because me know more than all of them. The voice say unto me again—Indian, you have lost your *humble*. On this me began to look, and behold! my *humble* was gone. Me then go back, back, back, but me no find my *humble*. Me then go back, back, back, a great way, and then me find my *humble*; and when me find my *humble*, me was poor, vile, black Indian again. Then me love all the Christians and all the ministers, just as me love my own soul."

REVELATION.—It will be a hard matter, observes Bishop Berkely, to produce any useful truth, any moral precept, any salutary principle or notion in any Gentile system, either Religion or Philosophy, which is not comprehended in the Christian; and either enforced by stronger motives, or supported by better authority, or carried to a higher point of perfection.

There are parts of the Scripture, says Young, in his letters on infidelity, which none but a good man can understand: "Rejoice always; and again, I say rejoice." This must appear to the vicious absurd, because impracticable; and therefore uninspired. To rejoice in tribulation, they have neither cause nor power. Thus bad manners almost necessarily render men infidels to holy writ. *On the contrary, a good life is a Key to the Scriptures.* "The secret of the Lord is with those that fear him." A text, this, as intelligible to the vicious as the former. As he has had no experience, so neither had he any comprehension of its truth. The good man comprehends and feels it too. Thus the Scripture, like the cloudy pillar which it records, is light to the true Israelite, but darkness to the Egyptian. Thence the acutest understandings, in religious debates, often lose their edge.

ANECDOTE.—Mr. W. a missionary, who laboured a while in the state of New-York—I think the southern part of it—was remarkable for his faithfulness in speaking plainly and pointedly to his assembled auditors, on the leading doctrines, and duties, and motives of the Gospel. His labours were soon blessed, and many became anxious about their eternal interests. This, as a matter of course, awakened a spirit of hostility; and among the opposers was a professional gentleman of some standing, who was an avowed infidel. The latter had occasion one day, to ride to a different part of the town, on some affair of business; and as he also learned that Mr. W. was to return from the same direction, about the same time of day, he expected to meet him in an unfrequented place; and accordingly made up his mind to dispense with his accustomed politeness, and offer him a direct insult, as a recompense for his plainness of communication. The place of meeting was where the road led through a forest of some extent; and the moment arrived, when both the parties approached in opposite directions.

But while the infidel was busily meditating on the precise method of attack, he looked up and saw the good man with his head down, reading from his pocket Bible, bathed in tears, and so absorbed in his employment, as scarcely to recollect that his horse was slowly carrying him forward, or that there was a possibility of anyone's meeting with him in such an unfrequented place. The astonished infidel was silent. The good man unconsciously passed him in a bend of the road, and pursued his meditations. But the former had witnessed his tears, had seen the undisputed tokens of

his pious sensibility, and had nothing to say. The infidel moved onward; but with far different feelings than those which before agitated him, did he reflect on the interesting scene which had just passed. His heart smote him. He renounced his infidelity, and became a sincere believer in the doctrines of the Gospel.—*West. Recorder.*

AMERICAN TRACT SOCIETY.—The Treasurer of the American Tract Society acknowledges the receipt of *fifty dollars* from the ladies of St. George's Church, New-York, to constitute their pastor, the Rev. JAMES MILNOR, D. D. a *Director for life*. And the following persons have been constituted *life Directors*, by a donation from COL. RICHARD VARICK, one of the Vice-Presidents of the Society, in addition to his donation for erecting the Society's house:

Col. Richard Varick, New-York.
Richard Varick Gilbert, New-York.
Richard Varick De Witt, Albany, N. Y.
Rev. Richard Varick Dey, Greenfield, Conn.
Richard Varick Rosevelt, Dutchess co. N. Y.
John Varick Freligh, New-York.
John Vrendenburgh Varick, Poughkeepsie, N. Y.
Abraham Varick, Utica, N. Y.

LETTER FROM AN INDIAN YOUTH, TO HIS FATHER IN MICHIGAN.

Foreign Mission School, Cornwall, Con. May 26th.—My Dear Father,—I now take the opportunity to write to inform you Pe now wa gi ya mau dah ka e ne naun. Nah sae nau ke gau tapoa-tough ka e ne naun: That I must tell you something that you never heard any thing about. But I hope you will throw away that poison liquor, and never drink it again. Because if you do not so, perhaps God will be angry with you. God is angry with you every day. If you should die now, perhaps you will go to everlasting fire. And you will burn in hell fire.—O my father, I wish you would believe God and Jesus Christ. God is omnipotent, and if you pray to God to give you a new heart and preserve your life, God he can do it, and you must try to receive instruction in good things. And I am very anxious to have you a good man: you must throw away your bad communication, if you please, Sir: and if you good man, and believe God and Jesus Christ, the SAVIOUR, you will go to heaven when you die. But I wish you to write to me back, and

tell John Ryley to write for you. Remember me, and I must remember you, my dear father, &c. I am your affectionate Son,

GEO. WHITEFIELD.

Mr. Kewtaphenase. Catetugegownnabe.

LONDON MISSIONARY SOCIETY.—The directors of the London Missionary Society have recently adopted several important measures. The first of these measures is, the establishment of a fund for the relief of the widows and orphans of deceased missionaries, thereby removing a heavy load from the hearts of the missionaries themselves, and performing an act of justice towards their wives and children. The second is, a permission to ministers and others to engage in missionary work for a limited term, thereby placing foreign service on a more equal footing with labours at home, and rendering it unnecessary for the missionaries to expatriate themselves. The third measure is, to qualify candidates for missionary work to a much greater extent than it has been usual to do, by furnishing them with a good idea of the manners, customs, and language, of the people amongst whom they are about to labour. Messrs. Morrison and Townley are now giving lessons in Chinese and Bengalee to some valuable candidates, men of talent and experience, who have lately offered their services to the Lord and to this Society. We think the directors have thus prepared the way for the permanent prosperity of the Society.

A PIOUS BLIND MAN.—In the Journal of Messrs. Richards and Stewart, at Lahinah, published in the Missionary Herald, we find the following account of a poor, but pious blind man.

There is perhaps no one in the nation who has given more uninterrupted and decisive proofs of a saving knowledge of the truth as it is in Jesus, than has Puaiti, a poor blind man. No one has manifested more childlike simplicity and meekness of heart—no one appeared more uniformly humble, devout, pure, and upright. He is always at the house of God, and there, ever at the preacher's feet. If he happens to be approaching our habitations at the time of family worship, which has been very frequently the case, the first note of praise, or word of prayer that meets his ear, produces an immediate and most observable change in his whole aspect. An expression of deep devotion at once overspreads his sightless countenance, while he hastens to prostrate himself in some corner in an atti-

tude of reverence. Indeed, so peculiar has the expression of his countenance sometimes been, both in public and domestic worship, especially when he has been joining in a hymn in his own language to the praise of the only true God and Saviour—an expression so indicative of peace and elevated enjoyment, that tears have involuntarily started in our eyes at the persuasion, that, ignorant and degrading as he once had been, he was then offering the sacrifice of a contrite heart, and was experiencing a rich foretaste of that joy, which in the world to come will “rise immeasurably high.” He is poor and despised in his person, small almost to deformity, and in his countenance, from the loss of his sight, not prepossessing; still, in our judgment, he bears on him “the image and superscription” of Christ. If so, how striking an example of the truth of the Apostle's declaration, “God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea things which are not, to bring to nought things that are; that no flesh should glory in his presence.”

THE SABBATH.—Two Petitions, will, in a few days, says the Pittsburgh Recorder, be printed and circulated, for subscription by Christians and citizens who revere the institution of the Sabbath, and are sensible of its importance to the welfare of civil society—one of which will be addressed to the Legislature of this State, praying for the passage of such a law as may check the profanation and secure the observance of the Sabbath: the other will be addressed to the Postmaster General, praying that such alterations may be made in the present arrangement for the conveyance of the U. S. mails (especially as it respects the State of Pennsylvania) as may prevent the numerous evils that attend the transportation, opening, and closing of mails upon the Sabbath. In these petitions, it is believed, good citizens and Christians of all denominations may freely unite.

Arrival of Mr. Ellis and Mr. Carey in England.—Our readers will be happy to learn, that Mr. and Mrs. Ellis, who left this port in the Hudson on the twentieth of July, arrived safe in London on the eighteenth of August. The health of Mrs. Ellis was somewhat improved by the voyage. Mr. and Mrs. Eustace Carey, with their infant, also arrived safely at Liverpool on the 31st of August.

REVIVAL IN MIDDLEBURY COLLEGE.—A letter from a student in Middlebury College to a gentleman in Boston, dated October 19th, says:—"In our College, the still small voice of God is heard, speaking conviction to the hearts of the impenitent. The greatest share of those who are without hope, are making the interesting inquiry, "What shall I do to be saved?" Three have expressed hopes, and three more give satisfactory evidence of having passed from

death to life. Our prospects in College are more encouraging every hour. But the work stops not here. There is a cloud, the bigness of a man's hand, gathering over the inhabitants of this town, and there is "a sound of abundance of rain." In a few families, in different parts of the town, almost every individual member is beginning to tremble, in view of his alarming situation. O pray continually for the prosperity of Zion in this place.—*Boston Rec. and Tel:*

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the month of October, 1825.

From Conference Soc. of New Providence, Essex co. N. J. by John M. Stils, Tr.	\$7 00	From mon. con. at Wilkesharre, 10 38	
From mon. con. in Presbyterian Ch. in Cedar-Street, N. Y. by Benjamin Strong, Tr.	7 76	From Fem. Miss. Soc. of do., both by the Rev. C. Gildersleeve,	3 75 14 15
From Aux. Miss. Soc. of Mifflintown, Pa. by Rev. John Hutchinson, Pres.	10 50	From Fem. Soc. of do. for Zebulon Butler, at Cataaugus, by Sarah Gildersleeve,	12 00
From Aux. Miss. Soc. of Lost Creek, Pa. by do.	8 00	From Mrs. Ford of Parsippany,	85
From mon. con. at Charlestown, Jefferson co. Va. by Abijah W. Corey,	2 00	From mon. con. in Cedar-St. Church, N. Y. by Z. Lewis, Esq.	4 70
From Female Miss. Soc. of Doylestown, Pa. to constitute the Rev. Charles Hyde a life member, by Jane Dunlap,	30 00	From the Rev. Mr. Wallace, Little Britain, Orange co. N. Y.	2 00
From monthly concert in Murray-St. Church, N. Y. by the Rev. Wm. D. Snodgrass,	12 50	From Ladies of Bethlehem, Orange co. N. Y. to constitute the Rev. Artemas Dean, life member,	30 00
From the Ladies of Warrior Run and Chilesquaque Congregations, in Northumberland co., to constitute their beloved Pastor, the Rev. John Byron, a life member,	30 00	From mon. con. at New Paltz and Marlborough,	5 00
From the estate of H. D. Austins, by Mr. Wm. Hikok of Burlington, Vt.	89 20	From Quarterly allowance of the Sec. of War,	600 00
From Female Benevolent Society of Freehold, Monmouth co. N. J. by Maria Scudder,	10 00	From mon. con. in the free church in Spring-St.	7 00
From mon. con. at Windham, N. H. for aiding Western Missions.	9 00	From do. in the Brick church in Beekman-St.	21 25
From A. Putnam, to constitute him a member for life, collected from subscribers to Miss. Soc. of Springfield, N.Y.	20 00	From mon. con. in Presbyterian Ch. at Hudson, by Prosper Horner,	53 00
and from mon. con. at same place,	10 00 30 00	From Pres. Cong. in Northumberland to constitute their pastor the Rev. Wm. R. Smith a life member, by R. M'Kay,	30 00
From a regular contributor at Blooming Grove, N. Y. by James Arbuckle,	5 00	From Miss C.	4 00
From the Ladies of Pittsford, Monroe co. N. Y. to constitute their Pastor, the Rev. Wm. T. Curry, a life member,	30 00	From two Ladies,	2 00
From Fem. Miss. Soc. of the above place, by Caroline Lathrop, Sec.	10 00	From Fem. Benev. Soc. of the church and cong. of Alamance, Guilford co. N. C. 2d payment for educating David Caldwell, by E. W. Carmethus,	12 00
From the avails of part of a garden in Montgomery, Orange co. N. Y.	6 00	From Miss Molly Nuthrop, S. Salem, West Chester co. 3d payment for David Wilson Nuthrop,	12 00
From Albany Fem. Soc. for Educating Indian Youths at Mackinaw, named Catharine Spencer and Stephen Van Rensselaer, first payment, by Mary Ann Willard, Tr.	24 00	From the Banbridge Soc.	2 00
		From Dr. Alexander Stratl, Jefferson co. Va. life member,	30 00
		From mon. con. in the 9th Pres. Ch. in Phila. by Alex. Henry, Esq.	12 70
		From donation of John M'Mullen of Phil. by do.	5 00
		From Evenburg Aux. Soc. Penn. Silas Moor, Tr. by do.	69 00
		From Alex. Aux. Soc. Huntingdon co. Penn. by John Porter, Sec.	15 00
		From Tyrone Fem. Miss. Soc. of Landisburg, Penn.	16 00
		For educating Mary Ward Hay,	12 00



For use in Library only

I-7 v.6

American Missionary Register

Princeton Theological Seminary-Speer Library



1 1012 00308 1181