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Brief history of evangelica
missions





BRIEF HISTORY
OF
EVANGELICAL MISSIONS,
WITH THE
DATE OF COMMENCEMENT,
AND
PROGRESS AND PRESENT STATE.

BY
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P R E F A C E .

THE want of general information upon missionary subjects, has been regarded as one of the prominent causes of the apathy that prevails in the churches, and the tardiness with which they execute that solemn charge by the Son of God, "Go ye into all the world and preach the gospel to every creature." If this be true, no effort to diffuse the requisite intelligence, however humble, needs an apology.

It has been suggested that a brief survey of the various Protestant missions, embodying their essential features within a small compass, might be servicable both to those of limited means; those who have but little time for reading; and those who wish frequently to refer to the statistics of the different missions, without the time and labor of gleaning them from the more voluminous histories.

While it has been found impracticable to enter into minute details, to mention *every missionary* station, or give the name of *every missionary*; the writer has aimed to condense, within his prescribed limits, the most important events connected with the several societies.

The principal works consulted in the preparation of this little volume are Smith and Choules' History of Missions; Cox's History of the English Baptist Mission; History of American Missions; Encyclopedia of Religious Knowledge; Hayward's Book of Religions; World in Miniature; the works of John Harris, D. D.; Fuller's Works; Memoirs of Dr. Carey,

Mrs. Judson, and other missionaries; Spirit of Missions; together with the Magazines, Reports, and other documents of the Societies mentioned.

The history of most of the missions is brought down to 1843; but of some, especially the European, it has not been possible to obtain the latest reports. The Societies are mentioned in the order of time in which they were organized.

May they continue to enjoy, in a greatly enlarged measure, the coöperation of the churches, and the favor of the Lord, till the purposes for which the gospel was given shall have been fully attained.

Hartford, Jan., 1844.

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SYNOPSIS

OF

PROTESTANT FOREIGN MISSIONS.

First missionary efforts among the Indians of America.

THE "Pilgrims" who first settled in New England, appear to have cherished a commendable zeal for the salvation of the heathen. No sooner were they comfortably located upon these "western shores," than they began to manifest a solicitude for the welfare of the various Indian tribes in their vicinity, and adopt measures for communicating to them the blessings, both of civilization and religion.

In December, 1621, Elder Robert Cushman earnestly appealed to his friends in England, in behalf of "those poor heathen." In 1636, the government of Plymouth colony enacted laws to provide for the preaching of the gospel among the Indians. The seal of the Massachusetts colony had as its device, the figure of an Indian with a label in his mouth, on which was inscribed the "Macedonian cry," "*Come over and help us.*" In 1643, Thomas Mayhew commenced his labors at Martha's Vineyard, and the Indians at that place were supplied with preachers from that family till the death of Zechariah Mayhew, in 1803.

The legislature of Massachusetts, in 1646, passed an act for the propagation of the gospel among the Indians; and the celebrated John Eliot, who had com-

menced the study of the language five years before, began his labors at Nonantum, where a settlement of "praying Indians" was soon formed. This settlement was removed to Natick, in 1651; and ten years afterwards a church was organized. Mr. Eliot itinerated extensively, for diffusing religious knowledge among these savage tribes. He also translated the Bible and other Christian books into their language. An edition of 1500 copies of the Bible was printed at Cambridge, in 1663, and another of 2000, in 1685. These were the first Bibles printed in America. This "apostle to the Indians," made a triumphant exit to a better world in 1690, aged 85. In connection with this devoted man are mentioned the names of Bourn, Treat, Tupper, Cotton, Gookin, Thatcher, Rawson, Fitch and Pierson; through the labors of whom, there were in 1675, fourteen settlements of praying Indians, with a population of 3,600. There were twenty-four congregations, and as many Indian preachers, with six regularly organized churches. Considerable improvement had also been made in their modes of living.

In 1649, the accounts transmitted to England had produced such a general interest, that "The Society for the Propagation of the Gospel in New England," was incorporated. From the funds of that society, Messrs. Eliot, Mayhew, Bourn, and other missionaries and school teachers received aid in their various departments of labor. The missionaries had many obstacles to overcome, but their pious labors were rewarded by the conversion of many of these savages. In 1685, the praying Indians in Plymouth colony were estimated at 1439. Eleven years afterwards there were thirty Indian churches in Massachusetts.

In Connecticut and Rhode Island, the good effects of missionary labor were less apparent. Roger Williams exerted himself with some success among several of the tribes, as did also Messrs. Fitch, Pierson and others. Before the commencement of Philip's war, there

were forty converted Indians, under the care of Mr. Fitch, pastor of the church in Norwich.

In 1733, the Rev. Mr. Parks, under the patronage of the "Society for the Propagation of the Gospel in New England," commenced preaching among the Indians of Westerly and Charlestown, in Rhode Island. Here, ten years afterwards, a considerable awakening took place, and in a little more than a year, sixty were added to the church.

The "Society in Scotland for Propagating Christian Knowledge," was formed at Edinburgh in 1709. Committees of that Society were appointed in Boston and New York; the former in 1730, and the latter in 1741. The New York committee appointed Rev. Mr. Horton as a missionary to the Montauk tribe, on the eastern extremity of Long Island. Here in the course of three years, thirty-five adults and forty-four children were baptized.

In 1743, David Brainerd, under the patronage of the last named Society, commenced his interesting course of labor among the Indians at Kanaurneck, between Stockbridge and Albany; but subsequently, he removed to the northern section of New Jersey, where his labors were abundant and very useful, but were early terminated by his death, which occurred on the 9th of October, 1747, in the thirtieth year of his age.

Mr. John Sergeant, was a very zealous promoter of Indian Missions. He resigned his office as tutor in Yale College in 1734, and by persevering efforts, collected the wandering Mohegans at Stockbridge, where at his death in 1749, there were 218, with houses built in English style, and the settlement was in a prosperous state. There were forty-two communicants in the church, and in a school taught by Mr. Woodbridge were fifty-five scholars. The celebrated Jonathan Edwards, subsequently had charge of this mission for six years. The location of this tribe was transferred from place to place, until the church finally became extinct. It was

however re-organized in 1818, at New Stockbridge in New York; and in 1827 it came under the charge of the A. B. C. F. M.

Among the Mohegans of Connecticut, Samson Occum was converted in 1741, and was educated for the ministry at a private school in Lebanon, Conn., under the care of Rev. Eleazer Wheelock. This subsequently was known as "Moor's Charity School." Occum became a popular preacher among the Indians. He visited England in company with Rev. Mr. Whitaker, where he excited considerable interest, and obtained funds to sustain an Indian school. After his return, he preached to his countrymen in the vicinity of New London, Conn., till about 1778, when he removed with them to Brothertown, in the state of New York.

Among the Oneidas in New York, Rev. Samuel Kirkland commenced a mission in 1764. He was sustained in part by the Society for Propagating Christian Knowledge, and in part by the corporation of Harvard College. He died at Paris, Oneida county, N. Y. in 1808, having been a missionary to the Indians, with short intervals, for forty years. Ebenezer Caulkins, Esq. the coadjutor of Kirkland, as teacher of the Indians, still survives at a very advanced age, upon the same soil once occupied exclusively by the sons of the forest. The remnants of those early missions which survived the war of the Revolution, have become principally incorporated with the important missionary societies which have since been organized.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

This Society was chartered by king William III. June 16, 1701, as "a corporation with a perpetual succession." The Society for Promoting Christian Knowledge, formed in 1698, in the course of its opera-

tions, which were confined to the circulation of the Bible and other religious books, discovered the need of living teachers and preachers among those whom they desired to benefit; and this additional branch was reared out of the original society, to send missionaries into the different portions of the "Field." Its labors have been directed principally to Canada and the British provinces, where many of the missionaries are sustained as settled ministers. There are stations, however, at Vepery, Tanjore, Trichinopoly, Vellore, Cuddalore, and Tinnevely, in the East. In 1830, the number of missionaries employed was 140. The number has since been increased. There were 106 school teachers who had the charge of 4,294 pupils. The Society also was supporting the Codrington College at Barbadoes, a college in Hungary, for the benefit of the Vaudois population, King's College at Windsor, Nova Scotia, and Bishop's College at Calcutta. In 1841, there were 287 stations, and 245 missionaries; receipts £78,651.

DANISH MISSIONARY SOCIETY.

This Society was established in 1705, by Frederick IV. king of Denmark. Its primary object appears to have been, "to make known the gospel of Christ among the Malabar Indians, on the coast of Coromandel." Bartholomew Zeigenbalg and Henry Plutchow, were the first missionaries sent out, who were located at Tranquebar. They translated the Scriptures into the Tamul language, and through the assistance of other brethren sent out by the Society, they established several important stations.

The celebrated Christian Frederick Schwartz, arrived at Tranquebar as a missionary under the patronage of this Society, July 30, 1750. Through his instrumentality the cause of missions was greatly promoted.

In 1775 there were five principal branches to the mission, thirteen missionaries, and more than fifty native assistants. There were 633 children in the schools ; and during the year, 109 new members were added to the churches.

A mission was also established in Greenland by Mr. Egede, under the appointment of the society, in 1721, which notwithstanding the difficulties it had to encounter, assumed some importance and was productive of much good.

MORAVIAN MISSIONS.

The United Brethren, embracing only a few hundred members in their community, in Germany, gave to the Christian world an example of missionary zeal worthy of imitation. A small colony of these people, was established in 1722, under the protection of Count Zinzendorf. They named their settlement *Herrnhut*, "the watch of the Lord." The duty of sending the gospel to the heathen, appears to have been a subject of frequent discussion among them ; and in 1732 three of their number decided, with the approbation of their brethren, to undertake a mission to Greenland. These were Christian David, Matthew Stach, and Christian Stach. They went to Copenhagen early in the following year, and after some delay, received permission from the king of Denmark, to repair to Greenland as missionaries of the cross. As a Danish mission had been previously established there, the king gave them letters of commendation to Mr. Egede, the superintendent and principal missionary. These missionaries were very poor, as were most of the members of their congregation ; but the Lord raised up friends for them, who supplied them with funds to defray the expense of their voyage, and also provided them with many things for their comfort after their arrival. They embarked April 10, 1733, had a prosperous voyage, and

were kindly received by Mr. Egede, who proffered any assistance he could render. Here they made preparations for commencing a settlement, and erected for themselves a house, with timber which they carried out with them from Copenhagen. But the first few years were to them years of little apparent prosperity in their work, and of much suffering, being sometimes reduced to such straits for provisions, that they were compelled to subsist on "shell-fish and sea-weed." They however, received occasional supplies from their friends at home, and several new missionaries were sent out to be associated with them. Though they had to encounter the prejudices of the natives, and were sometimes "pelted with stones," and in danger of assassination, they "endured as seeing him who is invisible," and in humble dependence upon him, they continued steadfast in their work.

In 1738, after five years of unremitting toil, the missionaries were cheered by the conversion of Kayarnak, the first native who embraced the gospel. He in company with several other Southlanders, called at the station, and heard from Mr. Beck the story of the cross—became greatly interested—subsequently took up his residence with the brethren, where he received constant instruction, and was enabled to believe in Jesus Christ for salvation. This man immediately after his conversion, sallied forth among his friends and acquaintances to publish the good news, and was instrumental in bringing several to take up their abode near the missionaries, for the purpose of being instructed in the sublime mysteries of salvation through the blood of Christ; some of whom appear in a short time to have obtained "like precious faith." The brethren had now found a truth that should be always present to the minds of those who would promote the salvation of mankind—that the *doctrine of the cross*, is the peculiar instrument that the Holy Spirit delights to honor in the salvation of guilty men. They had long

endeavored, by declaring the being and attributes of God and the rectitude of his law, to make impressions upon the mass of heathen mind with which they were surrounded, and still the people were indifferent ; but when they told of the incarnate Saviour, who was “ a man of sorrows and acquainted with grief ”—who suffered unutterable agonies that sinners might be saved, they could no longer withstand ; but the melting strains of mercy from the skies broke their hearts and dissolved them in penitence.

“ In the month of March, 1739, Kayarnak and his family having afforded the most satisfactory proofs of their conversion, were solemnly introduced into the Christian church by baptism.” But within two years from this period, this “ first fruit ” of the gospel in Greenland, was removed to the more verdant land of the blest above. Kayarnak was seized with the pleurisy ; and after expressing his confidence in the atonement, he consoled his afflicted friends by saying “ As I was the first of our nation who was converted by his grace, he has determined that I should be the first to enter into his presence.” He fell asleep in the confident expectation of immortal bliss.

In the mean time a number more of the natives had identified themselves with the Christian community, who in their excursions for the purpose of acquiring the means of subsistence, related to their countrymen the wonderful tidings, and induced them to repair to New Herrnhut, the residence of the missionaries, for further instruction. Thus a spirit of general inquiry was awakened which very soon spread to a wide extent. “ One of the baptized Greenlanders informed the missionaries that he had found his countrymen many leagues to the north, so anxious to be instructed in the things of God, that they urged him to spend a whole night with them in conversation ; and after he had retired on the second night for the purpose of obtaining a little repose, some of them followed and con-

strained him to resume a subject in which they felt so deeply interested."

In 1747, the brethren erected their first meeting house, the materials for which had been sent out by the friends at home ; and at the close of 1748, "no less than two hundred and thirty Greenlanders resided at New Herrnhut, of whom thirty-five had been baptized in the course of that year."

The year 1752 was characterized by the most severe and distressing winter, which the oldest inhabitants had ever seen. The cold was intense—the storms were most terrific ; and the people unable to procure the means of subsistence, were reduced to a state of pinching want. Many died of starvation ; and in addition to the miseries of famine, a most pestilential disease prevailed, which swept off multitudes of the inhabitants. The brethren at New Herrnhut, were bereft of thirty-five of the converts by the epidemic ; but their affliction was alleviated by the tranquillity of these dear disciples in prospect of their solemn change.

In 1758, Matthew Stach, who had been for a time in Europe, returned, and with two brethren who accompanied him for the purpose, and four Greenland families, proceeded to search for a place where another station might be established for the benefit of the Southlanders. They fixed upon a small island, which (though not in all respects the most desirable,) possessed *three* very important advantages, viz. "fresh water, which is never totally frozen ; a secure harbor for their boats ; and a strand which remains open the whole year. Here therefore, they pitched their tents, and called the place of their little encampment Lichtenfels." In 1760, they "had the pleasure of baptizing the first heathen family at that settlement, consisting of a man and woman, with their son and daughter. The brethren for a time felt the inconvenience of being without a suitable place for public worship ; but materials for buildings at length arrived

from Europe, with which they constructed a mission-house and a chapel, sufficiently large to accommodate their numerous congregations.

“At New Herrnhut, in the mean time, the cause of Christ continued to flourish; many of the heathen, particularly from the south, continued to visit the settlement; others, captivated with the wondrous tale of the cross, took up their abode with the believers, and between thirty and forty persons were annually admitted into the church by the rite of baptism.” In 1768 one of the *angekoks*, (sorcerers,) becoming terribly alarmed by a dream, confessed to the people the deceptions he had practiced upon them; and a general awakening took place, which resulted in the addition of about two hundred to the churches.

Mr. Christopher Michael Koenigseer, having enjoyed the advantages of a liberal education, was sent out in 1773, to superintend the mission, and to have the oversight of the translations. In the following year, a new station was established in a populous neighborhood in the south of Greenland, about four hundred miles from Lichtenfels, under the care of John Soerensen and Gottfried Grillich. To this settlement they gave the name of Lichtenau. Their labors in this place were very successful; and in a few years this became the most important station in the country.

During a number of years from this period, the severity of the winters and most frightful storms, together with the malignant epidemics with which they were occasionally visited, produced great sufferings both in the settlements and in the country. A rupture between Denmark and England which obstructed communication between the missionaries and their brethren in Europe, was most seriously felt by the mission, and the suffering occasioned by the want of provisions was very considerable. Notwithstanding all these embaraassments they persevered in their work, and were occasionally cheered by new acces-

sions to the number of converts. On the 29th of June, 1820, Mr. Beck completed his fiftieth year of service in the cause of missions in Greenland, on which occasion he says, "It is now fifty years since I received and accepted my call to serve this mission, in which my dear father was employed during forty-three years. The Greenlanders have no correct idea of such a number of years, and would not understand the design of a *public* celebration which has been proposed. Nay, rather would I celebrate it in stillness and private meditation, in humility and a conscious sense of my unworthiness, and in praising my merciful Lord and Master, who has shown such favor to an unprofitable servant."

In 1821, the translation of the New Testament by Mr. Kleinschmidt, was completed and ready for the press, the British and Foreign Bible Society having proposed to print it for them. The congregation at New Herrnhut numbered 359—Lichtenfels, 331—Lichtenau, 588.

"At the close of 1822," says Mr. Eberle, of Lichtenau, "our congregation consisted of 685 persons, comprising 571 baptized, and 114 unbaptized, under instruction; and this year we have the prospect of a still greater increase, as many heathen from the south have sent us word that they intend to come hither, being desirous of turning with their whole heart to Jesus."

In 1824, the brethren established another station, which they named Fredericstall, and in October, 1825, Mr. Kleinschmidt the missionary, says in a letter to his brethren, "Since our arrival here on the 27th of July, 1824, one hundred and four heathen have been baptized." Thus has the Lord succeeded the labors of his servants, and as the fruit of their toils in Greenland, there were at the close of 1836, in all the congregations, 1820 persons, of whom 840 were communicants in the churches under the care of twenty-three missionaries.

MISSIONS ON THE WEST INDIA ISLANDS.

A mission was established on the island of St. Thomas, by Leonard Dober, at the close of 1732. He was accompanied hither by Mr. Nitschman, who was appointed for this purpose, with instructions to return again to Herrnhut as soon as Mr. Dober was settled on the field of his missionary labor. In June, 1734, other missionaries arrived, and Mr. Dober soon returned to Herrnhut, having been elected an elder in the congregation at that place. The brethren of the mission were in a short time all carried off by the unhealthiness of the climate; but their places were supplied early in 1736, by Frederic Martin and John Bonike. In September of that year, three persons were baptized, "as the first fruits of the slaves," on the island; and the next year, through the kindness of friends whom the Lord raised up for them, they purchased a small plantation which they called *Pasaunenberg*, but subsequently they changed its name to *New Herrnhut*. Bonike was however soon taken from the world by a very solemn dispensation. He had become enthusiastic, and having imbibed strong prejudices against his brethren, he left them after calling upon God to judge between them. He had not proceeded far when he was struck from his horse by lightning, and soon expired.

In January, 1739, Count Zinzendorf visited the island, accompanied by two missionaries and their wives, sent out to strengthen the mission. He found the brethren in prison, upon unfounded charges by the enemies of religion, who had raised a fierce persecution; but he soon succeeded in securing their liberation, and attended their meetings for worship, and sometimes addressed the people; thus exerting his influence for

the promotion of religion among them. The number of negroes who regularly attended was 800 ; and in 1740 the religious interest had become so great that Mr. Martin says, "scarcely a day passes but some of these poor creatures call upon us, bemoaning their sin and misery, and praying with floods of tears for divine grace. When we walk out, we frequently observe one and another praying, and crying to the Lord Jesus to be cleansed from their sins by his precious blood."

In 1749, while Bishop Watteville was making a visitation on the island, in the course of two months, more than 100 were baptized, many of whom were aged, blind or lame, and a very general awakening followed, which increased the number of the catechumens to more than a thousand.

Another plantation was purchased by the brethren in 1753, which they called *Niesky*; at which place as also at New Herrnhut, the gospel was preached with such success that "upwards of a hundred persons were annually admitted into the church by baptism." The labors also of the native assistants, of whom there were twenty-four were greatly promotive of good to their countrymen.

ST. CROIX.

A number of missionaries were sent to this island in 1734, but the climate being insalubrious, many died, and the mission was given up. In 1740, another attempt was made, which finally failed; not however till an estate had been purchased, and four negroes had been baptized. But in 1753, George Ohneberg, with two other brethren, established themselves on the island, and commenced their appropriate work with much success. Though they had to encounter many trials, and incendiaries were unwearied in their efforts to burn their houses, they still persevered, and secured an estate, which they named Friedensthat, where they

built a mission-house and church. "The number of persons who attended the preaching of the gospel, also rapidly increased, and upwards of a hundred negroes were annually received into the church by the rite of baptism."

In 1765, the mission-house at *Friedensberg*, was destroyed by fire, but was soon rebuilt, together with another church; and the following year all the buildings on the mission premises at *Friedenshat*, were blown down, by one of the hurricanes with which the islands are frequently visited. This disaster was also followed by famine and pestilence; but in the midst of all these distresses, the Lord wrought graciously among the people. The services, which for nearly a year were held in the open air, were attended by "more than a thousand persons, and many were every month admitted to the privileges of Christian baptism."

The prosperity of the mission requiring another settlement, an estate was purchased in 1778, which was called *Friedensfeld*; where February 23, 1819, a new church was opened for religious service, on which occasion the assembly was so great "that not a third part could obtain admittance within the doors."

ST. JAN.

A mission was commenced on this island a few years subsequently to that of St. Croix. An overseer on one of the plantations, named Jens Rasmus, was solicitous for the salvation of the negroes under his care, and in addition to his own labors for their welfare, he invited the missionaries from St. Thomas to come and proclaim the gospel. A small estate was purchased, which they called *Bethany*. This, in 1754, was committed to the care of John Brucker, from St. Thomas. The advancement of the work, though not rapid, was sufficient to encourage the brethren in 1782, to purchase an estate on another part of the island, which

they named *Emmaus*. In August, 1793, the island was visited by a destructive hurricane, which seriously injured the buildings belonging to the mission. But the Lord prospered the labors of his servants, and in 1813, the number of those who had been baptized was 1461, of whom 677 were communicants in the church.

That the missions on the islands under the Danish government, have enjoyed the approbation of Heaven, is indicated by the fact that in 1836 there were seven stations enjoying the labors of thirty-four missionaries; 10,227 hearers from among the negroes and 4009 communicants in the churches.

JAMAICA.

The first missionary designated for this island was Zechariah George Caries, who with two other brethren arrived in 1754, in compliance with a request from several proprietors, who became responsible for their support, and also furnished them with a house and land for the use of the mission. Under these favorable circumstances, the negroes having liberty to attend the meetings, they soon had numerous congregations. Twenty-six were baptized within about a year, and there were 800 regular attendants at religious service. The missionaries established two stations, designated by the names of *Carmel* and *Emmaus*, and also preached occasionally on Mesopotamia, Bogue and Island plantations. All the prospects of the mission were, during the first few years quite cheering; but these happy appearances were at length shaded by differences of opinion between the first missionaries and some who were subsequently sent out. . . . Harmony was finally restored through the influence of Frederick Schlegel, who was authorized to take upon himself the superintendence of the mission in 1764; and in 1768, 230 slaves were baptized. But after the death of Schlegel,

which occurred in 1770, the mission, from various causes, was for a number of years in a depressed condition.

In 1804, at the end of fifty years from the commencement of the mission, the brethren say, "Though we cannot exult over an abundant ingathering of souls, which these fifty years have produced, or even over our present prospects, yet we have sufficient cause of gratitude to the Lord, for having preserved a seed in Jamaica, which in his own good time, may grow up into a rich harvest. It appears from the church register, that from the beginning of this mission to the present period, 938 negroes have been baptized."

From this period the work appears to have received a new impulse. The number of preaching places was increased and consequently the number of attendants. Among the new stations *New Eden* was peculiarly favored, and at the close of 1819 the congregation numbered 505. From Carmel, Mr. Hafa writes under date of February 20, 1821, "On the first prayer day this year, sixteen adults were baptized, three received into the congregation, and twenty added to the class of candidates for baptism."

The brethren, desiring to enlarge the sphere of their operations, purchased a site at Fairfield, in the vicinity of the May day mountains, from which place Mr. Ellis writes in 1825, "About 100 slaves from adjacent plantations have given in their names, as desirous of religious instruction. The number of persons at Fairfield amounts to 1,047, among whom there are 261 communicants, and 141 baptized members of the church."

At the close of 1836, there were on this island seven stations, twenty missionaries, 7182 colored hearers, 1453 communicants.

ANTIGUA.

In 1756, the brethren in St. Thomas sent Samuel Isles to establish a mission on this island, and after several years of toil amidst many discouragements, in 1761, "a piece of ground was purchased in the town of *St. John*, for the purpose of a missionary establishment, and a place of worship was erected for the accommodation of the negroes."

In 1764, Isles deceased, and the mission was for several years unprosperous. However in 1769, Mr. Brown from North America, took the charge of the establishment, whose labors were so successful that it was necessary to enlarge the place of worship; on which occasion the following expedient was adopted by the negroes. On coming to the evening meeting, each individual brought a few stones and other materials with him; the different departments of the work were divided between such as were masons and carpenters; and those who could not assist in enlarging the edifice, provided refreshments for the builders; so that the requisite alteration was completed by the voluntary labor of these poor slaves, after finishing their respective daily tasks.

In 1782, a new settlement was formed, which the brethren denominated *Grace Hill*. For several years from this time, a variety of causes operated against the mission; but success attended the preaching of the word, and many were added to the congregations.

In 1796 another settlement was formed, which was named *Grace Bay*, and in 1817 another still was formed, which they called *Newfield*. To aid these establishments, the colonial government contributed ten acres of land, £1000 for buildings, and £300 per annum for the support of the missionaries. The fifth settlement was formed at Cedar-hill, and prosperity crowned the work. Mr. Richter states, that "between Easter 1822 and Easter 1823, 408 adult negroes

had been baptized or received into the congregation at St. John's; 104 at Grace-hill; 49 at Grace-bay; 115 at Newfield; and 89 at Cedar-hill; forming a total of 765 within the year; and during the same period 482 persons were admitted in the different settlements, to the holy communion."

On this island there were in 1836, five settlements; twenty-three missionaries; 13,836 converts; of whom 5,113 were in full communion.

BARBADOES.

In 1765 an attempt was made to establish a mission here, but owing to opposition and other untoward circumstances, no very considerable advancement was made till 1790, when some awakening appeared, and the congregation sometimes amounted to 150. In 1794, the brethren purchased a small estate, to which they gave the name of *Sharon*. In 1817 the congregation numbered 214, of whom 68 were communicants in the church. In October, 1819, the island was visited by a most terrific storm, by which the missionaries sustained severe losses. In 1823 and the year following, the condition of the mission was more prosperous than before; the missionaries were invited to preach "at twenty different plantations, and Mr. Haynes built a chapel and mission-house on his estate." In 1828 Mr. Brunner writes, "At Sharon we baptized twelve adults and received seven as candidates, and at Tabor on the same day, five were admitted to church privileges."

Mr. Taylor writes to the society, "In 1829 there were baptized in Sharon 69 adult negroes, and admitted to the supper 52 persons. The congregation consisted of 161 communicants; 197 baptized adults and 124 baptized children; there are 94 candidates for baptism, and 168 new people, making the total of individuals under our care 744. At the same period

the congregation at Tabor consisted of thirteen communicants, thirty-six baptized adults, and twenty-seven children, making, with thirty-seven candidates for baptism, and fifty-eight new people, an aggregate of 171 persons."

In 1836, there were two settlements; eight missionaries; 1970 converts, of whom 362 were communicants.

ST. CHRISTOPHERS.

A mission was established here in 1777, by brethren Birkby and Gotwald from Antigua; but its progress for many years was slow. In 1789 the number of baptized persons was 279. There were also about eighty catechumens; but in the following year a great awakening took place and the number of the congregation was 2500.

In 1819 a new settlement was commenced at Bethesda. This was on the Cayon estate, where a church was also erected.

"At the close of 1826, the congregation at Basseterre consisted of 1777 persons, of whom 606 were communicants. There were also 302 candidates for baptism, and 500 under gospel instructions, in all 2579.

The congregation at Bethesda consisted of 995 members, of whom 316 were communicants, and with catechumens and candidates for baptism, the entire number was 1780 persons.

In 1836 there were three settlements, eight missionaries, 4988 converts, including 1205 communicants.

NORTH AMERICA.

A number of brethren from Herrnhut arrived in Georgia in the spring of 1735, with the intention of devoting their labors to the benefit of the Indian tribes in the country. They located themselves among the

Creek Indians, near the Ogechee river, and established a school with flattering prospects ; but the disturbances between the English and Spaniards rendered the continuance of the station impracticable, and the brethren retired into Pennsylvania.

Other stations were subsequently established ; but though many of the Indians were savingly benefited by the gospel, the opposition, both of the savages and also some of the whites, was so fierce that no station remained long undisturbed. The hostilities between the French and English, and again the war between England and the United States, each in their turn, were exceedingly unfavorable to the permanency of missionary operations at any given point. Indeed, a very large portion of the history of this mission is made up of accounts of efforts made to be thwarted—stations established to be vacated by the artifices of unholy men, or the desolating barbarity of savages ; and of anticipations raised to be crushed in disappointment. The history of this mission is so blended with the events of an entire century, that the limits of this work forbid an attempt to present its analysis.*

In 1836 there were two stations ; one among the *Delawares* in Upper Canada, and one among the *Cherokees* in Georgia. There were eight missionaries ; 360 Indian converts, of whom eighty-five were in full communion in the church.

SOUTH AMERICA.

Early in the autumn of 1738, two missionaries by the names of Dachne and Guettner arrived in Berbice ; in accordance with the expressed wish of a gentleman in Amsterdam, who owned plantations there. But the managers of the estates assumed a position which pre-

* For an extended account of this mission see Choules' *History of Missions*, Vol. I. p. 82.

cluded all hope of being useful in that place ; and a Surinam trader offering them a location about a hundred miles from the coast, they repaired thither and formed a small settlement which they called Pilgerrhut. Here they acquired a knowledge of the Arawak language, and being encouraged by the arrival of new missionaries, they itinerated through the surrounding country for the benefit of the Indians. During the first ten years of their labor, thirty-nine were received into the church.

The missionaries prosecuted their work with great diligence and their instructions were very useful to many, even among the most savage tribes, so that in 1756, about 230 resided at the station ; but so formidable were the obstacles to the mission that it was finally abandoned.

At Sharon, on the Sarameca, a settlement was also formed which enjoyed some prosperity, having in the congregation about sixty persons ; but being seriously embarrassed by the *Bush* negroes, and the indifference of the Indians, it was given up in 1799.

A station was also formed on the *Corentyn*, and another at *Bambey*, on the Sarameca ; but both were subsequently relinquished for want of suitable encouragement.

At *Paramaribo*, a few brethren engaged in business and employed some of the negroes as journeymen, to whom they imparted the knowledge of the gospel. Some were induced to embrace the truth ; and finally a site was procured and a church erected, where divine service was celebrated without molestation. In 1779, two years after their commencement, more than 100 belonged to the congregation. The progress of the cause, though not rapid, appears to have been steady, and the converts were very sincere in their attachment to the doctrines taught them. At the close of 1820, the congregation embraced 969 persons, of whom 722 were communicants, and the whole num-

ber of negroes under the care of the missionaries, was 1154.

The mission at Paramaribo has continued to flourish. In 1836 there were two settlements, fourteen missionaries, and 3471 converts, including 1240 communicants.

LABRADOR.

The first attempts to establish a mission in Labrador were made in 1752, but nothing permanent appears to have been effected till 1770, when the grant of a tract of land was made to the United Brethren, for the purpose of establishing a mission among the Esquimaux. Messrs. Haven, Drachart, and Jensen, sailed from London in 1770, and were followed the next year by fourteen other missionaries. They located themselves at a place which they called *Nain*, and with materials taken out with them, they erected a mission-house. The attention of some of the natives was enlisted, and in two or three years they formed a class of catechumens, and had so large a congregation that they resolved to erect a church.

In the spring of 1776, a new settlement was formed at a place called *Okkak*, about 150 miles north of *Nain*, the land for which had been purchased the preceding year. At this place in 1781, thirty-eight had been baptized, and there were ten catechumens.

In August, 1782, a third settlement was formed south of *Nain*, which was named *Hopedale*; at which place after several years of extreme discouragement, an extensive awakening took place, which also spread over all the other stations.

The accounts from this mission abound with thrilling incidents of perils and deliverances, and of the unaffected piety of the converts. On the 9th of August, 1820, the brethren held a jubilee, it being just fifty years since the mission was established. The interest of the occasion was increased by the arrival of the

Harmony, from Europe, bringing intelligence from home.

As the result of the mission in Labrador, in 1836, there were four stations ; twenty-nine missionaries ; 871 Esquimaux converts, of whom 336 were communicants.

SOUTH AFRICA.

The mission to South Africa was undertaken by George Schmidt, who arrived at the Cape of Good Hope, July 9, 1737, and located himself about seventy miles from Cape-town, but the next year he removed to a place near Serjeant's river, where his labors among the Hottentots were crowned with success. A school was established and several were baptized ; but having occasion to visit Europe in 1743, the Dutch East India Company prohibited his return to this interesting field ; and the few converts being left without a religious guide were finally dispersed.

The mission was suspended nearly fifty years, when in 1792, with the approbation of the Company, it was renewed by Messrs. Marsveld, Schwinn, and Keuhnel. The location to which they were recommended was at Bavian's Kloof, about 120 miles eastward from Cape-town, which proved to be the very place formerly occupied by Schmidt. Some of the ruins of the settlement still remained ; and they also found one aged female, named Helena, who was baptized by him, and who still retained her Dutch Testament, which as a precious relic, she kept in " a leather bag enclosed in two sheep-skins."

In 1793, seven were baptized, and considerable interest upon religious subjects was prevailing ; but these favorable appearances were soon overshadowed by clouds of adversity. A threatened invasion by the French, required all the Hottentots who could bear arms, to repair to Cape-town. Baas Teunis, the over-

seer of the district, who at first was friendly, became the enemy of the mission. The farmers, fearing that they should lose some temporal advantages if the natives were christianized, became exceedingly hostile, and in 1795, a large body of the colonists arose, who menaced the settlement with entire destruction. But in the course of the year the colony passed into the hands of the English, under whose protection the brethren at Bavian's Kloof enjoyed a season of tranquillity.

On the 8th of January 1800, the brethren consecrated a new and spacious church, capable of holding 1500 persons, and at this time the congregation numbered 304, of whom 84 had been baptized the preceding year.

On the conclusion of peace between the English and Dutch, the colony was again restored to the latter, and the name of the settlement was "changed from *Blavian's Kloof*, or Baboon's Glen, to *Gnadenthal* or Gracevale."

In 1806, however, the colony again passed into the hands of the British; but the mission was not interrupted by the change; and soon after this another settlement was formed by the advice of governor Caledon, which took the name of "*Gruenckloof*, or Green-glen, on the high road between Cape-town and Saldanha Bay." The care of this settlement was committed to Messrs. Schmidt and Kohrhammer; the former of whom, in 1811, very providentially escaped being torn in pieces by a wild beast. While with a number of Hottentots he was hunting the wolves, which were committing depredations in the neighborhood, a tiger sprang upon him and caught his arm; but he seized the monster by the throat and succeeded in throwing him down, and held him fast till a Hottentot came and relieved him by shooting the furious animal.

In 1815 the mission was visited by Mr. Latrobe, the Secretary of the Society; and a new station was form-

ed on the banks of the *Witte Reveir*, near the frontiers of Caffraria. The missionaries here commenced labor, and for a season were encouraged by many cheering indications, but the Caffres soon began a scene of depredations, drove off their cattle and killed some of the herdsmen, and the missionaries considering themselves in imminent danger of falling victims to savage barbarity, finally evacuated the place, and the settlement was burned by the Caffres. But peace being restored between the colonial government and the Caffres, the brethren returned and formed a new settlement near the ruins of the first, to which they gave the name of *Enon*.

Towards the close of 1822, Mr. Lictner and wife, at the solicitation of government, took the charge of a leper hospital, where their labors among the inmates were rewarded by the conversion of many of the patients.

In 1828, a mission was commenced among the Tambookkies, on the Klipplaats river, which was soon broken up by the savage Fitkannas. But the station was subsequently resumed with many encouraging prospects.

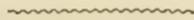
In 1836, there were in South Africa, six stations; forty-two missionaries; 3,175 converts from various tribes, of whom are 1107 communicants.

A mission was also established in Russia, in 1765, which notwithstanding the assiduous labors of the brethren for many years, appears not to have met with very great encouragement. At the end of forty-five years, only five had been baptized. About the year 1818, however, a man named Sodnom, received the truth, and finally identified himself with the missionaries. A few others appear to have been illuminated by the gospel, and when the Prince Serbedshab assumed a hostile position and prohibited the missionaries living among his people, twenty-two of the Calmucs

took up their abode on lands belonging to the brethren at Sarepta. On the 9th of August, 1823, the largest part of the settlement at Sarepta was destroyed by fire; and the brethren being subsequently forbidden by royal authority to administer baptism—(this prerogative being confined *exclusively* to the clergy of the Greek church,) the mission was suspended.

Several other missions have also been undertaken, some of which for a time were encouraging, and in which the zeal and perseverance of the United Brethren were happily developed, but which from various causes have been unsuccessful.

In 1841, there were under the care of the society, fifty-six stations, 256 missionaries, including assistants, 17,606 communicants, 6,070 scholars. Translations have been made into six languages. Receipts £10,651.



ENGLISH BAPTIST MISSIONARY SOCIETY.

AN interesting feature in the divine administration, is displayed in the selection and adaptation of the agencies for propagating Christianity, to the peculiar circumstances under which they are to be employed. Hence, when the condition of things in the Church has demanded some extraordinary movement, men of suitable capacity have been raised up to meet the exigence. Thus it was in the formation of the English Baptist Missionary Society.

In the pioneers of that enterprise, the Lord had deposited elements, the combined action of which, was destined to produce results of no ordinary character. A frigid, and, to some extent, unscriptural theology, had long prevailed in the Church, by which, expansive views of the character and extent of the "great commission," and an enlarged system of operations for the universal diffusion of gospel blessings were precluded.

It was desirable that the slumbering Church should be aroused, and that wicked men should be made aware of their duty to believe the gospel. From comparative obscurity Andrew Fuller was raised up to combat the errors of the times, and restore to their appropriate place the high prerogatives of that solemn charge—“Go ye into all the world and preach the gospel to every creature.” In 1781 he published a small volume, entitled, “The Gospel of Christ worthy of all acceptation,” in which is proved conclusively the duty of all men to whom the gospel is made known, to believe and obey it. In that little work are, unquestionably, the germs of the mission.

The practical bearing of the sentiments there advocated, was soon felt by others: and William Carey, tracing them onward to their legitimate results, advanced another step, and insisted upon the *duty of sending the gospel to the heathen*. The ministers in the Northamptonshire Baptist Association, were soon aroused to thought, to prayer and to action. At a meeting of the Association held at Nottingham, early in June, 1784, a unanimous “*Resolution*” was passed, recommending to the churches composing that body, to set apart the first Monday evening in every month, to pray for the spread of the gospel in the world, and cordially inviting all other Christian denominations to unite in these services. This was the origin of the “monthly concert of prayer,” which is now so extensively observed throughout Christendom.

The influences by which these devoted servants of Christ were guided, were far-reaching and important in their results. To them the whole subject, indeed, appeared rather in the light of an *experiment*; but in the purposes of the Lord, these were the incipient elements out of which was to arise an organization full of blessings to the world. The missionary spirit gradually increased, both in the ministers and churches. The subject assumed a prominence in the preaching

and prayers of the "sanctuary." Through the press, also, and in the deliberative convocations, the claims of the heathen were most pathetically urged, and the practicability and duty of the church to send to them the gospel were clearly demonstrated.

At the meeting of the Association at Nottingham, May 31, 1792, Mr. Carey preached a most thrilling sermon from Isaiah liv. 2, 3, in which he seized and advocated with happy effect the principles which should form the basis of every religious enterprise—*"Expect great things from God; attempt great things for God."* At that time a resolution was passed, "That against the next minister's meeting at Kettering a plan should be prepared for the purpose of forming a society for propagating the gospel among the heathen."

On the 2nd of October, 1792, at Kettering, a system of resolutions and principles of action was adopted, and signed by John Ryland, Reynold Hogg, John Sutcliffe, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundell, William Heighton, John Eayres and Joseph Timms, whose subscriptions in all, amounted to £13, 2s. 6d.

Such were the beginnings of the English Baptist Missionary Society, and these were the men whose names will descend to the latest posterity as the benefactors of the heathen. Contrasted with the vastness of their enterprise, how small were their means! How great was their faith! To the cold calculating philosophy of the world, the whole subject appeared like the outbreak of some monstrous infatuation; but to the vision of faith it was like a beam of light to penetrate the gloom of heathenism, and irradiate the "dark places of the earth." A guiding Providence was in the movement, forbidding them to "despise the day of small things," and cheering them with antici-

pations of success. He, who had required the "sacrifice," provided also the "lamb."

Mr. John Thomas, who had resided several years in India, and (being a preacher) had labored for the spiritual benefit of the natives, at the time the society was organized, had just returned to London to raise funds for sustaining a mission in Bengal. On being introduced to the committee he received an appointment, and Mr. Carey readily agreed to be associated with him in the mission.

On the 20th of March, 1793, John Thomas and William Carey, were designated as missionaries, with appropriate religious services, at Leicester, where the latter had resided as pastor of the church for several years. They sailed June 13, in the "Kron Princessa Maria," a Danish East Indiaman, and arrived at Calcutta on the 11th of the following November. From hence it is proper in tracing the operations of the society, first to survey the

MISSIONS IN THE EAST INDIES.

After the arrival of the missionaries at Calcutta, they were, during several months, in an unsettled state. Though considerable efforts had been made to obtain lands where the interests of the mission could be subserved, no opening presented which they regarded as a favorable location.

At length, George Udney, Esq., who was erecting two indigo factories in the vicinity of Malda, proposed that Mr. Thomas should take the oversight of one, and Mr. Carey of the other, to which they finally agreed. By this arrangement, they each were placed in a situation of direct influence over more than 1000 persons. The compensation for their services, besides supporting their families, left a considerable balance to be devoted to the purposes of the mission. Their opportunities for missionary labor were abundant,

their business requiring them to make frequent excursions in the surrounding country. "Mr. Carey occupied a district about 20 miles square, within which, besides occasional excursions, he proceeded in perpetual rotation through 200 villages to proclaim the gospel."

Among the most formidable obstacles which the missionaries had to encounter was the *caste*, which, says Mr. Carey, "is a superstition that no European can conceive of, and is more tenaciously regarded than life." It appears to have been originally a "political institution, by which the different classes and avocations of society were kept in perpetual separation; so that every person was bound to follow the trade or vocation of his forefathers. But subsequently it became interwoven with every circumstance of life. Almost any trifling incident may occasion the loss of caste, as eating or smoking with a person of another nation or caste; and to *lose caste* is attended with the dissolution of every connection in life; so that relatives and acquaintances will never eat, drink, or smoke with such an one again. Nor can he be restored; for the delinquent becomes an outcast and vagabond forever, in general estimation."

In November, 1795, a church was constituted at Malda, consisting of the two missionaries, and Messrs. Long and Powell, and the next spring the mission was strengthened by the arrival of Mr. John Fountain. It was considered desirable by the brethren that a press should be employed, and arrangements made not only for printing the Bible, the translation of which was in a state of forwardness, but also for publishing tracts and other small works to be distributed among the people. A press having been procured in Calcutta, the missionaries say, under date of September 18, 1798, "This day we set up the printing press at Mudnabatty—some of the natives who came in to

look at it, went away and said it was a *balatle dhourga*—(English idol.)”

In May, 1799, Messrs. Grant, Brundson and Marshman, with their wives, Mr. William Ward and Miss Tidd, were set apart as missionaries, and embarked for India, in the “*Criterion*,” Capt Wickes, of Philadelphia. They arrived at Calcutta, October 12, and the next day proceeded up the Hoogley about 15 miles, to Serampore, a Danish settlement, where, on account of the hostility manifested by the East India Company, the entire mission was finally concentrated, at the request, and under the protection, of the Danish government. To this place Mr. Carey repaired in January, 1800, and suitable premises for the mission were purchased.

The missionaries organized a church, April 24. Mr. Carey was chosen as their pastor, and Messrs. Fountain and Marshman, deacons. Mr. Carey addressed the church from the words of Paul—“*Rejoicing in hope,*” a sentiment peculiarly appropriate in that interesting state of the mission. About this time, they commenced printing the New Testament in an edition of 2000. They had hitherto labored with apparently little success, aside from the acquisition of the language, the progress made in translations, and considerable acquaintance with the manners, customs and localities of the people. But a brighter day was about to dawn upon them, and their hopes were soon to be realized in the triumph of the gospel over the darkness of heathenism. In the autumn of this year it became apparent that some of the natives had received the word “*in good and honest hearts.*” At a church meeting, December 22d, several persons presented themselves as candidates for baptism and membership in the church. These had previously renounced caste, by eating publicly with the missionaries. It was then that Mr. Ward exclaimed triumphantly, “*The chain of caste is broken! and who shall be able to mend it?*”

The 28th of December, 1800, was rendered memorable by the baptism of the first native convert. Mr. Carey writing to Mr. Sutcliff the next day, says, "Yesterday was a day of great joy; I had the happiness to desecrate the Ganges by baptizing the first Hindoo, namely, Krishno, and my son Felix." The services were attended by Portuguese, English, Danes and Hindoos, and are described as having been interesting in no ordinary degree. On the 18th of the next month, Mr. Fernandez, a gentleman from Dinagapore, and a native female, were added to the church, which now numbered 14 members.

In February, 1801, they finished composing the New Testament, and both the missionaries and converts united in a "season of thanksgiving." Krishno, in the fervor of his zeal, "built a house for God"—the first native place of worship in Bengal. The church also was permitted to rejoice over the conversion of Petumber Shingo, of the writer caste, Krishno Presaud, the first Brahmin who ventured to break caste and be baptized, and others who gave much promise of usefulness. About this time Mr. Carey was appointed "Professor of Bengalee and Sungskrit in the College of Fort William, *expressly under the character of a missionary.*" His salary in this station was quite large, but in pursuance of a plan adopted on the first settlement of the mission, that all the earnings of the missionaries should be devoted sacredly to the work in which they were engaged, he faithfully deposited the whole in the general fund.

The mission was severely afflicted by the death of Messrs. Grant, Fountain, Brundson and Thomas, within two years. But the Lord raised up other laborers. In January, 1803, Mr. John Chamberlain and wife joined the mission. Mr. Chamberlain was stationed for a time at Cutwa, about 75 miles north of Calcutta, where a church was ultimately formed, and a school was established. He also visited Berhampore, a mili-

tary post, 45 miles distant from Cutwa, where a church of between 30 and 40 members was raised among the soldiers. In one of his excursions, a man gave up his idolatry and presented him with his household gods. "Four of these," says Mr. Chamberlain, "we brought in two bags across the baggage poney, all through the country, to the confusion of their deluded votaries."

In 1805, the mission was strengthened by the arrival of Messrs. Mardon, Biss, Moore and Rowe, with their wives. The mission premises were also enlarged by the purchase of extensive lands and buildings, to promote the successful operations of this growing establishment. On the first day of this year a subscription was opened for a new place of worship at Calcutta, and 4,800 rupees were contributed. Here they erected a temporary building, and commenced worship in a more public manner. They, however, subsequently built a substantial chapel at a cost of 30,000 rupees, most of which was defrayed by private donations. From this time, Calcutta was considered one of their most promising fields of labor. The influence of the mission began to be extensively felt; stations were established in different and distant places; new churches were organized, new ministers were raised up among them, and the self-denying toils of the missionaries were crowned with happy results.

At the close of 1810, they had stations besides those in Serampore and Calcutta, at Dinagepore, Saddamahl, Goamalty, Miniary, Cutwa, Jessore, Orissa, Rangoon, (in Burmah) Patna and Agra; the latter place being a thousand miles up the Ganges. The number of members in all the churches exceeded 300. The number of ministers was 30, of whom 21 had been raised up in India. In the mean time, several most valuable coadjutors were removed into the presence of Him, in whose name they had, with much honor to their professions, displayed the Christian virtues among the heathen.

These conquests of the cross were not secured, however, without opposition. In addition to the enmity of the plebians, there arose in the "high places," a disposition to set bounds to the reign of "the Lord's anointed." But He who has such adversaries "in derision," suffered not the enemy to triumph. The slanderous reports that were circulated against the mission, were met and triumphantly refuted by Mr. Fuller, in his "Apology for the late Christian missions to India."

The premises at Serampore were visited with a destructive fire, on the 11th of March, 1812, which consumed the large printing establishment and other property to the amount, in all, of about fifty thousand dollars. This sad intelligence awakened the benevolent feelings of the British public, and in fifty days the whole amount to cover the loss was raised. At this time the number of languages into which the Bible had been translated in whole or in part, was 18. There were 14 stations; 11 of which were supplied by missionaries raised up in India, and in all the schools were nearly 1000 pupils.

In 1813, the heart of Dr. Carey was made glad by the conversion of his third son, who had formerly exhibited a strong disinclination to religion. An incident in connection with this event deserves to be recorded. It is related by Dr. Cox, who was present at an annual meeting of the society in London, and listening to a sermon by Dr. Ryland. "In his discourse, the preacher alluded to the happiness of Dr. Carey in having two of his sons, Felix and William, devoted to the mission; 'but,' said he, 'there is a third who gives him pain; he is not yet turned to the Lord;' then making a solemn and lengthened pause, during which, tears flowed abundantly from his eyes, he exclaimed, in a shrill and vociferous voice which seemed to exhaust a whole soul of feeling, 'brethren, let us send up a united, universal, and fervent prayer to God in

solemn silence, for the conversion of Jabez Carey.' The appeal was like a sudden clap of thunder, and the pause afterwards as intensely solemn as silence and prayer could make it. Two minutes, at least, of the most profound devotional feeling pervaded an assembly of perhaps two thousand persons. The result was striking. Among the first letters received afterwards, was the announcement of that conversion which had been so earnestly sought; nearly or quite synchronous with the season of fervent supplication."

A request had been sent to Dr. Carey, by the president of Amboyna island, to send missionaries to that place, assuring him that there were 20,000 professing Christians, with places of worship and schools, but without a minister. The government also desired to obtain persons to superintend the schools, and sent a request to the missionaries for a supply. This new convert, therefore, relinquished his fair worldly prospects, and offered himself. He was accepted, and his designation to the work took place January 26, 1814; at which time, Felix Carey having just returned from Burmah, the father united with two of his sons in laying hands on the third, consecrating him to the missionary service. Dr. Carey, in the overflowing of a full heart, exclaims, "I trust this will be a matter of everlasting praise."

In 1814, Mr. Eustace Carey, a nephew of the Dr. and Mr. Trowt and wife joined the mission. The fruit of missionary labor was every year becoming more apparent, not only in the remote stations, but in and around the metropolis of the country. "To take a general view of Calcutta at the present day," says Mr. Leonard, "and look back merely to the short period of two years, who can help wondering at the vast progress which the gospel has made amongst all ranks, from the very highest to the lowest orders? It is no novelty now to see a Bible upon a European's table, or for a Hindoo or a Mussulman to read and admire that

blessed book, or for the praises of God to be sung, and the voice of prayer to be heard in the families of the great."

During this year, nineteen translations were carried forward ; 6,000 volumes printed, together with nearly 20,000 copies of the gospels, and 25,000 smaller books. More than a thousand children were under instruction. There were 24 stations ; 10 of which were in Bengal, 10 on Continental India, and 4 on the islands. The number of churches was 21, and the aggregate number of missionaries and native preachers, was 63.

These facts indicate very distinctly, the diffusive character of that "leaven" which Carey and Thomas carried with them when they first wandered in solitude among the wilds of heathenism. They passed over with their "staff," but now we see as the result of their labor, many "bands." The noble men who watched with paternal solicitude around the cradle of the mission, were filled with joy as they saw the vigor of its growth, and anticipated the strength and beauty of its maturity.

On the 22d of June, 1814, Mr. Sutcliff, one of the founders of the mission, was removed to the "Church triumphant." Of him it was said by an intimate acquaintance, "Had a painter sketched him in an emblematical picture, he might have represented *Wisdom* surrounded by the graces." He was followed on the 7th of May, 1815, by Mr. Fuller, who, from the first, had discharged the duties of secretary of the society. "As a man, a minister, a theological writer, an acute controversialist, as one of the founders, but especially as Secretary of the Baptist Missionary Society, his name will be transmitted with distinguished honor to admiring generations."

In April, 1815, Mr. William Yates joined the mission, and was associated with Dr. Carey in the translations. The next year Mr. and Mrs. Randall arrived ; and in Feb. 1817, Mr. Penney, who had been trained

to the Lancasterian system, with his wife, arrived, having been sent out to take charge of the Benevolent Institution, which was early established by the missionaries at Calcutta.

During the preceding three years, more than 400 had been added to the several churches, making the entire number of baptisms since the commencement of the mission, about 1200. A few of these had dishonored their profession and relapsed into sin; but when we remember their former ignorance, and the untoward influences with which they were surrounded, we are led to admire the grace by which the disciples were enabled to maintain "a good profession." A number of the converted natives had died in the confident expectation of a glorious immortality; and many were very usefully employed in the service of Christ among their idolatrous countrymen. These, being diffused over the different sections of India, were as so many "lights" amidst the darkness of heathenism—living epistles—precisely what their enemies in derision called them, "Yesoo Khreestare Loke"—(*Jesus Christ's people.*)

The number of schools at this time had increased to 126, containing 9,349 pupils. Desiring to sustain an institution of a higher order, the missionaries having the sanction and patronage of the Marquis of Hastings, and other distinguished individuals, purchased a lot adjoining the mission premises at Serampore containing 8 acres, and proceeded to erect a college upon an extensive scale, at a cost of about £10,000. It was intended not merely for the benefit of their own denomination, but for all of every denomination and caste who wished to secure the advantages it offered. Instruction in it was to be gratuitous. But much as they were animated in these extensive arrangements, and laudable as was their undertaking, the college did not meet the anticipations of its founders and patrons.

India was indebted to Dr. Carey, for many of its

most valuable improvements, not only in science, but in agriculture and horticulture. Societies for these, and also a Savings Bank, were constituted mainly through his instrumentality. The entire forces of the mission were also employed in meliorating the condition of the natives, by efforts for the abrogation of the disgusting and inhuman rites of heathenism; especially the enormous sacrifice of human beings, which the honor of their gods, and long established customs, demanded. The burning of widows at the death of their husbands, has finally been prohibited by law.

Early in 1823, Mr. Ward died after a few hours illness with Asiatic Cholera. At the time of his decease he was engaged in the twentieth version of the New Testament, all of which had been printed under his own immediate inspection. Several other members of the mission had died within a few years, among whom were the second wife of Dr. Carey, and Messrs. Chamberlain, Rowe and Lawson.

The different stations in and around Calcutta, enjoyed several years of prosperity. Some new preaching places were occupied, and several chapels were erected to accommodate the increasing number of worshippers. Many of the out-stations were also in a flourishing condition, the most important of which were Moorsheedabad, Cutwa, Dinagepore, Dacca, Digah and Monghyr.

Owing to a difference of opinion upon the principles of action, the society and the brethren at Serampore, mutually agreed in 1827, to conduct their operations separately. It will hence be most convenient to trace their subsequent movements as distinct missions.

SERAMPORE MISSION:

Serampore was under the immediate superintendence of Drs. Carey and Marshman, J. C. Marshman, and Messrs. Mack and Swan, the two latter being

professors in the college. Besides this, there were stations at Jessore, Dacca, Chittagong, Arracan, Dinagopore, Benares, Allahabad, Futtighir and Delhi.

To the church at Serampore 11 members were added in 1827, and 58 students enjoyed the benefit of the college funds. Native schools for females, which had formerly been considered impracticable, were established, in which the daughters of Mussulmen as well as Hindoos were taught with much success. Of these schools there were 13 in Serampore, 4 or 5 in Dacca, and 3 in Chittagong. In these, as also in the schools for boys, the Scriptures were taught.

In 1829, three new stations were formed; one at Goamalty in Assam, about 240 miles north-east of Serampore; another at Barripore, 31 miles south; and a third at Burrishol, in Backergunj, 140 miles east. With these there were twelve stations in connection with Serampore, *all* supplied by preachers raised up in India.

From a statement, made early in 1832, concerning the translations in connection with this mission, it appears that the whole Bible has been printed in seven languages, including the Chinese. The New Testament had been published in 23 other languages, and portions of the Scriptures in 10 others; making in all 40. More than 212,000 volumes of the Scriptures had issued from the press at Serampore in 30 years. Nearly half of these had gone through the press within the last nine years. Connected with these statements it is said, "the original mover* of this great design is yet alive, and though feeble, in the full possession of all his faculties." But his work was nearly finished. In a very short time, he felt the sure premonitions that his end was nigh. He lingered in feebleness till the 9th of June, 1834, when he rested from his labors, aged 73. Though no splendid marble

* The venerable Carey.

speaks his fame,* in his works a monument is reared
which shall remain

“When victors’ wreathes and monarchs’ gems
Shall blend in common dust.”

In addition to the stations already mentioned, several new ones were formed. At *Dum Dum* a church was organized, which in 1832 contained forty members. There were several schools in which were *many sons of respectable brahmins*. At *Muttra* was also a small church. At *Barripore*, *Burisaul* and *Cawnpore* there were stations and churches, which, though much persecuted, were increasing. The eagerness of some of the people to obtain religious instruction is indicated by the fact, that as Mr. Rabeholm made his excursions in a boat, he found persons in different places in the canal, “*up to their necks* in the water, waiting his arrival that they might get tracts.”

In *Assam*, Mr. Rae was usefully employed in preaching the gospel and promoting education. He had three Cassay princes under instruction. In his excursions, the people received him kindly, and “wondered that a sahib should take such trouble to come and tell them about salvation, and give away books.”

THE SOCIETY’S OPERATIONS IN INDIA.

Calcutta was the most prominent station, and the seat of the mission. Messrs. Robinson, Yates, Pearce, Penney, Kirkpatrick, Statham and E. Carey, assisted by several natives, were the laborers for the city and vicinity. Mr. Robinson supplied the Lol Bazar chapel, where, in 1829, the church received 43 new members. Mr. Yates was chosen pastor of the church in the Circular Road. W. H. Pearce managed the large printing establishment, superintended several schools, and rendered other important services. Mrs. Yates and Mrs. J. Carey, had the special superintend-

* This had been strictly forbidden in his last will.

ence of the female schools. Mr. and Mrs. Penney conducted the Benevolent Institution, where more than 1000 poor children had received a useful education. The ladies connected with the Circular Road Chapel formed a "Poor Persons' Auxiliary Female Society," the plan of which was the establishment of a native female Asylum, in which the pupils were to receive support, education, and clothing, for such a period as to ensure their permanent advantage. In 1831, a number of small schools were united, under the patronage of the Female School Society, and superintended by Mr. George Pearce. This school embraced 550 pupils.

The progress of education in and around Calcutta was encouraging. More than 2,000 young Hindoos were being taught, and many of the most intelligent were regularly present at a series of lectures upon the principles of Christianity. Messrs. Pearce and Yates visited Kharee, where the latter baptized 15 converts; "Only three years ago," says he, "all around was moral and spiritual darkness—not a soul had heard of the name of Christ; 120 have now thrown off the fetters of idolatry, and many more are preparing to follow their example." The circumstance of a woman having been devoured by a crocodile, made a deep impression upon the minds of the people. Those who were baptized at Kharee, were added to the native church in Calcutta, which, at the close of 1831, contained 44 members. In 1832, Mr. Robinson received 26 new members at the Lol Bazar, and in the next year, 16. Carapeit Aratoon labored successfully at Bonstollah. In 1835, 21 natives had been baptized, and several others were proposed for membership.

Cutwa.—This station was supplied by W. Carey. In 1829, the church received 9 members, and in 1834, 11 others were added. The associate church at Sewry received 7. This church was under the care of

Mr. Williamson. The wives of these missionaries were principally engaged in female education.

Digah was under the superintendence of Mr. Burton. There were at this station 8 boys' schools, embracing 200 children. Mr. Burton died in 1828, and was succeeded by Mr. Lawrence. *Dinapore*, where was a garrison of soldiers, also shared the labors of Mr. Lawrence. Here several native schools were established, one of which for girls, was under the care of Mrs. Lawrence. A church was formed in the garrison, which, in a short time, contained 50 members.

At *Monghyr*, under the care of Mr. Leslie, it was necessary, in 1832, to enlarge the native chapel to double its former dimensions to accommodate the increasing number of attendants. Mr. Leslie made several excursions among the hill tribes of Rajmahal, some of whom "had never seen the face of a white man." He was received very kindly by the people. "Here," says he, "we observed, for the first time, the barriers in the pathways to prevent the ghosts from approaching the villages." On his descent from the hills, he saw some of the people very unceremoniously pulling down the ensign of Kalee, exclaiming, "Henceforth Jesus will be our only God."

On the islands of Ceylon, Java and Sumatra, the missionaries labored with varied success. There were churches at Colombo and Hanwell, which in 1827 contained between thirty and forty members. Ten schools for boys contained 500 pupils, and in three female schools under the care of Mrs. Chater, were more than 100 girls. A church was formed at Byamville, in 1835, with thirty members. In Java and Sumatra the operations of the missionaries were much obstructed by the policy of government, and the unsettled state of the islands.

After ten years of separate operation by the society and the Serampore missionaries, they were in 1837, again happily united in the great work for which the

mission was originally commenced. About the time of this re-union Dr. Marshman was released from his earthly toils, after having, for a period of thirty-eight years, devoted all his energies to the cause of Christ among the heathen.

MISSIONS IN THE WEST INDIES.

In the year 1813, the attention of the committee was attracted by a call for laborers on the island of Jamaica. Mr. Moses Baker, a colored preacher, had for some time been laboring among the negroes at Flamstead, about twelve miles from Falmouth, and was anxious that missionaries might be sent to this interesting field. Mr. John Rowe, of Bristol college, was appointed, and with his wife arrived at the island on the 23d of February, 1814. In April, Mr. Rowe opened a school in Falmouth. He also commenced a Sunday school, and with the approbation of the magistrate began a regular course of missionary service.

In November, 1815, Mr. Lee Compere with his wife and two members of Dr. Ryland's church, in Broadmead, sailed for Jamaica to occupy other stations. They located at Kingston, from which place Mr. Compere wrote January 8, 1817, "I had the pleasure last Lord's day of baptizing twenty-two men and twenty-eight women."

Mr. Rowe died June 21, 1816, and the afflicted widow finally returned to England. The next year, Mr. Coultart and wife joined the mission, but Mrs. Coultart died after a few months' residence on the island. Messrs. Kitching and Godden were also sent to reinforce the mission, but Mrs. Godden and Mr. Kitching soon died. Mr. Godden was located at Spanish Town, where his labors were useful. Here he very narrowly escaped death by the burning of his house, which was supposed to have been set on fire by an old vagabond negro. In his account of this event

he says, "I certainly escaped that night with greater danger and less warning than Lot from Sodom; as in five minutes from the first alarm I was in the street with all that I could save. Had I slept three minutes longer, another must have said to you, 'Godden has been burned in his bed.'"

The converted negroes felt an exceedingly strong attachment to their spiritual teachers. Of this there is a remarkable instance in connection with the fire just mentioned. A pious female slave had been carrying water to extinguish the flames till her strength was nearly exhausted, when she inquired "Where my minister?" On being told by some one that he was burned in his bed, she fell down and expired without uttering another word.

In the mean time Mr. Coultart's health having failed, he returned to England, where after a short residence he recovered, married and returned to Kingston. A new chapel, capable of accommodating 2000 persons was opened for worship in January, 1822, and the first Sabbath in March, the Lord's Supper was administered to about 1,600 communicants.

Mr. and Mrs. Tinson about this time joined the mission, and expected to be stationed at Manchineel, but failing to obtain a license from the authorities for that parish, Mr. Tinson subsequently took charge of a colored congregation at Kingston; licenses having been obtained both for him and the place of worship. Here a church of 490 members was raised up, and many were afterwards added to it.

Early in 1823, Mr. Thomas Knibb and wife arrived, with the intention of making another effort at Manchineel. But he found both the ministers at Kingston suffering much with impaired health, and Mr. Coultart especially, in great need of assistance. The members in his church had increased to 2,700. Mr. Knibb therefore decided to settle at Port Royal, about five miles from Kingston, where he could render as-

sistance to his brethren in the city. Concerning his place of residence he says, "A short time ago it could vie with Sodom and Gomorrah for wickedness. Once it was wholly swallowed up by an earthquake, and in 1811 almost the whole town was consumed by fire. Twenty-one persons are received as candidates for baptism."

At the close of this year, Messrs. Phillips, Phillip and Burchell, arrived at the island. Mr. Phillips remained some time at Kingston, and on the last Sabbath in December, baptized 148 persons, in connection with Mr. Coultart's church. On the same day also, 101 were added to Mr. Tinson's church. Mr. Knibb died suddenly, April 25, 1824, and his place was supplied by his brother, Mr. William Knibb.

At *Yallahs*, twenty miles from Kingston, a church was formed in 1830, which in the following year numbered 103 members. The accounts from this place by Mr. Tinson are quite animating.

At *Spanish Town*, fourteen miles from Kingston, 425 were added to the church in 1828. In January, 1830, Mr. Phillip says, "Last Sabbath day I baptized 123 persons, and many more are waiting to testify their attachment to Christ in a similar manner."

At *Old Harbor* and *Vere*, very flourishing churches were formed. A member of Mr. Taylor's church was convicted of "the crime of preaching," as it was termed by the opposers of religion, and for this offence was sentenced to six months imprisonment and a "flogging." "The latter part of this sentence," says Mr. Taylor, "was executed very severely, as his poor back evinces by scars which extend from his ears down to his loins, the consequence of which was, he was disabled for some weeks, and his life was in danger."

At *Montego Bay*, a very flourishing church was formed in 1823. A subsequent report of the society states that "seven years ago Mr. Burchell formed the

church in a small "upper room," with twelve members; now the whole area of a building seventy feet square hardly suffices to contain those who come together to commemorate the death of their Lord. The church comprises upwards of 1500 members; there are also inquirers to a still greater number."

Many other churches were formed on the island, and the aggregate number of members in twenty-four churches was 10,838.

In 1832 the island was thrown into great confusion, by an insurrection among the negroes; 150 plantations were destroyed, and many lives lost. The immediate cause of the rebellion, probably, was the oppressive enactments passed by the authorities, materially abridging the few privileges the slaves had before enjoyed. This occurrence however, furnished a pretext for the outbreak of the hostility which had long been cherished by the enemies of religion, and a scene of violent persecution ensued. The missionaries were slanderously charged with the most flagrant crimes, insulted, imprisoned and menaced with death. Their flocks were scattered,—their chapels pulled down, and the most scandalous reports were sent to England for creating a general prejudice against both them and their work.

But happily these severe measures, like the increased oppressions of Israel in Egypt, were the precursors of deliverance; for, in the final issue of the matter, the base charges were triumphantly refuted—the missionaries were fully exonerated from all blame—their privileges were fully restored, and the negroes were favored, not only with freedom to worship God, but with deliverance from the yoke of bondage.

From this period the churches "had rest" throughout the island; and, "walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Between twenty and thirty additional missionaries had been sent out to Jamaica previous to

1842, many churches had been raised up, and the number of communicants on the island was nearly 33,000.

BAHAMA ISLANDS.

A mission has been established with encouraging prospects on these islands. At the close of 1841, there were nearly 1200 communicants.

SOUTH AMERICA.

A mission has been established at *Belize* under the care of Rev. A. Henderson, aided by seven teachers and native preachers. They had, in 1841, five preaching places, and 132 communicants. There were three schools and 200 scholars.

WESTERN AFRICA.

The Rev. John Clark and Dr. Prince, late of the West India mission, embarked at London, Oct. 6, 1840, for the purpose of commencing a mission in Western Africa. Their plan was to locate themselves at some point on the Niger. They arrived at the island of Fernando Po, which lies near the coast and contiguous to the mouths of the Niger, January 1, 1841. The way not being open to proceed into the interior of the country, they decided to commence the mission at that place. The facilities of communication from that place render it an important position, from which other stations may extend into the interior as Providence may open the way. The efforts of the missionaries have been encouraging. The society has recently made arrangements for extensive missionary operations on that continent. A vessel is to be employed for the exclusive use of this mission.

A new mission has lately been commenced at *Trinidad*.

The year 1842 was observed as the jubilee of the society; being the fiftieth year since its organization. Public meetings were held to acknowledge the favor which God had shown towards the mission, and to devise means for prosecuting the work upon a more enlarged scale. On the 2d of October, 1792, the society was formed "in Mr. Beeby Wallis' back parlor," at Kettering. Its entire funds then amounted to £13 2s. 6d. At the close of the financial year, including 1842, it reported of laborers in the foreign field, including native preachers and teachers, 333; communicants in all the churches connected with the missions, 36,833; schools, 174; scholars, 10,088; Sunday scholars, 15,000; receipts of the society, £53,000; and the society *free from debt*.

LONDON MISSIONARY SOCIETY.

"A few months after the settlement of Dr. Ryland, as President of the academy in Bristol, he received the first letters which had arrived from Carey and Thomas, and was so delighted with the intelligence they contained, that he became immediately anxious to communicate it to Dr. Bogue, of Gosport, and Mr. Steven, of the Scotch church, Covent Garden, London, who were supplying the Tabernacle in that city. Inviting them therefore, with a few other friends, to his house, he read these letters; and all united in prayer and praise. A conversation arose, in which the two ministers named expressed their wish to set on foot a missionary society in their own connection; and deliberations were subsequently held with ministers and others, convened in the parlor of the Tabernacle House, which induced the people ever after to designate it,

‘*The cradle of the Missionary Society.*’”* . . . “A small but glowing and harmonious circle of ministers, of various connections and denominations,” met November 4, 1794, to discuss the subject, and in January, 1795, an “Address to Christian Ministers, and all other Friends of Christianity, on the subject of missions to the Heathen,” was prepared and sent abroad, in which the brethren say, “That something may be done *with effect*, it is hoped that not only evangelical *Dissenters* and Methodists will be found generally disposed to unite in instituting a society for this express purpose, but that many *members of the Established Church* of evangelical sentiments, and of lively zeal for the cause of Christ, will also favor us with their kind co-operation.”

At a subsequent meeting it appeared that such a general interest had been awakened, that the time for more definite action had arrived; and it was decided to hold a general meeting in London, in the month of September, for the purpose of organizing a society. The principles and purposes of the proposed society will be sufficiently indicated by an extract from a circular prepared and sent to the ministers “both in the town and in the country.” “Dear brother in the Lord, you have most probably been made acquainted that some of your fellow-laborers in the gospel of Christ, of different denominations, practicing infant baptism, have united for the purpose of establishing a society to support missions in heathen and unenlightened countries. The committee, whose names are subscribed to this address, compose a part of the number who have met for several months past in London, to seek the Lord’s direction and blessing on this benevolent design. Though our plan is distinct from the undertakings of the Moravian Brethren, and the churches who hold

* Dr. Cox’s History of the English Baptist Missionary Society.

the necessity of adult immersion, we are far from opposing or disapproving their laudable endeavors ; on the contrary, we applaud their zeal, and rejoice in their success, accounting it our duty to imitate their truly primitive example. At the same time, it is our desire to attempt an *improvement* of the plan on which they have proceeded, by an extension of its limits, both in the foundation and superstructure of the intended edifice.”

According to appointment the meeting was held in London, and on Tuesday, September 22d, 1795, “at the conclusion of public worship” in Spa-fields Chapel, “a numerous body of ministers and lay brethren, in the area of the chapel, formed themselves into a society, in the presence of a multitude of spectators, who tarried to witness this interesting part of the proceedings. The Rev. Mr. Kingsbury, of Southampton, was chosen president of the meeting.” The series of meetings which commenced the preceding evening, was continued till Friday the 25th, during which the officers were elected, and the hearts of the brethren were more strongly cemented in Christian union and love.

The newly organized society, determined to commence their operations in the islands of the Pacific. A vessel called the *Duff* was purchased, and Captain James Wilson, a member of the Baptist church, at Portsea, who had retired from the East India service, with an ample fortune, generously offered to take the command ; and with thirty missionaries, six women and three children, he sailed from London, August 10, 1796. After some delay in getting to sea, the death of a son of one of the missionaries, and the return of one man and his wife, on account of extreme sea-sickness, they pursued their course ; and after touching at Rio Janeiro to refit, and recruit their stores, they proceeded on their voyage, and arrived at Tahiti, early in March of the following year.

Captain Wilson obtained an interview with Otoo,

- the king, and through a Swedish interpreter explained the object of the visit, and requested a grant of land for buildings and gardens for the missionaries. In an assembly of the king and chiefs, the whole district of Matavai was ceded to captain Wilson for the missionaries, and preparations were immediately made for commencing their appropriate work.

Some of the missionaries having been designated for Tongataboo and St. Christina islands, Captain Wilson conveyed them to their respective places of destination, and then returned to Tahiti, and was gratified to see the respect shown to the brethren, and the abundant provisions furnished by the natives. The king and queen had also requested to be received as the adopted children of Mr. and Mrs. Cover, promising to regard them as their parents. After revisiting the other settlements, and touching at Canton for a cargo of tea, Captain Wilson returned to England in July, 1798.

Animated by the success attending the first expedition, the directors of the society resolved immediately to send out a reinforcement to strengthen the mission and establish new stations on other islands. The company who were received by the society, consisted of ten married couples, seven children and nineteen single brethren. Some of these were preachers, and some were physicians, agriculturists or artizans; all desirous of being useful to the heathen and to the mission, in their respective avocations. Captain Wilson was earnestly desired to go out with this second company, but circumstances rendering it impracticable for him to comply with the wishes of the directors, the command was given to Captain Robson, who accompanied the first expedition.

They sailed from Portsmouth December 20th, 1798, and on the 19th of February, when near Rio Janeiro, the Duff was captured by a French privateer. The men and officers, except Mr. Turner the surgeon, were taken on board the privateer, and the Duff was

sent off to Monte Video, in South America; whither also Captain Carbonelli, of the French cruiser, after taking two or three other prizes, soon repaired. The Duff had safely arrived, and after some delay and trouble, Captain Robson and the missionaries embarked on board a Portuguese brig, bound for Rio Janeiro; but before their arrival they were again captured and carried to Lisbon, where the missionaries obtained their liberty, and finally, with the exception of Mrs. Hughes, who died at Lisbon, they all returned to England.

In the mean time, the bright prospects at Tahiti, were in some measure obscured by threatening indications. Four of the brethren while out on business, were seized and robbed, and were in imminent danger of being massacred by a gang of ruffians. The missionaries were alarmed, and eleven took passage in the ship *Nautilus*, then lying in the harbor, and sailed for Port Jackson, in New South Wales. A few of the brethren, however, determined to remain, and Mr. and Mrs. Henry, who went to Port Jackson, subsequently returned. But the island for several years was in an unsettled state, and the brethren had ample evidence of the treachery of the natives. Finally a rebellion broke out which rendered it necessary for all the missionaries to leave the island. Some went to Huahine, and others to Eimeo. The king, who had assumed the name of Pomare, after the death of his father, was also obliged to retire to Eimeo. Here in exile, he reflected upon his condition,—renounced his idolatry, and in this dark land was the first to embrace Christianity. The affairs of government at Tahiti becoming settled, he again resumed the royal authority, and became the patron and protector of the mission. The state of Pomare's mind is indicated by a letter to the missionaries, dated February 1813, in which he says, "I venture with all my guilt to Jesus Christ, though I am not equalled in wickedness, not equalled in guilt,

not equalled in obstinate disobedience, and rejection of the truth, hoping that this very wicked man may be saved by Jehovah Jesus Christ."

About this time also, considerable interest was excited at Eimeo ; and in 1815, more than *two hundred* had given their names to the missionaries as worshippers of the true God, and upwards of two hundred, (principally adults,) were connected with the schools.

As none of the missionaries had yet returned to Tahiti, Pomare became a preacher of the gospel to the people, and labored zealously to convince his subjects of the vanity of idols, and their need of salvation through the atonement. The word was effectual ; and soon not only at Eimeo and Tahiti, but also at Huahine, Raiatea and Tapuamanu, many had renounced their heathen customs, and the number who by their enemies were called *Bure Atua*, or "praying people," was more than five hundred, among whom were many of the chiefs.

So mightily had the Christian doctrine prevailed that in 1818 a "Tahitian Auxiliary Missionary Society" was formed on the island of Eimeo, for assisting to disseminate religious truth among the unenlightened. Pomare being desirous of promoting the cause of religion, erected a spacious building seven hundred and twelve feet long, and fifty-four feet wide, with three pulpits, so arranged that three preachers might be employed at the same time without confusion, and where several thousand people could be accommodated. This was called the "*Royal Mission Chapel*," and was dedicated to the service of the True God, Tuesday May 11, 1819. On the following Sabbath, in the midst of a vast assembly, the king of Tahiti entered into solemn covenant with God and the church, by submitting to the rite of baptism.

This monarch became truly a "nursing father" to the mission, and entered heartily into every plan for promoting the sublime purposes of the gospel ; but his

term of serving the Redeemer on earth was brief. On the 7th of December, 1821, he deceased, aged 47; leaving the kingdom to his only son, who was yet a child, with this dying charge, "If my son grow up a good man, receive him as your king; if a bad one, banish him to Huahine."

In 1823, on the groups known as the Georgian and Society islands, the number of baptisms including children, was 9,300; the number of church members was 800; the schools numbered 4,820, of whom more than one half were adults. Considerable progress had also been made in the translations.

The island of *Tahiti* embraces several districts, at which stations are established. At *Waugh Town*, in Matavai, under the care of Mr. Wilson, the number of members added to the church in 1826 was 171. At Burder's Point, in Atchura, at the same time, the total number of baptisms including children was 806—of communicants 109. The congregation usually consisted of more than 800. At *Hawe's Town* in Papara, including also Papeuriri and Papeari, in 1828, the entire number of the baptized was 1573, and of communicants 402. The whole number of scholars was 814, of whom 500 were adults. The average congregation was 900. At *Wilk's Harbor*, in Pare, in 1823, the whole number of communicants was 72. 395 adults had been baptized. An institution for the instruction of native teachers, has been established at this place. At Bogue's Town in Taiarapu, in 1828, the whole number of church members was 274. At Roby Town, in Hidia, the number of members was 235.

On the island of Eimeo, at Roby's Place, a cotton manufactory was established. The church in 1826 consisted of 275 members. In 1831 forty-one united with the church. An excellent chapel had been built by the natives, the walls of which are of coral, raised in large masses from the bottom of the sea. At *Griffin Town* is the *South Sea Academy*; an institution

for the instruction of the children of the missionaries. In 1828 there were 23 students in this seminary.

On the group known as the Society Islands, stations were established on Huahine, Maiaoiti, Raiatea, Tahaa, Borabora, and Maupiti, some of which are among the most prosperous in connection with the missions in the South Seas. Raiatea was especially favored of the Lord. It was stated in 1823, "There is not a family in this island that has not family prayer morning and evening." They also formed a missionary society, the avails of which in 1827 were £300.

The Austral islands embrace five stations, as follows; Raivavai, Tubouai, Rurutu, Rimatara, and Rapa; under the care of fifteen teachers. At Rurutu especially, the power of the gospel was wonderfully displayed. When the native brethren first visited them, the people determined to test the power of their gods by eating things forbidden by the priests, and receiving no harm, they at once gave up their idolatry, and in a little more than a month, a boat load of their gods had arrived at Tahiti as an evidence of the change.

The Harvey islands were also visited for the purpose of propagating the gospel among the people. Here also as on the other groups, especially on Aitulake, the senseless gods were condemned to suffer a fiery ordeal.

On the Navigator's islands, a mission was commenced in 1830. "Few missions have been commenced under circumstances more pleasing, or have presented equally encouraging prospects of speedy and extensive success." The king and chiefs were engaged in war, when the missionaries arrived with the native teachers, whom they intended to leave on the island of Savai, and though earnestly solicited to discontinue the war, they "informed the missionaries that they must fight *that* fight, and then they would come and learn from the teachers the *lotu*, or word of the great God.

Missions were also attempted at various other islands of the Pacific, but those already mentioned embrace the most important stations.

SOUTH AFRICA.

The missions to the islands of the Pacific, having been crowned with the blessing of heaven, the society resolved to extend their efforts to the continent of Africa. Accordingly in December, 1798, Dr. Vanderkemp and Messrs. Kircherer, Edmonds and Edwards, embarked on board the Hillsborough, which was bound to New South Wales with convicts, having chosen this method of conveyance in hopes of being useful to the unhappy beings who for their crimes were to be banished from their country. Some of the convicts appear to have been the most desperate of sinners; but the missionaries ventured among them, notwithstanding the captain had intimated the danger of such a measure, and during the voyage several of the prisoners gave evidence of having been renewed by divine grace.

After their arrival at the Cape of Good Hope, it was determined that the brethren Kircherer and Edwards should direct their attention to the Bushmen, a most savage nation of the Hottentots; and that Dr. Vanderkemp and Mr. Edmonds should endeavor to introduce the gospel into Caffraria. Notwithstanding the assurances that they would incur great personal hazards by going among the Caffres, Dr. Vanderkemp and his colleague left Cape Town in the latter part of May, 1799, and after a journey of several months, replete with toils and dangers, being often attacked by the clans of robbers that infested the country, they arrived at the residence of the king Gieka, on the 20th of September. After a season of suspense, occasioned by the insinuation of a wicked Dutchman, that they were sent into the country as spies, the king finally granted

them a tract of land, with liberty to settle on it, and the privilege of leaving the country when they pleased. Here the missionaries immediately commenced their work ; but Mr. Edmonds soon left the field with the view of going to Bengal. In a few months Dr. Vanderkemp was ordered by the king to quit the place assigned to him, and remove to another, where after establishing a school and preaching for a time to the natives and seeing some fruit of his labors, his situation became so perilous, that with a number of the colonists, he considered it his duty to leave the country.

On his return to Graaf Reinet, Dr. Vanderkemp met Messrs. Vander Lingen and Read, who had been sent out to be associated with him in missionary labor. Mr. Vander Lingen assumed the care of the church at Graaf Reinet, and Dr. Vanderkemp and Mr. Read devoted themselves to the instruction of the Hottentots in the vicinity. But though their labors were commenced under encouraging circumstances, they soon met with formidable opposition from the colonists. The settlement was repeatedly attacked by these enemies of the cross, and it was decided to form a new settlement at Bota Place, in the vicinity of Algoa bay, where a farm had been granted to the mission by Governor Dundas. In February, 1802, Dr. Vanderkemp and Mr. Read, with 109 Hottentots, repaired to this new station. But here they were not permitted to prosecute their work without molestation from the enemies of religion ; and after repeated attacks upon the settlement, the brethren abandoned it and retired to Fort Frederick. Governor Jansens granted them a tract of land on the Kooboo, about seven miles from the Fort, for the purpose of forming a new station.

To their new settlement the brethren gave the name of *Bethelsdorp* ; and here, notwithstanding the efforts of their enemies, the Lord gave his people tokens of his power to sustain his own cause. Schools were established—a place of worship was erected—the gospel

was preached, and converts were multiplied. Several new missionaries arrived in 1811, and on the 15th of December, the mission sustained a heavy affliction by the death of Dr. Vanderkemp.

New stations were established also at *Port Elizabeth* and Uitenhagen, and in 1830 the number of communicants was 240.

The report of the society for 1843, gives the number of communicants at *Bethelsdorp* as 150. There are also two schools with 115 scholars. At Port Elizabeth, 162 communicants; 211 scholars. At Uitenhagen, 298 communicants; making a total of 610 communicants at this station, with its two out stations.

The brethren Kircherer and Edwards devoted themselves to the instruction of the Bushmen. They left Cape Town May 22d, 1799, and after a journey of 450 miles northeast, settled at a place which they named *Happy Prospect Fountain*, among a people of whom Mr. Kircherer says, "They have no idea of a Supreme Being, and consequently they practice no kind of worship." They are also represented as living in the most indolent and filthy manner, and often suffering for want of food, which prompts them to destroy their children, and also those who are rendered helpless by age. In this dark land, the gospel proved the power of God to save souls. Mr. Kircherer afterwards says with reference to the interest excited among the people, "Many persons whose hearts had been harder than the rocks among which they lived, began to inquire, 'what must we do to be saved?' and it frequently happened that the hills resounded with their loud complaints."

Mr. William Anderson left Zak river, March 25, 1801, for the purpose of introducing the gospel among the Corannas, 530 miles north-east of Cape Town. During his journey, he was in great perils by the plundering Bushmen, but was providentially delivered, and after arriving at his place of destination, he com-

menced his work among Corannas, Namquas, Hottentots, Bastard Hottentots,* and Bushmen. The principal station was at Griqua Town, a day's journey north of the Orange river. The word here appears to have been attended with a divine unction; and the people manifested great concern to obtain the saving knowledge of the truth. Several out-stations were established, and though they were considerably annoyed by the Bergenaars, or mountaineers, the word of the Lord has mightily prevailed. From the report for 1843, it appears that there are, in connection with Griqua Town, three missionaries, twenty-two native assistants; seven out-stations; 753 communicants; ten schools, with 800 scholars.

The gospel was also successfully introduced among the Namaquas, 370 miles north of Orange river, in 1806, by Christian and Abraham Albrecht and John Sydenfaden. Among the most important conversions was that of *Africaner*, the chief of a most desperate gang of plunderers, and the terror of the whole country. Indeed, such an annoyance had he been, that a thousand dollars was offered to any man who would shoot him. The grace of God tamed his savage spirit, rendered him an efficient coadjutor to the missionaries, and finally gave him a triumphant exit to the heavenly mansions.

Cape Town is the seat of operations for the colony of South Africa, and is now under British government. Here Mr. Thorn was settled as a missionary by the society in 1812, and was succeeded in 1818, by Rev. Dr. Philip, who was appointed superintendent of the society's missions in Africa. There are now eighty-five communicants and 475 scholars.

At *Paarl*, thirty-five miles north-east of Cape Town, a mission was commenced in 1819, by Rev.

* These are so called not on account of illegitimacy, but because one of the parents belong to another nation.

E. Evans, with particular reference to the Hottentot slaves. Schools were established in which, in 1823, more than 200 adults and children were instructed. In 1831, the number of communicants was thirty-one.

At *Stellenbosch, Tulbagh, Boschesfeld* and *Caledon*, stations have been formed, and many of the heathen have been savingly benefited by the religious instructions of the missionaries. *Caledon* especially, appears to have been highly favored. In 1839 there was a general awakening at this place. Between eighty and ninety were added to the church. From the report of 1843, we learn that there are 123 communicants; two schools with 325 scholars.

At *Pacatsdorp*, a mission was commenced in 1813, at the earnest request of *Dikkop*, or 'Thickhead,' a Hottentot chief. Mr. Campbell, to whom this request was made, gives a very interesting account of an old man of most wretched appearance, "with scarcely a rag to cover him," who expressed the greatest joy in prospect of having a missionary sent among them. On being interrogated about his knowledge of Jesus Christ, he replied in a most affecting manner, "I know no more about any thing than a beast." After Mr. Pacalt commenced his labors among them, this old man was made a happy subject of divine grace. He had during his life, escaped many imminent dangers; having once fallen under an elephant who endeavored to crush him. Once he was attacked by a buffalo and was thrown several times into the air, and finally the animal fell upon him, but he escaped. At another time he was supposed to be dead and was carried to his grave; but while he was being covered with the earth he revived. Hearing from Mr. Pacalt the good tidings, he went away rejoicing; saying that the Lord had raised him from the dead three times, that he might hear the word of God and believe in Jesus Christ before he died the fourth

time. At this station there are seventy-five communicants ; two schools, and 235 scholars.

Stations have also been formed at *Hankey*, *Theopolis* and *Graham's Town*. At the latter place there are 110 communicants, and 105 scholars.

Since 1826 attempts have been made again to introduce the gospel into Caffraria ; and the efforts have been crowned with signal success. A station was formed on *Buffalo river* in 1826, under the care of Rev. John Brownlee, assisted by Jan Tzatzoe. At present there are ten communicants, and sixty scholars. At *Kuapp's Hope*, under the care of G. F. Kayser, there are eleven communicants and seventy scholars. At Blinkwater, under the care of H. Calderwood, twenty-six communicants, and 270 scholars. The station at Kat river is quite prosperous, and converts have been received into the church from among the Hottentots, Caffres, Fingoes, Mantatees, Tambookies, and Bushmen. Present number of members, 700 ; schools, seventeen, with 1012 scholars.

A mission to the *Bechuanas*, at Lattakoo, 630 miles north-east of Cape Town, was undertaken in 1817. "Terrible and long was the night," says Mr. Moffat, "and laborious the toil before we saw the first fruits of our labor. Often did the natives tell us, 'You talk about king Jesus ; let us see the first Bechuana who will bow to that Jesus.' But the time is come that we can point, not to one but to hundreds who have yielded obedience to our Lord Jesus Christ." The portions of scripture distributed among the people have produced wonderful effects, and the people are eager to obtain them. Mr. Moffatt continues, "I have known individuals to come hundreds of miles to obtain copies of St. Luke. Yes, they have come and driven sheep before them to purchase these copies. I have known families to travel fifty or sixty miles, with their babes on their shoulders, to come and ask for the word of God. And I have seen them receive por-

tions of Luke and weep over them, and grasp them to their bosoms, and shed tears of thankfulness, till I have said to more than one, 'You will spoil your books with your tears.'" There are at present 200 communicants at this station.

A mission was established at the Isle of France, in 1814, by Rev. Mr. Le Brun. In 1829, there were fifty-four members in the church.

A mission to the island of *Madagascar*, was undertaken in 1818, by Messrs. Bevan and Jones ; but the unhealthiness of the climate soon proved fatal to the wives and children of the missionaries. Mr. Bevan also fell a victim to disease ; and Mr. Jones was compelled by ill health to repair to Mauritius or Isle of France. But after his recovery he returned with Mr. Hastie, an agent of the British government, who was sent to solicit the king Radama, to abolish the slave trade within his dominions. Mr. Hastie, in addition to securing his object, was successful in obtaining liberty for Mr. Jones to remain as a missionary. The king also requested that a number of his subjects should be taken to England to be instructed in the useful arts and sciences, and desired that more missionaries might be sent to teach his people ; assuring them of his protection. The society on receiving a letter from the king, appointed Rev. Mr. Jeffreys and four artizans who arrived at Tananarive, the residence of Radama, June 9, 1822. They were most cordially received by the king and nobility. Some of the missionaries were located at Tananarive, and others were stationed in the adjacent villages. Numerous schools were established, and several different trades were pursued, at which the sons of the king were apprenticed. The congregation at Tananarive in 1826, ranged at from 1000 to 5000, and in other places the assemblies were numerous. In 1828 there were ninety-three schools and 4000 scholars ; but in July of this year, the king deceased, and by intrigue one of his queens

procured the murder of many of the nobility and the heir presumptive to the throne, and seized upon the government. Since that time a strong opposition to the cause of Christ has prevailed.

It is worthy of remark that at the various stations, auxiliary societies are formed for the purpose of aiding the parent society in its benevolent operations; and the native converts contribute liberally to sustain these objects. It appears from the report for 1843, that at the various stations connected with this mission, the aggregate of subscriptions for the year was £714.

MISSIONS IN THE EAST INDIES.

In 1798, the Rev. Mr. Forsyth was sent to Calcutta to commence a mission in behalf of the society. During a number of years he divided his labors between Chinsurah, the place of his residence, and Calcutta, where was a large chapel for the use of all denominations. In 1816, Messrs. Townley and Keith were sent out to be associated with Mr. Forsyth; and a new preaching place was opened at Howrah. Schools were also established, and in 1817 a school book society was formed for the purpose of supplying the native schools. The Bengal Auxiliary Missionary Society was quite efficient in raising funds.

Towards the close of 1818, a new station was formed called *Tally Gunge*, about four miles south of the city. Another place of worship was opened in 1820 at *Kidderpore*; and a printing press was put in operation, for the benefit of the mission. An institution called the "*Christian School Society*," was formed at Calcutta, for the purpose of giving Christian instruction in the native schools, under the entire management of native teachers. Another important institution was the *Bethel society*, formed in connection with the Baptist brethren residing at Serampore and Calcutta.

At *Kidderpore*, the preaching of the word appears to have been attended with happy results. In 1825 eight converts had been baptized; and in 1828, the brethren say, "We have great satisfaction that the work of conversion is silently going on." The station at Kidderpore became so prosperous that two other stations have been formed from it; one at Ram-makat-choke, under the care of Mr. Lacroix; the other at Gungree, supplied by Mr. Ray.

At *Chinsurah*, a church was formed in 1826, consisting of about twenty members. The schools also were flourishing. Of these, sixteen schools with 2000 children were supported by government. There were also three mission schools, containing 295 boys, whose proficiency was encouraging.

The station at *Berhampore* was commenced in 1824 by Mr. Hill, in the midst of a population of twenty thousand. In 1828 a mission house and chapel were erected, and more than fourteen thousand tracts distributed among the natives.

Mr. and Mrs. Adam were sent by the society to *Benares* in 1820. The next year a native school was opened. A chapel was erected in 1824, by the exertions of the soldiers stationed there. Considerable was done in the way of translating and printing, and in all the schools Christian books were used.

A mission was commenced at *Surat*, 158 miles north of Bombay, in 1815, by Messrs. Skinner and Fyvie. Though the people had their *Banyan hospital*, in which all manner of lame, sick, and old animals, birds, insects and reptiles were received, and fed and attended with the greatest care, the accounts of their cruel superstitions—the burning or burying alive of widows with their deceased husbands, clearly indicate that the "dark places of the earth are full of the habitations of cruelty." In 1830 the inhuman rites of burning were abolished by government.

A mission was commenced at *Madras*, 1020 miles

from Calcutta, by Mr. Loveless, in 1805. He was joined in the mission by Mr. Richard Knill. They soon had eleven schools, and three English and one native congregations. In 1834, there were four missionaries; six assistants; the native congregation numbered about 100, of whom forty-eight were communicants; nineteen schools with 711 children; and more than 3000 Tamul books were printed within a year.

In February, 1804, the society sent out three missionaries, with a view to establishing a mission on the coast of Coromandel. On their arrival, Messrs. Cran and Des Granges decided to locate themselves at *Vizagapatam*, 557 miles south-west of Calcutta. Here the civil judge had been in the habit of conducting worship in the fort. He committed this service to the missionaries and secured them a remuneration of ten pagodas per month. They also received a grant of land for mission premises, about a mile from the town, where they established a school, in which they say in a letter dated October 1, 1806, "We have all castes, from the Bramin to the Soodre." A Bramin named Ananderayer, who had repeated a certain prayer more than *four hundred thousand times*, for the purpose of obtaining happiness, and found no comfort to his mind, was led to the missionaries, and became an important assistant in their work. In the report of 1824, it is stated that "the hopes of the brethren as to the introduction of Christianity into this part of India, are chiefly founded on the effects of the schools, gradually preparing by the divine blessing, a race who will more readily yield to the force of its obligations." The whole number of boys then in the schools was about 250.

The station at *Cuddapah*, was taken under the charge of Mr. Howell in 1822. He established schools in several villages in the vicinity, and had in all about 150 scholars. His native congregation amounted to

between forty and fifty. In 1823 he says, "The number baptized by me is seventy-four men, twenty-five women; forty boys and twenty-one girls; and with those baptized previously to my coming here, they make a total of 119 adults, and sixty-seven children. In 1832 there were seven schools; nineteen church members, and nearly fifty candidates for baptism.

At *Chittoor*, a Christian church was formed by Mr. Crisp, in 1826, composed of converts from Paganism and Mahometanism. This station was committed to the care of Rev. Robert Jennings, in 1827, and the church numbered about seventy members. Mr. Jennings died June 1, 1831.

In 1820, Rev. Mr. Taylor, with a native teacher, commenced a mission at *Belgaum*. The following year two schools were established, and the number of scholars was 120. Considerable labor was devoted to the officers and soldiers stationed there. In November, 1825, two Bramins and a rajpoot, the first fruits of this mission, were baptized, having given evidence of regeneration. In a later account the missionaries say, "The mass of the population are beginning to inquire and compare systems, and are not insensible to the doctrines and duties, effects and advantages of the gospel of Christ.

At *Bellary*, Mr. Hands commenced a mission in 1810. In the following year he says, in a letter, "My residence was formerly a pagoda; but part of it will now be devoted to the public worship of the ever blessed God. O that many of Satan's temples may be thus consecrated. Several huge gods of stone are lying about the premises, like Dagon before the ark. I purpose digging large holes near them and rolling them in, as they are too unwieldy to be dragged away." At the close of 1819, Mr. Reeve observes, "During the progress of the year, the gospel has been carried several hundred miles through the dark villages, and

several thousand tracts have been distributed." Services were conducted in the Tamul and Canara languages. In 1831, the church consisted of sixteen members, and there were nineteen candidates for membership. Several hundreds of children were in the schools; 8000 portions of Scriptures and more than 30,000 tracts and other books had been printed during the year.

At *Bangalore*, where a mission was established by Messrs. Forbes and Laidler, in 1820, a seminary has been opened for the education of native preachers, and several have gone out from this institution to preach the gospel to their countrymen. A native church has been formed, and also an English church, composed principally of officers and soldiers in the garrison.

Missions were also established at Salem and Combaconum, with encouraging prospects.

At *Travancore*, Mr. Ringeltaube, who sailed for India in 1804, found many nominal professors of Christianity. In December, 1817, Mr. Charles Mead arrived at this station, from which Mr. Ringeltaube had been compelled to retire on account of ill health, and the following year Mr. Knill removed to this place from Madras. In 1824, besides Nagercoil and Quilon there were twenty-eight out-stations. This mission increased so rapidly that it was judged best to divide it into two distinct departments; the eastern, known as the Nagercoil mission, and the western, called the town of Travancore mission. In 1829, the aggregate number of congregations in the *Nagercoil* mission was thirty-four; in twenty-seven of these societies, 1967 professed Christianity. The native schools amounted to twenty-nine; containing 1084 pupils. The mission also employed eighteen readers and five assistant readers. In the *western* division, the number of congregations was twenty-eight; and in twenty of these the numbers amounted to 1340. The schools at this time

were twenty-three; and twenty readers were employed at various stations.

CHINA.

In the month of January, 1807, Rev. Robert Morrison was sent out by the society to commence a mission in this vast empire. Having safely arrived at Canton, he applied himself with great diligence to the study of the language, which he had acquired to some extent by the aid of a Chinese teacher in London. In his efforts to obtain a knowledge of the language, he was obliged to observe the greatest secrecy, and his assistants, under the apprehension of being discovered, were often in alarms for their own safety. Mr. Morrison improved every opportunity of imparting religious instruction, in the explanation of terms, and in the course of general reading. He also read to them the Scriptures, and with some of them, he engaged in prayer. His labors were not without effect. In 1815, Leang-a-fa, the first Chinese convert, was baptized, upon a credible profession of faith in Jesus Christ, and some others were convinced of the truth of the Christian religion, but were so much intimidated by fears of the consequences of an open avowal of their convictions that they hesitated.

On the 25th of November, 1819, the translation of the whole Bible into the Chinese language, was completed by Dr. Morrison, and a few years after he completed a Chinese and English dictionary, which had employed much of his time during a period of fifteen years. The completion of these works were regarded by the society as forming "a kind of epoch in the history of missions."

Malacca. A mission was established at this place in 1815, by Rev. William Milne. Mr. Milne was intended to be associated with Dr. Morrison, in mission-

ary labors in China ; but on his arrival at Macao, through the influence of the Roman Catholic priests, the governor was induced to order him to quit the island within eight days. He accordingly retired to Canton, and from thence he visited Java and other places, but finally, with the concurrence of Dr. Morrison, he decided to form a branch of the Chinese mission at Malacca. Major Farquhar, the commandant, received him with much cordiality, and rendered him very valuable assistance in the commencement of his work. Mr. Milne soon opened a school for poor Chinese boys, and had several under his instruction. He also improved every opportunity for distributing tracts and conversing with the people. In 1816, Mr. Milne had about eighty boys under instruction, and in November, a Chinese convert named Leang-kung-fah was baptized.

On the 11th of November, 1818, the erection of the Anglo-Chinese College was commenced ; and the building was finished in the autumn of 1820. The mission, however, sustained a severe loss in the death of Dr. Milne, which occurred June 2, 1822. The printing of the whole Chinese version of the Bible was completed at this station May 20, 1823. On the 5th of April, 1830, Tsze-Hea, a Chinese youth who had been educated in the college, was baptized in the Christian faith. Many books had been published, and a weekly newspaper in Chinese had been commenced.

Singapore. A mission was established here in 1819, by Rev. Samuel Milton, who removed from Malacca for that purpose. In 1823, it was resolved by the patrons of the Anglo-Chinese College, to remove it to Singapore, for the purpose of uniting it with a Malayan College, to be founded in that settlement. The mission had to encounter the opposition of the *Sonnites*, a most bigoted class of Mahometans. Some few embraced the truth, and in 1829, three Malays

were baptized. The demand for tracts and portions of Scripture was increasing.

Pinang. In January, 1819, Mr. Medhurst, who had been previously associated with Dr. Milne, at Malacca, embarked for this place with the design of commencing a Chinese and Malay mission in that island. Having made a favorable beginning, he returned to Malacca, and was succeeded by Mr. Thomas Beighton, who had for several months been studying the Malay language, and Mr. Ince, who undertook the care of the Chinese school. A church was formed July 11, 1826, and a lady and gentleman, residents in Pinang, joined it after having renounced popery. In 1829, Mr. Beighton distributed 855 copies of the Scriptures and 1085 tracts.

Java. On the 31st of December, 1813, Messrs. Kam, Supper, and Bruckner, sailed from London for the purpose of forming a mission on this island. On their arrival it was determined that Mr. Kam should go to Amboyna, to take charge of the Dutch church, and study the Malay language; Mr. Bruckner went to reside at Samarang; and Mr. Supper became the colleague of Dr. Ross, of the Dutch church at Batavia. Mr. Supper's labors appear to have been quite useful at Batavia. The congregations increased, and many were convinced of the truth and value of Christianity. In 1816, he writes, "The Chinese have already turned their idols out of their houses, and are desirous of becoming Christians." After a conversation with one of the richest Chinese in the country, the man went home and "tore all the painted images from the wall and threw them into the fire." Four individuals had been accepted as members of the Christian community. This valuable missionary having deceased, his place was supplied in 1819, by Mr. John Slater. January 7, 1822, the mission was joined by Mr. Medhurst,

and his family. A printing office was established in 1823, from which up to January 1, 1825, more than 60,000 books had been issued. In 1831 several Malays gave evidence of a saving change.

Amboyna. At this place the labors of Mr. Kam appear to have been crowned with success. In 1816, his Dutch congregation numbered from 800 to 1000, and the Malay congregation was more than 500. Of their desire for the Bible he says, "Among them I will venture to say there are thousands who would part with every thing they possess, to obtain a copy of the Bible in their own tongue." Mr. Kam visited numerous islands, in all of which the people received him joyfully, and his instructions gave them much pleasure. From a letter to the society, after his return from visiting the neighboring islands, it appears that he had, during his tour, baptized upwards of 5000 children, and nearly 500 adults. At Amboyna, in 1818, he had baptized 128 adults, besides children. In 1825, two new chapels had been erected, and converts were being multiplied.

SOUTH AMERICA.

In the month of December 1807, Mr. Wray was sent out by the directors of the London Society, at the request of Mr. Post, a Dutch planter on the east coast of the colony of Demerara. The plantation *Le Resouvenir*, belonging to Mr. Post, had on it 500 slaves. Here Mr. Wray commenced his missionary work, under encouraging circumstances. Early in 1809, the number of slaves admitted to membership in the church, amounted to twenty-four, and the number of inquirers was 150. In that year Mr. Post was called to his reward, and his death was bewailed not only by the mission, but by all the slaves on the estate, and the adjoining plantations. But the Lord raised up

new friends to sustain the work and the word was attended with saving benefits to many souls.

Mr. Davis, who had been sent to the mission, opened a chapel in Georgetown, in 1811, which was filled with attentive hearers. An auxiliary missionary society was formed among the negroes, and the subscriptions amounted to £80.

Mr. Wray, from the midst of the people who were strongly attached to him, with the consent of the directors, removed to *Berbice*, a neighboring colony. His parting service with the people was truly affecting. He says, "they wept aloud till my voice was drowned in their sobs and cries, and I could not go on, but was obliged to sit down."

The place of Mr. Wray at Demerara, was supplied in 1817, by Mr. John Smith. In 1823, the total number of church members was 203; sixty-one of whom were added during the preceding year, and he says, "We have now many candidates both for baptism and the Lord's Supper. Our average congregation is 800 persons."

But in the midst of all these promising appearances, a dark cloud came over this branch of the mission, which in a short time suspended all its operations. It seems that some arrangements had been made by the British government, increasing the religious privileges of the slaves; and between the tardiness of the magistrates, to promulgate the regulations ordered by the government, and a wrong impression that had obtained currency among the negroes, (they supposing the government had ordered their entire emancipation,) a serious outbreak occurred. Mr. Smith was arrested upon the unfortunate charge of encouraging the rebellion, and by a military force was conducted to a loathsome prison. He was tried before a general court-martial, where the most base and slanderous charges were preferred against him; the trial occupying *twenty-eight days*. He was condemned to be hanged, at such

time and place as the governor should direct : still the sentence was qualified *by a recommendation to mercy*. He was removed to the common jail, and confined to a room over a stagnant pool. The unhealthiness of the place aggravated the pulmonary affection under which he was laboring, and though he was finally removed to another place, he soon sunk in the arms of death, and was thus released from the power of his persecutors.

The other stations enjoyed some prosperity. In 1826, the number of church members at Berbice, was about 150. Congregation, 600. In 1828, Mr. and Mrs. Ketley arrived at Demerara, and the chapel which had been seized by government, in 1824, was formally delivered to Mr. Ketley, April 23, 1829, and general prosperity again appeared.

In 1841, the whole number of stations occupied was 387. Ordained missionaries, 163 ; native teachers, 528. The number of communicants was 11,485. In the schools were 4222 pupils. There was one college. The number of printing establishments was fifteen. Receipts of the Society £80,100 ; expenditures £92,734.

SCOTTISH MISSIONARY SOCIETY.

This Society was formed at Edinburgh, in February, 1796, embracing not only clergymen and laymen in the established church, but such members of other denominations, as were disposed to co-operate in the measures it contemplated. The first mission undertaken by the society, was in *Africa*, among the *Foulahs*, in the vicinity of Sierra Leone: In September, 1797, Messrs. Henry Brunton and Peter Greig, with a like number from the Glasgow and London missionary societies, sailed for Africa, designing to labor together

among the Foulahs ; but not agreeing in all the principles of action, the missionaries from the different societies, after their arrival, resolved to separate and form distinct stations. Accordingly the brethren Brunton and Greig repaired to the Rio Pongas, to establish a mission among the *Susoos*.

They selected their residence at Freeport, a factory owned by the Sierra Leone Company, but spent most of their time at Tugekiring, a native town in the immediate neighborhood, for the purpose of learning the language and becoming acquainted with the manners and habits of the people. The natives soon became strongly attached to the missionaries, and a permanent settlement there appeared desirable ; but this was opposed by the chief, and the brethren removed to Kondaia, between thirty and forty miles further up the river, where they obtained leave to settle a station, and also enjoyed the protection of Fantimania, the only chief who showed them favor.

They commenced their labor under many discouragements, owing to the indifference of the people to the gospel message. They however had a few children entrusted to their care, upon the condition of supporting them. But when the rainy season commenced, the brethren were both arrested by disease, and were subsequently obliged to return to Freetown, where Mr. Brunton remained as chaplain to the colony. Mr. Greig, after regaining his health, returned and applied himself assiduously to the work of the mission, with some encouragement, when in 1800, being visited by a company of Foulahs, who were passing through the country, he incautiously showed them some European articles, which produced such strong temptations that in the night they murdered him and fled with their booty. Mr. Brunton, in the mean time, was obliged to return to England for the restoration of his health, and the mission was given up.

TARTARY.

Mr. Brunton having regained his health, in company with Mr. Alexander Paterson, was sent by the society to explore the country lying between the Caspian and Black seas, with a view to the establishment of a mission in that region. They repaired to Petersburg in 1802, where, through the influence of M. Novasilzoff, lord of the bedchamber to the emperor, they obtained liberty to travel through the country, and also to settle in any part of Tartary they might choose. Having arrived at the place of their destination, they fixed their residence at *Karass*, a village of Mahometans containing more than 500 inhabitants. The mission was reinforced in 1803, by Messrs. Hay, Dickson, Hardie, Cousin and Fraser, some of whom had families, making the whole number fifteen persons. But in the following year the plague broke out in the country, and swept off a multitude of inhabitants, and the missionary circle was afflicted with the loss of six of its number. Their places were supplied, however, in 1805, by the arrival of Messrs. Mitchell, Pinkerton, M'Alpine and Galloway, who carried out a printing press, and immediately commenced printing and circulating tracts, opposing the errors of Mahometanism and vindicating the doctrines of Christianity. Among the first converts was Katagerry, a son of one of the chiefs, who became a valuable coadjutor in the good work.

The missionaries having obtained leave of the government to ransom some of the Tartars who were held in slavery, commenced this benevolent work, and in 1813 twenty-seven had been ransomed, ten of whom had been baptized; and the number of inhabitants at the missionary settlement was 165.

In 1815, Mr. Paterson made an excursion for the purpose of distributing the New Testament, which they had printed, and promoting the great objects of

the mission. His journal abounds with encouraging accounts of the avidity with which the Testaments and tracts were received, both by Tartars, Mahometans and Jews.

But while the prospects of the mission were cheering and the anticipations of the brethren were beginning to be realized, a cloud came over them; and a variety of causes, added to the restrictions of the government, compelled most of the brethren to leave *Karass* in 1825. Mr. Galloway however, remained, and in 1832 was persevering in his work, being encouraged by seeing the fruit of his toils.

At *Orenburg*, a mission was established in 1815, by the special request of the emperor, who made a free grant of land for mission premises. Messrs. Fraser and M'Alpine were stationed here, and directed their labors to the benefit of the Kirghisian Tartars. In 1818 the mission was reinforced by Messrs. Ross, Gray and Selley, and the New Testament being finished in that language, the general aspects of the mission were most encouraging. But the hopes of the brethren were entirely blighted by the removal of the Kirghisians from the neighborhood. During the time of their sojourning there, however, nearly 10,000 copies of Scriptures and Christian tracts and books were distributed among the people.

Astrachan became the seat of a mission in 1815. Messrs. Mitchell and Dickson, with their families, arrived here in June, and after obtaining liberty from the emperor, on the 17th of August they commenced their appropriate work. A printing press was put in operation under the patronage of the Russian Bible Society. Turkish Testaments and tracts were distributed. Astrachan being a great thoroughfare for pilgrims to the Kaaba, and a place of resort for traders, these religious publications were very widely dispersed through the country.

On the 12th of October, 1817, the missionaries opened a new chapel, "and the regular dispensation of Christian ordinances was established." Schools were opened, and many thousand tracts and other Christian books were printed and put into circulation, concerning which the brethren say, "We are assured that books from our depository have found their way already to Bagdat, to many parts of Persia, to Bucharia, and to China."

In 1822, Messrs. Glen and M'Pherson devoted themselves to the benefit of the Persians residing at Astrachan. But the movements of the Russian government with reference to the Bible Society, in 1824, greatly diminished the fair prospects of this mission. In 1830, Astrachan was visited with the cholera, which in thirty days carried off between five and six thousand of the inhabitants.

Missions were also established at *Bakcheserai*, in the Crimea, and at Nazran, but the details of them, like many other stations, would only show the evils resulting from an interference by human governments, with the ordinary methods of promoting the kingdom of Christ among men.

MISSIONS IN THE EAST INDIES.

Bankote, on the sea coast, sixty miles south of Bombay, was the seat of the first Scottish mission in India. Rev. Donald Mitchell and his wife, were the first missionaries sent out, who arrived January 2d, 1823. In July, the mission was joined by Alexander Crawford and James Mitchell, who also brought with them a lithographic press. In March following, they had twelve schools, organized on the British system, in which were 501 boys. Rev. Donald Mitchell deceased in November, 1823; but the vacancy was filled the next year by the Rev. John Stephenson and wife.

A new station was formed in 1824, at *Severndroog*, a fortified island a short distance from Hurnu, at which place Rev. Messrs. Cooper and Stephenson took up their residence; and in 1827, when Mr. Nesbitt joined the mission, there were at Hurnu and Bankote stations, seventy schools and nearly 3000 scholars. These occupied a territory stretching from Goagur to Tulla, a distance of seventy miles. Female schools were also established, in which 208 girls and some married females received instruction. From the press also, in 1827, were issued 13,000 copies of works suited to the wants of the mission.

In 1829, Messrs. Stephenson and Mitchell made two excursions to the Deccan, and repeated their visit in the following year. In these visits they had the opportunity of preaching the gospel to many of the heathen, and of distributing many Christian books. Some good resulted from their labor. One Brahmin, Ram Chundree, whom they baptized, became a valuable assistant in their work. At Hurnu four natives were baptized in 1831.

Bombay. A station was formed at this place in 1828. Mr. Stephenson divided his labors here with the American missionaries, and took one of the five districts into which Bombay was divided, under his own charge. After the departure of Mr. Stephenson, the charge of the station was committed to Rev. John Wilson, who was assisted by Pedro Manuel and Ram Chundree, two converted natives. In 1831, the number of communicants was seven; and in eighteen schools there were 1058 male, and 175 female scholars.

MISSIONS IN THE WEST INDIES.

A mission was established at *Hampden*, on the island of Jamaica in 1824. Mr. Blyth and wife, late of the mission in Tartary, arrived at Hampden on the 22d of

March, and commenced their labors on two estates, the proprietors of which defrayed most of their expenses, and assisted in the erection of a place of worship. The negroes appear to have been in an interesting state before the arrival of the missionaries, and very readily listened to the instructions of the gospel. In 1827, Mr. Blyth had four preaching places—had baptized six adults and twenty-four children—received 108 catechumens, and 43 church members. There were 290 children in the schools.

At *Port Maria*, Messrs. John Chamberlain and James Watson were located in 1828, and had six stations under their charge, where their evangelical instructions were productive of much good.

Mr. Watson took charge of a station at Lucea, and extended his labors also to Green Island and Maryland villages. He soon had under his care 200 inquirers, and 43 communicants, a day school of seventy scholars, and between 90 and 100 Sunday scholars. A convenient house of worship was also erected, towards which the magistrates and people contributed liberally.

In 1830 a mission was also established in *Cornwall*, at which place Rev. Mr. Waddel was stationed. Mr. Waddel was supplied by the proprietor of the estate with a house furnished, and also with land and servants. He soon had 160 catechumens under his care, and the children were under a course of instruction. He also extended his labors to several other estates. This mission suffered considerably in the insurrection of 1832; but the work has continued to progress, and other stations have been formed.

In 1841 this society had five stations; five missionaries; 1887 communicants; twelve schools; 2000 scholars. Receipts £2,805.

CHURCH MISSIONARY SOCIETY.

This Society was formed in the year 1807, for the purpose of bearing a part in the diffusion of gospel blessings among the nations of the world. The attention of the society was first directed to

WEST AFRICA.

On the 8th of March, 1804, Melchior Renner, and Peter Hartwig, from Germany, having been ordained for the work, sailed from Portsmouth, with the design of establishing a mission among the Susoos, in the vicinity of Sierra Leone. Having arrived after a voyage of seven weeks, they decided to remain for a season at Freetown, for the purpose of becoming acclimated and studying the language. The colony at that time being destitute of a chaplain, these brethren consented to fill the vacancy while they were detained in the place.

On the 12th of February, 1806, Rev. Messrs. Nylander, Butscher and Prasse, embarked for Sierra Leone, but were shipwrecked and thrown upon the Irish coast. They proceeded however, to Bristol, and again embarked on board the Rover, bound for Sierra Leone; but by a series of delays they did not arrive till the 22d of September. After visiting the Mandingo country, and also the Benna Susoos, the brethren Renner, Butscher and Prasse, sailed March 2, 1808, for *Bashia*, on the Rio Pongas river; where a slave-trader, named Curtis, transferred to the society a factory belonging to him, on the condition that the missionaries should instruct his children. Another station was soon formed at *Fantimania*, at which place Rev. Messrs. Wenzel and Barneth, who arrived in 1809, were stationed.

The attention of the brethren was early directed to the education of the children. Speaking of the con-

ditions upon which scholars were received, they say, "The children whom we receive from the traders, must be supported by their fathers, in respect to food and clothing, if possessed of any property, but the children of the Susoos, we must take just as they come, and that is usually quite naked."

In February, 1811, the governor of Sierra Leone sent three armed vessels to Rio Pongas, for the purpose of breaking up the slave trade at that place, on which account the natives became exasperated; and supposing the missionaries had instigated the measure, they threatened them with vengeance, and made several attempts to destroy the settlements. Several of their buildings were set on fire and consumed; other property to considerable amount was destroyed, and their lives were in jeopardy. Finally in 1816, the station was transferred to Canoffee. In the mean time several new missionaries arrived, and several died. Little had yet been done by the missionaries in the way of public preaching to the natives, owing in part to a deficiency in the knowledge of the Susoo language, and in part to other causes; but now they began to preach through the aid of interpreters, and their efforts were for a time quite acceptable in the villages. In one place the people erected a "pray-house" or place of worship; but subsequently the novelty of these services subsided, and the hostility manifested by the abettors of the slave trade, indicated the propriety of suspending the mission to the Susoos; which was accordingly done in 1818. The brethren with most of their pupils, removed to Sierra Leone.

Mr. Nylander gave up the chaplaincy in Sierra Leone, and established a station among the *Bulloms*, at Yongroo-pomoh, seven miles from Freetown. These people were very firm believers in gregees and witches, and the evils resulting from these superstitions are represented as being very great. He however established a school and some good was effected; but the same

cause that led to the abandonment of the Susoo mission, induced Mr. Nylander to return to the colony in 1818.

After the abolition of the slave-trade by the British parliament, a wide and effectual door was opened for usefulness to the negroes rescued from smuggling vessels, who were brought to the colony and maintained at the expense of government, till they were able to provide for themselves. Land having been granted to the mission, for the purpose of erecting an institution for the instruction of the liberated negroes, they commenced their establishment at Leicester mountain, but subsequently desiring to change the Christian institution into something like a college, for the purpose of giving a superior education to the most promising of the youth, the establishment was removed to Regent's Town.

At this place, when Mr. Johnson accepted the charge of the station in 1816, there were natives of twenty-two different nations; but of all these, only nine on the first Sabbath, collected to hear the word of life. But these discouraging appearances soon subsided; and in April, 1818, the number of communicants was 263, and the number of scholars was more than 500.

In the West African mission many lovely and devoted servants of Christ have fallen victims to the insalubrity of the climate; yet much good has been accomplished for that oppressed race: but eternity alone can disclose the precise result. There are at present, (1843,) fourteen stations, twelve European, and one country-born missionaries; nine catechists, thirty-six male and four female native assistants, 1414 communicants, and 5949 scholars. The regular attendants at public worship amount to nearly 7000.

MISSION IN AUSTRALASIA.

In the month of August, 1809, William Hall and John King sailed for Port Jackson, with the design of repairing from thence to New Zealand, to attempt the establishment of a mission among that wretched race of cannibals. They were accompanied by Rev. Samuel Marsden, chaplain of the colony of New South Wales. There was on board a New Zealander, named Duaterra, with whom they formed a very pleasant acquaintance, and from whom they obtained much information respecting his countrymen.

On the arrival of the vessel at Port Jackson, it was found that the merchants at that place had resolved to form a settlement at New Zealand, for the purpose of obtaining the productions of that island. But just at that time a report having arrived that the Boyd, from Port Jackson, had been burned, and the most of the crew murdered by the natives, the prosecution of the plan was for a time suspended. But in March, 1814, Mr. Hall and Mr. Kendall, who had been sent out to assist in the projected mission, repaired to New Zealand to ascertain the state of the island, and make arrangements for a settlement among the natives. They met with a very encouraging reception; especially by Duaterra, who had preceded them to the island, and who exerted himself to promote the intended mission. Having made what arrangements they could, these brethren returned to Port Jackson, and the following November, with Mr. King and their families, accompanied by Mr. Marsden, they sailed for the field of their future labors. They were cordially received on their arrival, and Duaterra prepared a place for the celebration of worship on the approaching Sabbath.

The residence of the missionaries was fixed at *Rang-heehoo*, on land formerly conveyed by Ahoodee O Gunna, to the Church Missionary Society.

The roving habits of the natives presented some im-

pediments to the success of missionary labor; but a school was soon formed, and many of the useful branches of business were introduced.

A reinforcement to the mission being sent out in 1819, they were accompanied from Port Jackson by Mr. Marsden, who during this visit purchased of Shunghee, a tract of land containing about 13,000 acres, twelve miles distant from Rangceehoo, with the design of forming another settlement. To the new station was given the name of *Kiddee Kiddee*.

Shunghee and Whykato, having visited England in 1820, and having been presented to the king, and considerably noticed by the society, the former returned inflated with pride and ambition, and commenced war upon a neighboring tribe, which was characterized by all the horrors of anthropophagism. The missionaries were also in much jeopardy. Many depredations were committed upon their property, while they were insulted, and considered themselves in danger of being devoured by the cannibals. The Lord, however, was their protector, and in 1824 a third settlement was formed at *Pyhea*, on the south side of the Bay of Islands. In the report of that year, the committee say, "After all its trials this mission at the present moment gives better promise of an ultimate reward to patient labor, than at any time since its establishment."

In 1825 a seminary was established, both for the instruction of native youth, and the children of the missionaries. Another station was also formed at *Kava-kava*. A printing press was established in 1830, and some portions of Scripture were printed and circulated. In 1831 there were 158 men and boys and thirty-seven females being trained to habits of industry. Eight adults and five children had been baptized. A mission was also established in New Holland, in 1830, with the hope of benefiting that degraded people.

MISSIONS IN NORTHERN INDIA.

A corresponding committee was formed at Calcutta, in connection with the Church Missionary Society, in the year 1815; and June 5th of the following year, Rev. Mr. Greenwood, his wife, and Mr. Schroeter, arrived as accredited missionaries of the society. They at first located themselves at Garden Reach, four miles below Calcutta, and subsequently they established a school at *Kidderpore*, a village in the immediate vicinity. On the 12th of October, 1817, Fuez Messeeh, the first native convert was baptized.

At the close of 1823, there were twelve European clergymen in connection with the mission. The stations out of Calcutta, were Burdwan, Buxar, Benares, Chunar, Gorruckpore, Meerut, Delhi and Agra; some of which, however, were supplied only by catechists.

In 1823, bishop Heber arrived in Calcutta; through whose instrumentality the affairs of the society were improved. An Auxiliary Church Missionary Society was formed, over which the bishop presided. A "Ladies Society for promoting Native Female Education in Calcutta and its vicinity," was also instituted, which has, since 1824, received an annual grant of £200.

But the excellent bishop was not long continued in his connections with the church below, being removed to the employments of heaven, April 1, 1826.

The printing establishment is at Mirzapore; where are also a chapel, a school-house, and residences for the missionaries, on lands purchased by the society in 1821. Many valuable religious publications had issued from the press. The number of schools increased to fifty-three, supported by the society, in which were 2000 boys and 163 girls.

In connection with the lamented Heber, several other valuable laborers in the mission have been removed from their earthly toils; among whom are men-

tioned the names of Bowley, Corrie, Robinson and Abdool-Messeeh; the latter of whom was converted under the preaching of Henry Martyn, and whose labors at Agra, were productive of saving benefits to very many of the heathen.

MISSION IN SOUTHERN INDIA.

On the 4th of July, 1814, Rev. Messrs. Schnarre and Rhenius, arrived at *Madras*, and were very cordially received by Rev. Mr. Thompson, chaplain of the East India Company. After studying the language of the Tamuls for a short time, at Tranquebar, their location was fixed at *Blacktown*, in the midst of the heathen, and in close proximity to a place of heathen worship. Here they were visited by Hindoos, Mussulmen and Roman Catholics, many of whom received instructions with apparent seriousness.

In May, 1815, a school was opened with thirty-two scholars, and the number was soon considerably augmented; but the attendance was irregular, partly owing to an old tradition, "that the devil has his habitation on that spot." Soon, however, four other schools were established, with an aggregate of about 220 pupils.

In August, 1817, Messrs. Bernard, and Deocar Schmid, arrived at Madras, to strengthen the mission. In June, 1819, the foundation of a new chapel was laid, on lands recently purchased by the society. The services on the occasion are described as having been peculiarly interesting.

In 1820, Mr. Rhenius and Mr. Schmid were removed to *Tinnevely*, and their place was supplied by Messrs. Barenbruck and Risdale, who were deeply interested in the welfare of the heathen.

In 1823, there were in connection with this mission seven stations, and several during that year were admitted to the church by baptism. The translation of

the New Testament into the Tamul, was nearly completed, and more than 35,500 copies of different books were printed. In the schools were 580 children.

Tinnevelly is represented as one of the most prosperous stations in Southern India; and indeed exceeding any other portion of the vast field occupied by the Church Missionary Society.

In 1820, Messrs. Rhenius and Schmid, with two assistants and fifteen Tamul school masters, commenced a mission at *Palamcotta*, and established a seminary for the education of native teachers and catechists. The Christian Knowledge Society had previously opened nine schools, in which were 283 children. There were 174 communicants under the care of Rev. J. Hough, chaplain at the station.

In 1823, the brethren began to realize the fruit of their prayers and toils; and notwithstanding the most cruel persecution to which the converts were subjected, the work of the Lord steadily progressed. As an evidence of the power of God to break down the superstitions of idolaters, the society report that "on the 3d of May, 1830, there were upwards of 2000 families, consisting of more than 7500 individuals, under the instruction of the missionaries. There were 1300 children, including 112 girls, in the native schools. In the 244 villages through which these families are dispersed, there are 150 churches, or prayer houses, in which divine service is conducted by sixty-four catechists, the whole being superintended by Rev. Messrs. Schmid and Rhenius."

Travancore was under the influence of merely nominal Christianity. The Syrian churches were degenerated in a melancholy degree, and the brethren of the Church Missionary Society hastened, if possible, to revive their spirituality. The mission was established in 1817. Translations of the Scriptures and the litur-

gy into the language of the people were undertaken. A college was erected at *Cottayam*, for the purpose of educating priests, which was liberally endowed and regarded as an institution of great importance. In this college, in 1823, there were forty-five students. There was also a grammar school with forty-three boys, and fifty-one parochial schools, in which were 1421 children. The college was under the care of Mr. Fenn. Mr. Bailey superintended the printing establishment, and Mr. Baker had charge of all the schools. The number of students in the college in 1830, had increased to 100.

BOMBAY.

The society's operations have not been as extensive here as in many other places. The Rev. R. Kenney, was sent hither in 1821, and in 1823, he had 150 boys under religious instruction, about twenty of whom were learning Mahratta and English.

Mr. Kenney was obliged to return to England, on account of sickness in his family; and in 1826, Mr. Mitchell and Mr. Steward, with their wives, arrived to sustain the mission.

In 1829 there were but two missionaries. Mr. Dixon resided at Basseen, promoting the translations; and Mr. Farrer was stationed at Bandora. The schools contained 388 boys, and twenty-six girls, to whom religious instruction was imparted.

CEYLON.

Four missionaries, viz. Rev. Messrs. Lambrick Mayor, Ward and Knight, were designated for this island, and arrived at Colombo in June, 1818. They were stationed as follows: Mr. Lambrick at Kandy—Mr. Ward at Calpentym—Mr. Mayor at Galle, and Mr. Knight at Jaffnapatam. On their arrival, the

island was in an unsettled state ; but the brethren resolved to prosecute the work for which they had been appointed. The natives were in a state of deplorable ignorance ; literally “ worshippers of devils,” and the Mahometans and Roman Catholics were equally bigoted in their respective systems. Though Christianity had been communicated by the Dutch, it had become obscured by the idolatrous practices of the people.

“ The Dutch” says Mr. Mayor, in the detail of one of his excursions, “ have done much injury to the cause of Christianity in this island, by disqualifying all persons from inheriting property, who have not been baptized. In consequence of this law, every one, whether he worship Budhu or the devil, is anxious to be admitted into the Christian church by baptism. And you will be shocked when I tell you that there is scarcely one of the devil’s priests who has not been baptized ;—scarcely one of those who offer sacrifices to the prince of darkness, or prostrate themselves before the image of Budhu, who has not his name enrolled among the disciples of Christ.”

In September, 1820, Rev. Thomas Browning and his wife joined the mission, and were associated with Mr. Lambrick at Kandy. In the following year, the foundation stone of a church was laid at *Badagamme*. At the latter place, the missionaries, in 1822, undertook the superintendence of nearly forty government schools in the districts of Galleana Matura ; hoping through this medium to reach the entire community with the blessed gospel. A new station was also established at *Cotta*, about six miles from Colombo, where the printing office was also located.

The report of the society for 1831, shows that at four stations there were eight missionaries with their wives ; sixty-four native assistants ; fifty-four schools, in which were 1861 boys, 224 girls, and fifty-seven adults. Several had also given evidence of a saving change through the blood of Christ.

NORTH AMERICA.

A mission was commenced in the territory of the Hudson's Bay Company, by the Rev. J. West, in 1820, which has been productive of some good. In 1840, there were four stations, occupied by the society's missionaries.

WEST INDIES AND GUIANA.

These missions have been favored with considerable prosperity. The number of stations in 1840 was twenty-four.

The general statistics of the society's missions in 1841, were as follows : stations, ninety-seven ; ordained missionaries, 103 ; native teachers, 986 ; communicants, 4603 ; schools, 696 ; scholars, 35,396 ; printing establishments, three ; translations in fifteen languages ; colleges, two ; receipts £101,576. The receipts reported for 1843, amounted to £115,100, 10s. 7d. or more than five hundred and eleven thousand dollars.

AMERICAN BOARD OF COMMISSIONERS FOR
FOREIGN MISSIONS.

A resolution instituting a Board of Commissioners for Foreign Missions, was passed, at the meeting of the General Association of Massachusetts, held at Bradford, June 27, 1810, and these proceedings were confirmed at a special meeting in Farmington, Ct., on the 5th of September following, at which time a Constitution was adopted, and the various officers of the Board were elected.

The limits of this work will not justify the recital of all the incipient influences, tending to this result, but it may be stated, that the conviction of duty expressed by several students in the Theological Seminary at Andover, to engage in a mission to the heathen, were the determining cause of this organization. These young men presented to their senior brethren of the General Association, a document, expressing their impressions and wishes respecting their future labors, and asking counsel upon the subject. This paper bore the signatures of Adoniram Judson, jr., Samuel Nott, jr., Samuel J. Mills and Samuel Newell; who, with others of their fellow students, were desirous of conveying the gospel to the heathen in foreign lands.

An apprehension that they would be unable to sustain four missionaries at present, induced the Board to send Mr. Judson to England, to confer with the committee of the London Missionary Society, upon the practicability of joining the funds of the two bodies in the support of the projected mission, or ascertain, (should it become necessary) if that society would, for a limited period, support these missionaries, without considering them finally committed to its own direction. The result of this conference, however, was, that the Board resolved, in accordance with the intimations of the London Society, to assume the responsibility of sustaining the mission, and entered into arrangements for the departure of Messrs. Judson, Nott, Newell and Hall, to some part of Asia; giving the preference to the Burman Empire, but leaving their final location to be determined by the indications of Providence.

On the 6th of February, 1812, Samuel Newell, Adoniram Judson, Samuel Nott, Gordon Hall and Luther Rice, were publicly set apart in the Tabernacle Church, in Salem, as missionaries to the heathen in Asia. Mr. Newell and Mr. Judson, with their wives, sailed from Salem in the Caravan, on the 19th of that month, and arrived at Calcutta on the 17th of

June following. Mr. Nott and wife, with Messrs. Hall and Rice, sailed about the same time in the *Harmony*, from Philadelphia, arriving on the 8th of August.

Finding it very difficult to remain at any place within the jurisdiction of the East India Company, Mr. and Mrs. Newell sailed, on the 4th of August, for the Isle of France, where Mrs. Newell died, November 30, 1812. In the mean time, Mr. and Mrs. Judson, and Mr. Rice, became Baptists, and their connections with the Board were dissolved.

After much perplexity on account of the policy pursued by the Bengal government, Messrs. Nott and Hall sailed in the *Commeree*, for *Bombay*, where they arrived, February 11, 1813. But unfriendly intelligence had arrived before them from Calcutta, and the privilege of remaining at that place was, for some time, to the brethren, a matter of painful suspense. But near the close of the year, they received an official note from the governor, granting their request to labor as missionaries in Bombay. Mr. Newell, also, after leaving the Isle of France, and spending some time at Ceylon, joined the brethren at Bombay, early in 1814.

Considering themselves now settled in the field of their future labors, the brethren adopted regulations for their little community, and commenced stated worship at their own house, having, in addition to their own family, a few other attendants. They also observed other seasons of public worship during the week, and established schools for the instruction of such children as could be procured to attend. Their number was occasionally increased by the arrival of new missionaries, and as the mission was increased by these accessions, they enlarged the sphere of their operations by forming other stations, and establishing schools.

On the 25th of September, 1819, Kadin Yar Khan, a convert from Mahometanism, was baptized and received into the church. At the close of the next year,

the whole number of schools was 21, and the number of scholars in all, was 1050. "In these schools," say the missionaries, "we seem to see a thousand *Hindoo* hands at work, from year to year, in undermining the fabric of Hindoo idolatry." A printing press had also been established, and considerable had been done in the way of printing and circulating portions of Scripture, and tracts adapted to the wants of the mission. On the 29th of May, 1821, Mr. Newell was seized with the cholera, which, in a few hours, terminated his life.

A site for a new station was selected in 1831, at the city of Ahmednuggur, 175 miles north-east of Bombay. The number of schools at this time was 34, with 1940 pupils, of whom 455 were girls; 149 Jews, and 78 Brahmins. At the new station, the work was prosecuted with much vigor, and the schools were quite efficient; which gave rise to some opposition on the part of the Brahmins, who requested that the name of Jesus Christ should be struck out of the books, and the name of God inserted in its place. From the report of 1843, it appears that there are at Bombay and Ahmednuggur, with their out-stations, Malcolm, Peth and Seroor, 23 missionaries and assistants.

CEYLON.

The Rev. Messrs. James Richards, Edward Warren, Daniel Poor, Benjamin C. Meigs and Horatio Bardwell, were ordained in the Presbyterian Church in Newburyport, and arrived at Colombo, on the island of Ceylon, March 22, 1816. After their arrival, it was decided that Mr. Bardwell should join the mission at Bombay; Messrs. Richards and Meigs undertook an establishment at *Batticotta*, and brethren Warren and Poor commenced a station at *Tillipally*. These stations are in the province of Jaffna, in the northern section of the island.

The brethren found meeting-houses and other buildings at these places, which were erected by the Portuguese in the 16th century. They were in a dilapidated condition, but were repaired, and, together with the land connected with them, were granted to the mission by the government, as were also similar premises in six other parishes.

After the arrival of Messrs. Winslow, Spaulding, Woodward and Scudder, in 1820, new stations were formed at Oodooville, Panditeripo and Manepy, making, in all, five stations, which were supplied with the preaching of the gospel, and the benefits of schools, in which were 1236 pupils. A mission college was commenced in 1823, at Batticotta, under the superintendence of Mr. Poor. The following year was characterized by a general awakening at all the stations; as the result of which, more than 50 united with the churches.

This mission has enjoyed considerable prosperity. From the report of 1843, it appears that there are 7 stations; 5 out-stations; 10 missionaries; 1 physician; 1 printer; 11 female assistant missionaries; 2 native preachers, and 38 native helpers; making a total of 63. There are 7 churches, with 358 members; and in all the schools, (86 in number) there are 4007 scholars.

MADURA AND MADRAS MISSIONS.

Madura was the ancient residence of the Tamul kings, and the seat of Tamul and Brahminical learning in Southern India. It is included within the Madras presidency. A mission was commenced here in July, 1834, by Messrs. Hoisington and Tod, with three native assistants. Two years later, a mission was formed at Madras, by Mr. Winslow and Dr. Scudder, which was designed, principally, for a general printing and publishing establishment for the en-

tire Tamul population of that and the adjacent districts. Madras, with its suburbs, embraced a population of more than 400,000. Mr. Winslow was stationed in the northern suburbs, at Royapoorum, and Dr. Scudder, in the south-western, at Chintadrepetta; and in August of 1837, there were nearly 400 attendants at worship; 25 schools, and 750 scholars. Failing, however, to receive the amount of funds they anticipated, the school department was necessarily abridged.

At Madura, the same year, there were 43, and at Dindigul 17 schools, making, in both stations, 60, with 2284 scholars. The next year the mission formed new stations at Sevagunga, Teroopoovanum and Teroomungalum, which completed a line of stations extending 75 miles through an important section of the country. This mission, according to the report of 1843, embraces 6 stations; 6 missionaries; 7 female assistant missionaries; 1 native preacher, and 35 native helpers; total, 49.

The Madras mission, at the close of 1840, had published in all, 30,000 volumes, and 150,000 tracts. There are at this mission, 3 stations; 4 missionaries; 1 printer; 5 female assistants; 3 native helpers; total, 13. The mission church contains 35 members.

SIAM MISSION.

Mr. Abeel visited Bangkok in 1831, and again the next year; but no permanent establishment was formed till the arrival of Messrs. Robinson and Johnson, in July, 1834. Mr. Johnson devoted himself to the benefit of the Chinese, who were very numerous; and Mr. Robinson directed his attention to the Siamese. The next year Dr. Bradley arrived at Bangkok with a printing press. He opened a place for receiving patients, and very soon he was visited by 40 or 50 persons daily. To these, in addition to medical advice,

he imparted religious instruction. Jealousy was, however, soon excited; and the brethren received an order from government, to leave the Chinese quarter of the city within five days. "One reason assigned for this order was, that they did good *every day*, while it was not lawful for the king himself to do good more than ten days in succession; so that there was danger of their acquiring a greater stock of merit than the king and his nobles." Notwithstanding this order, the station in the city has continued to be occupied with some prosperity. This mission embraces two stations; six missionaries, one of whom is a physician; seven female assistant missionaries; total, thirteen.

CHINA.

The American Board of Commissioners appointed Mr. Bridgman, who arrived at Macao, February 19, 1830, and from thence repaired to Canton, where he met Dr. Morrison of the London Missionary Society, who received him with much cordiality, and proffered all possible aid to the acquisition of the language, and the purposes of the mission. Mr. Abeel, who had formerly labored under the direction of the Seamen's Friend Society, was soon after taken under the patronage of the Board. In addition to the coöperation of Dr. Morrison and Leang Afa, a valuable Chinese convert, Mr. Gutzlaff, a Prussian in the service of the Netherlands Missionary Society, rendered very important aid by his excursions along the coast. In these he conformed so entirely to the language, dress and manners of the Chinese, that though his foreign birth was detected, he was regarded as a *civilized man*; and no longer an "outside barbarian."

At the close of 1831, Mr. Bridgman had 5 boys under his instruction. A press given by private liberality in New York, having arrived, a monthly magazine, called the "Chinese Repository," was com-

menced in May, 1832, which has been highly beneficial, and is still continued. The next year, the mission was strengthened by the arrival of the Rev. Ira Tracy and Mr. S. W. Williams, the latter of whom was appointed to take charge of the press.

In 1834, the venerable Dr. Morrison departed this life, and the mission was joined by Dr. Peter Parker, whose services in the eye infirmary had been crowned with great success. Considerable disturbance arose from the distribution of religious books, which, for several years obstructed, to some extent, the operations of the mission. The brethren were, in the mean time, increasing their familiarity with the language and manners of the people; and since the conclusion of peace between the English and Chinese governments, the prospects of the mission are assuming an encouraging aspect. From the report of 1843 it appears, that there are stations at Hong Kong, Canton and Amoy: There are five missionaries, two of whom are physicians; one printer, and three female assistant missionaries; total, nine.

MISSIONS IN THE INDIAN ARCHIPELAGO.

Singapore.—This place had been visited by several of the missionaries, and being under British government, it was considered a desirable place for a central station for all the missions in South Eastern Asia. It was accordingly adopted as one of the stations of the Board in 1834; and it was expected that a great portion of the printing would be done at this place. This location has not proved as favorable as was anticipated, and the Board have determined to vacate it. Mr. North, the printer, is now bringing its affairs to a close, and will then join one of the other missions.

Borneo.—A mission was commenced on this island in 1839. It has a station at *Pontianak*, supplied by Messrs. Doty and Pohlman, with their wives, and Mr.

William H. Steele; also at *Karangan*, occupied by Messrs. Youngblood and Thompson, and their wives. There are others connected with this mission, making the whole number of laborers, twelve. The missionaries represent the field as quite promising, and urgently appeal to the churches for more laborers.

MISSIONS IN SYRIA.

Beirut—formerly written Beyroot—the ancient Berytus, is situated on the Mediterranean, at the western base of Mount Lebanon. This place was selected as the site for a missionary station, by Messrs. Fisk and King, while on an exploring tour through Palestine in 1823. This station was committed to the care of Messrs. Goodell and Bird. These brethren applied themselves to the study of the language, and in a few months established schools, which soon contained fifty or sixty scholars. In 1826, the number of scholars had increased to 305 in the schools at Beirut and six neighboring villages. The Scriptures and other religious books were circulated extensively. This aroused both Greeks and Romans, to violent opposition. “Repeated excommunications directed against the mission, the schools, the books, and all who favored either of them, were read in both the Latin and the Greek churches.”

Notwithstanding the opposition of these hierarchies, the word of the Lord was instrumental in the conversion of souls. In 1827, it was supposed that about twenty had been “born again;” of whom several united with the church. This mission was suspended for two or three years on account of war in the country, and the unsettled state of affairs; but was resumed again in 1830 by Mr. Bird and Mr. Whiting.

In 1835, the Arabic congregation varied from forty to eighty. There were ten schools in Beirut and vicinity, with 311 pupils. A boarding school for boys

was established, designed ultimately for a seminary. Excursions were also made among the Druzes of Mount Lebanon, where a station within the last year has been formed at *Abcih*, with much promise of success. The statistics of this mission, as given in the report for 1843, are as follows; two stations, five missionaries, two physicians, one printer, six female assistants, seven native helpers; in all, twenty-one. There were twelve free schools, with 279 scholars, fifty-two of whom were girls. The mission church contains eleven members. The whole amount of printing since 1841, is 4,795,000 pages.

A station was, for a time, occupied at Jerusalem, but it is for the present suspended.

NESTORIANS.

The Rev. Justin Perkins and wife sailed from Boston, September 21, 1833, for the purpose of establishing a mission among this interesting people. After some time spent at Constantinople, and at Trabreez, studying the Syriac language, the mission was located at Ooroomiah, in 1835. Dr. Grant and wife, with Mr. Merrick, also joined the mission. Mr. Perkins employed Mar Yohanna, a Nestorian bishop, for his teacher, who soon became a valuable coadjutor in the schools, and in the faithful exposition of the Scriptures.

A teacher's seminary was opened, January 18, 1836, which, at the end of the year, contained forty-four pupils. Three free schools were also commenced, in which were ninety-three scholars. Dr. Grant was much occupied with patients, to whom he gave medical assistance. Religious services were also regularly conducted, aided by some of the Nestorian clergy.

Messrs. Holladay and Stocking, with their wives, joined the mission in 1837, and a press also arrived for the use of the station. A Roman Catholic bishop

visited Ooroomiah, saying, that he had a large sum of money to expend in assisting the Nestorians, if they would join his church. But with the Bible they were enabled to silence his sophistry, and his mission was thwarted.

Of the fifty students in the seminary in 1838, there were two bishops, three priests, and four deacons. At Ooroomiah, at the last report, there were seven missionaries, one printer, eight female assistants, twelve native helpers; in all, twenty-eight. In the seminary were seventy pupils. In forty free schools, embracing thirty-six villages, there were 635 males, 128 females; making a total of 763.

A mission among the Mountain Nestorians, has recently been commenced at *Asheta*, by Rev. Mr. Laurie and wife, Dr. Grant and Mrs. Hinsdale. Edwin E. Bliss and wife, and Dr. Azariah Smith, have also been designated for this mission.

MISSIONS IN THE MEDITERRANEAN.

A station was formed at Malta in 1822. This place was, for several years, a convenient central post for all the missions in the vicinity of the Mediterranean. Here, too, was the printing establishment, from whence issued both religious and scientific books, to enlighten and to elevate the multitudes, who were settled in a merely nominal or corrupted Christianity, and the votaries of the "Beast and false Prophet." The press was first conducted by Mr. Daniel Temple, and in November, 1827, had published sixty-two books and tracts in modern Greek, forty-three in Italian, and one in Greco-Turkish, in all, one hundred and six, averaging more than forty pages each. Something was also done in the way of preaching, and Sabbath schools. The labors of the missionaries aroused the wrath of Rome to persecute and anathemize.

The whole amount of printing done at the press, up

to the time of its removal to Smyrna in 1833, was 350,000 volumes, containing 21,000,000 pages. Malta, at that time, ceased to be a station of the Board.

Athens.—Mr. King, who had been residing for a time at Poros, removed to this place in 1831, and opened a school, which, in a few weeks, contained 176 pupils. Two years after this period, the mission was joined by Mr. Riggs, who finally located at Argos, and opened a school for females. The government required that the Scriptures should be used in the schools, and Mr. King had numerous orders for them from all parts of the kingdom.

In 1838, Argos was given up. Mr. King had opened a depot, from which, in that year, 32,410 volumes were distributed. This mission has encountered considerable opposition, and accomplished much good. There are at present in connection with it, Rev. Messrs. King and Benjamin, with their wives.

MISSIONS IN TURKEY.

Smyrna.—A station was formed here by Rev. Messrs. Gridley and Brewer in 1826. They devoted much of their time to excursions, for becoming acquainted with the wants of the country, and ascertaining the most practicable places for the erection of new stations. Mr. Gridley died the year after his arrival in the country. The printing establishment was removed from Malta to this place in 1833, and since that time, the principal part of the printing for the Turkish mission, has been done here.

On the 21st of May, 1831, Mr. Goodell arrived at *Constantinople*, for the purpose of forming a station. He had his residence at Pera, one of the suburbs of the city, but soon a destructive conflagration occurred, in which he lost his furniture, library, papers, and most of the clothing for his family. He then removed to Buyuk Dereh, 15 miles from the city, on the Euro-

pean side of the Bosphorus. Mr. Goodell soon established several Lancasterian schools. About this time, Mr. William G. Schauffler, was designated at Boston, as a missionary to the Jews in Turkey. In this department of labor he has been instrumental in benefiting many of this interesting though outcast nation.

In the mean time, there was a manifest tendency on the part of the Armenian clergy, towards evangelical sentiments. An Academy was opened in 1829, under the charge of Pestemaljan; and candidates for the ministry were required to go through a regular course of study previous to their ordination. Here the Scriptures formed a prominent portion of study, and aided by the counsels of such a man as Pestemaljan, the students could hardly fail to be better prepared for the sacred office than their predecessors.

A new station was formed at *Broosa*, in July, 1834, by Mr. Schneider. In November following, Mr. Johnson made arrangements for removing to *Trebizond*. To these stations has subsequently been added another at *Erzeroom*, where schools have been established, and missionary work performed, not, however, without encountering considerable opposition.

In connection with this mission, it appears from the last report, there are five stations, eighteen missionaries, seventeen female assistants, and fifteen native helpers; in all, fifty. The amount of printing at Smyrna, during 1842, was 45,074 copies of various works. The whole amount from the beginning, was 62,026,660 pages. In five free schools, there are 180 pupils. There are also a number of boarding scholars. The influence of the mission upon the schools conducted by the government, has been most salutary.

MISSION IN WEST AFRICA.

The mission was commenced by Messrs. J. L. Wilson, and S. R. Wyncoop, who embarked at Baltimore

for that purpose, Nov. 28, 1833. Cape Palmas was selected as the seat of operations, and the station was named *Fair Hope*. After becoming acclimated, during which time Mr. and Mrs. Wilson suffered considerably with fever, they opened a boarding school, with fifteen boys and four girls. Mr. Wilson also prepared a small elementary book, which was printed at Monrovia. This mission was reinforced, in 1836, by the arrival of Rev. David White and wife, and Mr. Benjamin V. R. James, a colored printer, who carried out a press and types. But in a very short time, Mr. and Mrs. White both became the victims of the African fever, within five days of each other. A church was constituted with six members; and the excursions which had been made into the interior of the country, afforded promise of extensive usefulness. But there occurred, about this time, a misunderstanding between the natives and the colony. This, together with the abridgment of operations which the financial embarrassments of the Board required to be made, proved a serious hindrance to the progress of the mission.

But notwithstanding these obstacles, eight new members were added to the church in 1838, which increased its numbers to twenty-one. Considerable printing was also done. After the arrival of Dr. Wilson, in 1840, a new station was commenced at Fish-town, ten miles west of Fair Hope, and subsequently another station was formed at Rocktown, between these places; but these have been transferred to the Episcopal Missionary Society, and during the last year, a new and promising station has been established on the Gaboon river, farther down the coast.

There are in connection with this mission, two stations, three missionaries, one printer, three female assistants; making in all, seven.

SOUTH AFRICA.

Upon the recommendation of Dr. Philip, of the London Missionary Society, the Board, in 1834, designated a company of missionaries to South Africa. The Rev. Messrs. Grout, Champion and Adams, were appointed to the Zulus, in the vicinity of Port Natal, and Lindley, Wilson, and Venable, to those of the interior. They arrived at Cape Town, February 5, 1835, where, on account of the Caffre war, the brethren designated to the Maritime Zulus, remained till July. The others, after a long journey through the wilderness, reached Griqua Town, on the 16th of May, where they spent the remainder of the year in the study of the language with the London missionaries. These brethren subsequently repaired to the coast, and the other members of the mission having arrived, the two missions were united, and a station commenced at Mosika. This mission has passed through some trying scenes, and enjoyed some prosperity. There are at present, stations at Umlazi, Peter-Maritzburg, and Umgeni River, employing in all, six laborers. The report for 1843, represents this field as more promising than at any previous time; but the unsettled state of the country, and the proximity of the mission to the stations of the Wesleyans, which reach almost to Port Natal, together with other circumstances, have induced the Board to decide upon closing this mission, and arrangements are being made to that effect.

SANDWICH ISLANDS.

The mission to these islands of the Pacific, is, in the results hitherto developed, the most important and interesting portion of the extensive field occupied by the Board. Its operations and its success are worthy of more space than the limits of this work will allow.

We shall, however, aim to present the most prominent features of the enterprize, referring the reader to the more ample histories and published documents of the Board, for extended details.

In September, 1819, the Rev. Hiram Bingham and Rev. Asa Thurston, were ordained by the North Association of Litchfield County, Conn., and on the 23d of the following month, with a number of others to be employed in different departments of the mission, (the whole company amounting to seventeen,) they embarked on board the brig *Thaddeus*, and arrived at the Islands, at the close of March. As a remarkable indication that the Lord was preparing the way for the introduction of the gospel, they found, on their arrival that the new king who had a few months previously ascended the throne, had abolished all the idols throughout the Islands. This exterminating crusade against the senseless and helpless gods, was performed while the heralds of salvation were on their way.

Mr. Thurston, Dr. Holman, with Tennooe and Hopu, two natives of the Islands who had been educated in this country, were located at Kailua, on the island of Hawaii, to whom king Riho Riho assigned a house that formerly belonged to his predecessor, and the rest of the company repaired to Honolulu, on the island of Oahu.

George Tamoree, another native youth, who had been in this country, belonged at Kauai. Messrs. Whitney and Ruggles accompanied him to this island, and were very kindly received by the old chief, who was overjoyed by the improvement of his son. At his earnest solicitation, these brethren were stationed at Kauai, where Tamoree proved a fast friend.

The brethren immediately commenced arrangements for schools, in which the king took a lively interest, being unwilling that the common people should precede him in learning to read. Such was his proficiency, that in July he could read intelligibly in the New

Testament. Printing was commenced in the country early in 1822. This gave a new impulse to the schools, and the king who had for a time been dilatory, applied himself with new zeal, and was soon able to write quite legibly. Very soon the number under instruction was 500, embracing many of the chiefs. The mission was peculiarly benefited by the visit of Mr. Ellis, and some of the converts from the Society Islands, who consented to remain as "fellow helpers to the truth." On the arrival of a reinforcement in 1823, the regular stations adopted were Kilua, Hilo, afterwards called Byron's Bay, on Hawaii, Lahaina on Maui, Honolulu on Oahu, and Waimea, on Kauai island. The press was located at Honolulu.

In September of this year, Keopuolani, the mother of the king, died in the exercise of the Christian's hope, at Lahaina. She had been "the friend and patron of the mission." Her death appears to have made a good impression upon the king, and for a fortnight he avoided all his intemperate habits. But finally, by the unwearied exertions and stratagems of wicked men, he was again decoyed into his former practices. Riho Riho, with his queen, Kamamalu, sailed for England in November, in the *L'Aigle*, Capt. Starbuck, intending also to visit the United States; but while they were in England, they were both seized with the measles and died. Their remains were conveyed to the Islands by order of the British government, in a frigate commanded by Lord Byron. Previous to his departure, the king had named his little brother, Keauikiouli, as his successor in case he should never return, and the government was left with Kalaimoku and Kaahumanu, the latter of whom, as queen regent, being one of the widows of Tamahamaha, had the principal management of state affairs during the minority of the young king. She became a convert to the Christian faith, and a zealous promoter of morality and religion. Some salutary regulations were adopted,

among which was one prohibiting the visits of females to the vessels for immoral purposes. This excited the indignation of some ship masters and their crews, who threatened the missionaries with vengeance, as the authors of this enactment. Among those whose conduct was reprehensible, are mentioned the names of Capt. Buckle, of the British whale-ship *Daniel*, Capt. Clark, of another whale-ship, and Lieut. Percival, of the U. S. armed schooner *Dolphin*. But notwithstanding the efforts of men of the "baser sort," the mission prospered, so that in March of 1826, "the number under instruction in all the islands was estimated at 20,000; and 2000 persons were known to be in the habit of family and secret prayer. 74,000 books and tracts had been printed, and the congregations had greatly increased.

The number of native communicants in 1831 had increased to 400, and there were 52,882 learners in the schools. The desirableness of more competent teachers induced the brethren to open a High School at Lahaina, in which students might receive instruction suited to the various departments of the mission. The progression of the natives in the arts of civilization, and the improvements in their buildings and manner of living was steady and solid. The increase of religion among the people was gradual but cheering. In 1837, the number of communicants had increased to 1049; but at the close of that year, there were marked indications of a brighter day for the Sandwich Islands.

The rising sun of the first day in 1838, looked upon a dense crowd, assembled in the spacious house of worship at Honolulu, to invoke the rising of the Sun of Righteousness upon these dark islands of the Pacific. There, while God's people were prostrate before the "Mercy Seat," the Holy Spirit descended to fulfil their petitions. Many of the natives on that memorable day, "avouched the Lord as their portion," and earnestly sought his grace. The heavenly unc-

tion was soon poured upon all the stations. Then it was that the Captain of Salvation triumphed gloriously. Then was the strength of the toil-worn missionaries renewed, while converts were multiplied.

The general letter of the mission in June, brought the thrilling intelligence, that 5,000 had been added to the churches within a year. Since that period, the good work has prevailed most encouragingly.

From the report of 1843, it appears that there are on all the islands, about twenty stations, supplied by eighty-one male and female missionaries, embracing all the departments of the mission; two native preachers; 19,210 members in regular standing in the churches. There are more than 300 common schools, containing upwards of 18,000 pupils. There are also a male and female seminary, and five boarding schools; the number of students in which, is 319. The whole amount of printing, including the Bible, tracts, school books, &c., makes a grand total of 122,998,873 pages.

NORTH AMERICAN INDIANS.

The *Cherokee* mission was commenced early in 1817, by Mr. Kingsbury, who was joined by several other laborers before the termination of the year. These brethren soon discovered evidences that their labor was not in vain. Several in the course of the year gave evidence of piety, and were admitted to the ordinances of the church. In 1818, Mr. Kingsbury, at the request of the Board, commenced a mission among the *Choctaws*, where a mission church was formed in March, of the next year.

In the year 1826, negotiations which commenced the preceding year, were matured, by which the "United Foreign Missionary Society" became amalgamated with "The American Board of Commissioners." By this transaction the missionary stations, papers, books and property of that Society, were transferred to the

Board of Commissioners ; while the Board assumed all the liabilities of the Society. By this arrangement, the following missions, established by the United Foreign Missionary Society, were received under the patronage of the Board :—The Osages of the Nesho and Missouri, Mackinaw, Maumee, Tuscarora, Seneca, Cattaraugus and Chicasaw. These missions, all of which had been established since 1820, included thirteen stations, and in all departments, about sixty laborers.

A new mission was formed among the Stockbridge Indians, in the vicinity of Green Bay, in 1828. Two years later, missions were commenced among the Creeks and Ojibwas. In 1835, missions had been commenced among the Sioux, north of the Missouri, the Abernauquis in Canada, and the various tribes beyond the Rocky Mountains.

The details of many of these missions are so interwoven with the political changes, removals of the tribes beyond the Mississippi, and the migratory habits of the Indians, that it is quite impracticable to compress them within the limits of this little work. Many of the original stations have necessarily been given up, on account of the removal of the tribes ; and new ones have been formed among them, at their permanent homes beyond the Mississippi. The prosperity of the Indian missions, considering all the impediments in their way, has been considerable. The tribes beyond the Rocky Mountains are also affording promise of a rich reward to the toils and self-denial of the missionaries.

The following statements taken from the last report, will show the number of Indian stations under the care of the Board.

Cherokees—Dwight, Fairfield, Park Hill, Mount Zion, Honey Creek ; five stations, three missionaries, one of whom is a physician, two native preachers, two male and ten female assistant missionaries, one native

assistant ; total, eighteen ; five churches, communicants, 230.

Choctaws—Wheelock, Stockbridge, Pine Ridge, Norwalk, Goodwater, Mount Pleasant ; six stations, four missionaries, one licensed preacher, three male and ten female assistant missionaries, two native catechists ; total, 20 ; five churches, 459 communicants.

Pawnees—One station, supplied by Mr. and Mrs. Dunbar ; total, 2.

Oregon—Waiilatpu, Clearwater, Tshimakain ; three stations, three missionaries, one physician and catechist, three female assistants ; total, seven.

Sioux—Lac-Qui-Parle, near Fort Snelling, Travers-Des-Sioux ; three stations, three missionaries, one a physician, three male and seven female assistants ; total, thirteen.

Ojibwas—La Pointe, Pokeguma, Red Lake ; three stations, four missionaries, one catechist, one male and seven female assistants ; total, thirteen.

Stockbridge—One station ; Mr. and Mrs. Marsh ; total, two.

New York Indians—Tuscarora, Seneca, Cattaraugus, Alleghany ; four stations, four missionaries, one male and nine female assistants, one native helper ; total, fifteen.

Abenakis—Peter Paul Osunkhirhine, a native preacher.

From the report of 1843, it appears that there are twenty-six missions under the care of the Board, eighty-six stations, 131 ordained missionaries, eight of whom are physicians, eight other physicians, fifteen teachers, ten printers and book-binders, six other male and 178 female assistant missionaries ; making the whole number sent from this country, 348. Add to these, fourteen native preachers and 116 native helpers, and the whole number sustained by the Board, is 478.

There are sixty-two churches under the pastoral care of the missionaries, embracing 20,797 members

in regular standing ; 2,690 of whom were admitted within the last year.

There are in connection with the missions, sixteen printing establishments, with four type foundries, forty-three founts of type, and thirty presses. Besides the English, printing has been executed in thirty-three different languages, fifteen of which were first reduced to a written form by the missionaries of the Board. The total number of pages printed for the missions since their commencement, is 442,056,185.

There are also seven seminaries for educating preachers and teachers, in which are 524 pupils; twenty-two boarding schools, with 699 scholars, more than 400 of whom are females. The number of free schools is 610, containing 30,778 pupils; making the whole number under instruction, 32,000.

The receipts for the year ending July 31, were \$244,224 43. Expenditures for the same period, \$257,247 25.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

It was an indication of Providence not to be misunderstood, that called this Society into existence. Mr. Adoniram Judson and his wife, and Mr. Luther Rice, having sailed to India under the patronage of the A. B. C. F. M., and there received those views of Christian practice which issued in their connection with the Baptist Church, and the consequent dissolution of their relations to the Board, it became evident that American Baptists were being called to bear a part in the important work of evangelizing the nations.

After having been ordered by the Bengal government to return to America, and enduring much perplexity, while they were apparently foiled in their attempts to secure a passage to some heathen country,

they were finally permitted to sail for the Isle of France. They were hoping to be able to establish a mission on the island of Madagascar, but these hopes were dashed by orders which Governor Farquhar received, to "have an eye to those American missionaries."

It was finally determined, that Mr. Rice should return to America, for the purpose of promoting a missionary spirit in the denomination, and Mr. and Mrs. Judson sailed for Madras. But here they found no resting place; and fearing that their stay in that place would bring them again into the hands of the Bengal government, they decided to embark on board a vessel bound to Rangoon in the Burman Empire. They arrived there in July, 1813.

In the mean time, in addition to several local societies already in existence, others were formed in various parts of this country, and the extensive movements in the churches indicated the time for forming a national society. Accordingly, a meeting was appointed in Philadelphia, where, on the 18th of May, 1814, the delegates appointed for the purpose, organized "*The General Missionary Convention of the Baptist denomination in the United States of America for Foreign Missions.*" Immediately after the organization of the Society, a resolution was passed, recognizing "the Rev. Adoniram Judson, jr., as a missionary under its care," and pledging the support of himself and family.

MISSIONS IN ASIA.

It is proper here to state, that in 1807, a mission was attempted in Burmah, by the English Baptists of Serampore. Messrs. Chater, Mardon and Felix Carey, made a beginning, and made some progress in translations; but their efforts failed, as did also those of Messrs. Prichett and Brian, of the London Society.

At Rangoon, Mr. and Mrs. Judson diligently applied themselves to the study of the language, which,

without the aid of grammars and dictionaries, was hard of acquisition. In the autumn of 1815, the Rev. George Hough and wife arrived at the station, and soon a small tract, embracing a summary of the Christian religion, was published. Soon after the arrival of Mr. and Mrs. Hough, the missionaries formed themselves into a church, and together celebrated the Lord's Supper. Messrs. Wheelock and Colman, with their wives, arrived to strengthen the mission in September, 1818. But in the meantime, some threatening appearances of war between the English and Burmese governments, had induced Mr. Hough to embark for Bengal, with his family and the press. Mr. Judson had sailed for Chittagong, hoping to obtain a converted Arracanese, to assist him in his first attempts at public preaching to the natives; but after the time for his proposed absence had expired, it was ascertained that the vessel had not arrived at Chittagong, and it was feared it was lost. Still, in the midst of all this uncertainty, while the only English vessel in the harbor was hastening away, not knowing that her husband was alive, or what events might occur, did Mrs. Judson commit her case to God, and determine to remain alone among the rude barbarians. Mr. Judson, however, soon returned, having been absent several months. The vessel in which he sailed had been carried to Madras by unfavorable winds. Soon after his return, the arrival of Messrs. Wheelock and Colman, gave them courage to pursue their work.

In April, 1819, the brethren opened their first place for public worship, and on the 27th of June following, Moug Nau, the first Burmese convert, was baptized and admitted to the church. The tracts and portions of the Scripture which had been printed and circulated, produced much inquiry, and several of the natives were constant visitors at the zayat. A few months after the baptism of Moug Nau, two other converts

were received into the church. But the prejudices of the people were aroused, and it was decided that Messrs. Judson and Coleman should go up to Ava, and present a petition to the emperor, for leave to propagate the Christian religion in his dominions. This mission failed to secure the desired result. But though the emperor did not give them formal leave to continue their labors, neither did he forbid their work.

The brethren now thought of going to Chittagong to commence a mission; but at the earnest entreaty of many of the Burmese, they determined that Mr. and Mrs. Coleman should proceed to that place and commence a mission, and Mr. Judson and wife should remain at Rangoon. The number of inquirers increased, and in 1820, ten native converts were connected with the church.

In August of 1821, Mrs. Judson sailed for her native land, on account of ill health. Dr. Price and his wife arrived at the mission in December, and soon after, Dr. Price was summoned to Ava, on account of his medical skill. Mr. Judson accompanied him, and finally secured the privilege of remaining there. Immediately after the return of Mrs. Judson from her visit to America, they removed to Ava. The war between the English and Burmese began in May of 1824. The missionaries, Hough and Wade, with their wives at Rangoon, were mercifully preserved from the fury of the Burmans. But those at Ava, for two years suffered almost beyond description, under the power of an exasperated government and iron-hearted jailers.

After the termination of the war, it was ascertained that several of the converts at Rangoon were dead, and most of the others were dispersed. They decided now to form a station at *Amherst*, on the territory ceded to the English on the conclusion of peace. Here, soon after becoming settled, in October, 1826, Mrs. Judson exchanged her earthly toils and suffer-

ings, for the “rest that remaineth for the people of God.”

On the arrival of Mr. and Mrs. Boardman, in 1827, the brethren resolved to commence a new station at Maulmain, where the governor granted them a beautiful site for missionary premises.

In April, of the next year, Mr. and Mrs. Boardman were stationed at *Tavoy*, 150 miles South of Maulmain. The population of the city was more than 10,000, and there were about 1,000 pagodas and fifty kyoungs, or dwellings for priests, with numerous images of Gaudama. From the midst of all these ensigns of idolatry, he exclaims, “Baal’s prophets are many, and I am alone ; and what can I do against so many ?” The sequel shows, that though his career soon terminated, he was enabled to accomplish much towards the overthrow of these superstitions. A *zayat* was completed in July. Here he was soon visited by thirty Karens, desirous of receiving Christian instruction. From different directions the people came, some of them, many days’ journey. He also traversed the jungles, and visited them in their distant hamlets. Numbers gave evidence of piety, and were added to the church. He promised the Karens in the jungle another visit, and after witnessing the reception of eighteen new members by the church, in Dec. 1830, he set off, accompanied by his beloved wife, and Mr. and Mrs. Mason, to fulfill his promise to the converts in the wilderness. Sinking rapidly with consumption, he was borne on a cot by his attendants, across the mountains, to the appointed place, where he met the affectionate disciples—heard the relations of their Christian experience—witnessed the baptism and introduction into the Church, of thirty-four lovely converts—called the little band around him—gave them his dying counsels—bid them an affectionate farewell, and commenced his return to *Tavoy*, full of holy joy. But before he arrived, the summons came, and and he

sunk in the arms of death. Not many months afterwards, thirty-nine more of these interesting Karens were received into the church; most of whom dated their first religious impressions, at the time of Mr. Boardman's first visit to them.

At the same time, the number of disciples at Maulmain was greatly increased, and, during the year 1829, the number added to the church was twenty-eight. Ko Thah-a, was ordained pastor of the church in Rangoon. He was fifty-seven years old, "possessing good judgment, decided piety, and highly respectable attainments in Burman literature." In January, 1830, Mr. and Mrs. Bennet arrived, and Mr. and Mrs. Wade repaired to Rangoon, where the prospects of the mission became quite encouraging. Concerning the spirit of inquiry that was prevailing throughout the land, Mr. Judson says, "I sometimes feel alarmed—like a person who sees a mighty engine beginning to move, over which he knows he has no control." "During the great festival, I have given away nearly 10,000 tracts; giving to none but those who ask. Some come two or three months' journey, from the borders of Siam and China,—'Sir, we hear that there is an eternal hell—we are afraid of it—do give us a writing that will tell us how to escape it.' Others come from the frontiers of Cassay, 100 miles north of Ava,—'Sir, we have seen a writing that tells about an eternal God—are you the man that gives away such writings?—if so, pray give us one, for we want to know the truth before we die.' Others come from the interior of the country,—'Are you Jesus Christ's man?—give us a writing that tells about Jesus Christ.'"

At the close of 1831, it appears that the whole number baptized was 217, of whom five were at Rangoon, seventy-six at Tavoy, and 136 at Maulmain. The number in the European church in the garrison, was 100; most of whom had been received under the

ministry of Mr. Kincaid.* During the next year, several new stations were formed, the translation of the New Testament was completed, and an edition of 3,000 put to press; some new missionaries arrived, and the number of baptisms had increased to 386. The native, English and Sunday schools, were also in a prosperous state, and the printing amounted, in all, to 1,220,000 pages.

On the 31st of January, 1834, the translation of the whole Bible was finished; on which occasion, Mr. Judson says, "Thanks be to God, I can *now* say I have attained." On the first of December, Mr. Wade, who, with his wife had visited this country, on account of impaired health, and who were accompanied by two of the native converts, returned with a large reinforcement to the mission.

Ava.—Mr. Kincaid with his family and three native assistants, embarked for Ava, April 6, 1833, stopping at the principal villages on the Irawady, to preach and distribute tracts. At first it was difficult to obtain a place of residence; but when a house was procured, he had numerous visitors, and was fully occupied with missionary labor. Mr. Cutter, with his family and a press, followed in November, and arrived at Ava after a passage of forty-three days. The government soon became alarmed, the missionaries were expelled from the city, and took up their residence outside the gates, on the spot formerly occupied by Mr. Judson. Here they prosecuted their work with diligence, not only at their house, but by constant itinerancies through the city. In 1836, the number of members in the church was twenty-one, and much religious inquiry was excited. But on the accession of the new king, the prosecution of missionary labor

* Mr. Kincaid is now in this country for the benefit of his health.

was prohibited, and the brethren returned to Maulmain.

Rangoon.—At this place, the storm of persecution burst upon the disciples with great fury. They were imprisoned and fined by the petty rulers, and their lives were in constant jeopardy; but the work of the Lord progressed, and in the year ending June 30, 1837, about 180 had been received to membership in the Rangoon Karen church. Connected with this mission are several stations among the Karens in the vicinity, supplied by native assistants. The report for 1843, states that a missionary from Maulmain is expected soon to visit Rangoon, to ascertain the practicability of resuming missionary operations in Burmah Proper. The whole number of church members as last reported, was 744.

Maulmain.—Mr. Judson, at the close of 1835, says, that more preaching had been done in that place and vicinity, during the year, than in all previous years since the station was established. Several new stations were subsequently formed, among which were New Chummerah, Bootah, (“Blessing”) on the At-taran, sixty miles from Maulmain, and Don-Yahn, thirty-five miles from Maulmain, and ten from the Salwen. In February, 1838, four printing presses for Maulmain, and one for Tavoy, arrived. The whole amount of printing from 1834 to 1837, was, of Scriptures, 29,158,000 pages; of tracts, 13,174,648 pages; and of school books, 1,564,000 pages.

In connection with this mission, are six stations, four out-stations, three preachers, one preacher and printer, three preachers and teachers, one book-binder, nine female and twenty-nine native assistants.

The present number of church members, is 581. The schools, from several causes, have been limited in their operations. The Maulmain high school, which was for a time suspended by the military occupancy of the premises, has been resumed with an encouraging

prospect; number of pupils, fifty. There are also forty scholars in the Eurasian school, taught by Mr. Stevens. The Burman Theological School is at present suspended. The number of scholars connected with the native schools, is not given. The great difficulty in preserving bound books from mould and insects, has been obviated by a successful experiment, and many important improvements in the branches of industry have been introduced. The Maulmain Missionary Society contributed last year 1800 rupees for the support of the gospel.

Tavoy and *Mergui* are the two stations embraced in the Tavoy Mission. After the breaking up of the stations in Burmah Proper, in 1837, Mr. and Mrs. Kincaid came to Tavoy. Several excursions were made through the Burman villages in the vicinity of Tavoy, with encouraging success. Mrs. Wade, in the mean time, visited Mata, where her labors were productive of much good. The female prayer meetings were numerous attended. There was also a Maternal Association, attended by eighty. The number of baptisms during the year ending June, 1838, at all the stations and out-stations, was 100.

Mr. Kincaid also visited the coast for 150 miles south of Mergui, and found on the southern boundary of the British possessions, a race of people called Selongs, without houses, and almost without clothing—having no idea of a God, and no semblance of any religion.

There are in connection with these stations, thirteen out-stations, four preachers, one preacher and printer, five female and seventeen native assistants, and 753 communicants.

The Tavoy Missionary Society, in 1842, supported seven native laborers. The report says, "Already within the limits of the Maulmain, Tavoy and Rangoon missions, embracing several hundred miles of territory, are from twenty to thirty Karen churches,

with more than 1500 members ; besides from 2000 to 3000 Karen converts not associated into churches, and tens of thousands waiting to receive the gospel, while the number of American preachers specially devoted to the Karens, is only *five*."

Siam.—The Rev. J. T. Jones and wife left Maulmain, September 25, 1832, for the purpose of establishing a mission in Siam. After spending some time at Pinang and Singapore, they arrived at Bangkok, on the 25th of March, 1833. Here were Chinese, Siamese, Peguans, Tavoyers, Malays, Portuguese and Cochin Chinese, all shrouded in the gloom of heathenism. Mr. and Mrs. Jones were designated as missionaries to the Siamese, but devoted some of their time to the Chinese, holding one service every Sabbath for their benefit.

In February, 1834, Mr. and Mrs. Dean arrived at Singapore, on their way to Bangkok as missionaries to the Chinese ; but in March, Mrs. Dean was removed by death. On the 18th of April, Messrs. Jones and Dean took a boat to visit the Cashmere, lying 15 miles below Singapore, for the purpose of sending letters by her to America. They were attacked by a gang of Malay pirates, and Mr. Dean was severely wounded by a spear ; but by the timely aid of some Chinamen, they were rescued. After the publication of the gospel by Matthew, the people became very anxious to obtain "The Book of Jesus Christ."

In 1836, Messrs. Davenport, Shuck and Reed, with their wives, who formed a part of the reinforcement sent to the Asiatic missions by the ship in which Rev. Howard Malcom sailed as deputation to the missions in the East, arrived at Singapore. After his arrival at Bangkok, Mr. Reed, by intense application to study, was able, at the close of the year, to take part with Mr. Dean in the public services in Chinese. But in August of 1837, he "fell asleep," and in

March following, Mrs. Jones died of spasmodic cholera.

In Bangkok, 500,000 tracts were distributed in 1837. Religious services were regularly maintained, both in Siamese and Chinese, attended by from thirty to fifty of the former, and twenty of the latter. An English and Siamese school was taught by Mrs. Davenport. Mr. Slafter died April 7, 1841. There are now at Bangkok, two preachers, one preacher and printer, four female and two native assistants. The Chinese church embraces thirteen members, and among the Siamese are a few promising inquirers.

China.—Mr. Shuck and wife arrived at Macao, September 15, 1836. Early in the next year, he baptized his Chinese teacher, Rhea-R. Loo, who had accompanied him from Singapore. He also opened a school, and conducted Chinese service upon the Sabbath. This became a distinct mission in 1842, and Hong Kong, recently ceded to the British, is the seat of missionary operations for China. By the late treaty between England and China, Canton, Amoy, Fuchau, Ningpo and Shanghai, are to be opened to commerce. Consuls are to reside at these ports, and the wives of foreigners are permitted to live here with their husbands; a privilege not heretofore allowed at Canton. Two more chapels were opened during the last year at Hong Kong, and a church has been organized. The station at Hong Kong is supplied by Rev. Messrs. Shuck and Dean, and Mrs. Shuck, (Mrs. Dean has recently died) Kok Heng, native assistant.

Chekchu, in the south side of the island, is supplied by Rev. I. J. Roberts, and D. J. Macgowan, M. D.

Arracan, embracing the four districts of Akyab, Sandoway, Aeng and Ramree, on the eastern coast of the Bay of Bengal, was ceded to the East India Company by the Burman government, at the treaty of Yandabo in 1826. There are in this province, 1000 villages, and nearly 250,000 inhabitants.

Mr. and Mrs. Comstock commenced a mission in Arracan, in March, 1835. Their location was at Kyouk-Phyoo, at the north part of Ramree island. Early in the next year, Mr. Comstock visited Aeng to preach and distribute tracts among the people. Here he became acquainted with a few Kyens, who inhabit the Arracan mountains, who much resemble the Karens of Burmah, and also a most wretched race of outcasts, called Dongs, who are compelled to live outside of the town. To these miserable people Mr. Comstock preached the gospel, and found them eager for books. In April, 1836, a convenient school-house was completed, and twenty-one pupils collected in the school. Mr. Malcom visited this station in December of that year, and, accompanied by Mr. Comstock, went to Akyab, where Mr. Frink, of the Serampore mission, was stationed.

Mr. and Mrs. Hall, sent out by the Board, arrived at Kyouk-Phyoo, May 1, 1837, and the brethren organized a mission church. But those new missionaries both died in the course of a few months; and Mr. Comstock with his wife visited Maulmain on account of ill health, where they remained till February, 1839, when they returned, accompanied by Mr. and Mrs. Stilson, and four native assistants.

Messrs. Kincaid and Abbott visited Ramree and Akyab early in 1840. A very interesting acquaintance has been formed with a tribe called Kemmees, who reside among the hills on the Koladan and its tributary streams, 150 miles north of the Akyab. At the urgent request of "Chetza," the "mountain chief," Messrs. Kincaid and Stilson visited the hill tribes, where arrangements were made for missionary labor. The church at Akyab numbers seventeen, Ramree, ten, Cruda, eight. Mr. Abbott has also a class of about thirty preparing for the ministry.

Assam. This mission was established at Sadiya, in March of 1836, by Messrs. Brown and Cutter, at the

solicitation of Captain Francis Jenkins, Governor General's Agent and Commissioner for Assam, residing at Gowahati. He promised 1,000 rupees, on the arrival of the first missionaries, towards sustaining the enterprise, and another thousand as soon as a press should be connected with the mission. Several other English gentlemen also extended their support to the object.

Messrs. Thomas and Bronson were sent out from Boston with their wives, to join this mission in the autumn of 1836. They arrived at Calcutta in April, and soon commenced their voyage up the Brahmaputra. But the river was swollen by the rains, and their passage was slow and toilsome. Mr. Bronson was seized with a jungle fever, and Mr. Thomas took a small boat and proceeded with all speed to Sadiya, to procure assistance and medicine. But when within sight of the landing place, a tree suddenly fell from the bank of the river, across the boat, and bore him under water, where life became extinct before he could be relieved. The other missionaries arrived July 17, 1837.

In 1839, the operations of this mission were for a time deranged by the sudden attack of a body of Singphos, Khamtis and Mishmis, upon Sadiya. The lives, and most of the effects of the missionaries, were mercifully preserved. Mr. Bronson, having been designated more particularly to the Singphos, a tribe dividing with the Shyans the country between Sadiya and Ava, made an excursion to Jaipur, where a station was formed, to which he removed his family and Mrs. Thomas. The latter, however, soon went to Maulmain, and has since been married to Mr. Osgood, of that mission.

In October, 1839, Rev. Cyrus Barker and wife, with Miss Rhoda M. Bronson, were appointed to this mission; but Miss Bronson died soon after her arrival.

There are in connection with this mission, three stations; viz. Sibsagor, Jarpur and Nowgong; three

preachers, one printer, four female and four native assistants; considerable has been done in the way of translating, printing and distributing Scriptures and tracts. Schools are also established. Mrs. Barker has one for females, but prejudices against their being educated are very strong. One mother, to prevent her child attending, sold it for three rupees.

Teloogoos. A large territory on the western coast of the Bay of Bengal, and north of Madras, is inhabited by these people, numbering from 10 to 13,000,000. Rev. Samuel S. Day and wife, were designated as missionaries to these heathen in 1835. They repaired to Vizagapatam, where for a time they applied themselves to the study of the language. From thence they removed to Cicacole, but at the suggestion of Mr. Malcom, they went to reside at Madras. They finally made their permanent location at Nellore, 110 miles north of Madras, in the midst of a dense population. Here they were joined in March, 1840, by Mr. and Mrs. Van Husen. They have here seen some fruit of their labor. At the last date of information, (December, 1842,) the missionaries were expecting soon to form a church. Besides the mission circle, there were nine who cherished hope in Christ. In addition to Messrs. Day and Van Husen and their wives, there were two native assistants.

MISSION IN WEST AFRICA.

In 1819, Lott Carey and Collin Teague, two colored men in Richmond, Virginia, were recommended to the Board as suitable persons for missionaries to Africa. They were accepted, ordained, and with their wives and two others were formed into a church. They sailed in the *Nautilus*, January 23, 1821, having previously devoted some time to study. The Colonization Society, at the time of their arrival, possessed no

territory, nor did their agents complete their negotiations till the close of the year. During this time, the brethren resided at Free Town, in Sierra Leone, where they suffered much by sickness, and Mrs. Carey died.

In January, 1822, they removed to Monrovia. Mr. Carey preached to the people of the place, and the neighboring settlements. In 1825, a meeting house had been erected, and fifteen persons had been added to the church, the number of which soon increased to more than sixty. Both Sabbath and day schools were also established, and Mr. Carey devoted much time to the sick. By a constant observance of the diseases of the country, he finally became a skillful physician.

In 1825, a reinforcement was sent out by the Colonization Society, accompanied by Rev. Calvin Holton, missionary of the board; but the fever proved fatal to many of them. Among the victims was Mr. Charles L. Force, a printer, employed by the Colonization Society. Mr. Carey was unwearied in efforts to promote the interests of the colony, and the welfare of his perishing countrymen. During the seven months ending in April, 1826, 180 negroes were rescued from slave ships, by the exertions of the colonists. In September of that year, Mr. Carey was unanimously elected vice agent of the colony, and on the return of Mr. Ashmun to this country, he was appointed Governor. He discharged the duties of his office with fidelity, till by a sad dispensation his life terminated. While preparing cartridges for the purpose of defending the colony, the powder, by the upsetting of a candle, exploded, mortally injuring eight persons, of whom this excellent man was one.

In 1830, the church numbered 200. Rev. Benjamin R. Skinner with his wife, joined the mission. But soon Mrs. Skinner and her two children fell victims to the fever. Mr. Skinner was also disabled by sickness, and died at sea, on his return to this country. Dr. Ezekiel Skinner, father of the deceased missionary,

visited Africa in 1834, and rendered important services both as a physician, a minister, and as the Governor of the colony.

Though visited with many afflictions, this mission has continued to extend its influence. Several missionaries have been sent out, some of whom have been suddenly removed by the insalubrity of the climate. It was "well," however, that it was in their hearts to labor for the benefit of this down-trodden people.

There are at present, stations at *Edina* and *Bexley*, three preachers, one printer, one female and one native assistant.

MISSIONS IN EUROPE.

France. The Rev. J. C. Rostan, a French gentleman who had resided for some time in this country, was appointed by the board, and sailed for Havre, November 21, 1832, accompanied by Professor Chase, of Newton Theological Institution. Mr. Rostan commenced his labors in Paris, and was assisted by Mr. Cloux, who was sustained by the Baptist Continental Society of England. They maintained regular services upon the Sabbath, besides conducting several services during the week.

There were the remnants of some Baptist churches in France, the largest number of which were found in the *Department du Nord*, but their condition was not prosperous. Mr. Rostan, from the midst of useful labors, fell a victim to the Asiatic cholera, December 5, 1833. In May of the next year, Rev. Mr. Willmarth and wife sailed for Havre, to join the mission. He was directed by the board to adopt measures for the instruction of candidates for the ministry, and early in January he received his first theological students. He also organized a church, to which several members were added.

In the autumn of 1835, Messrs. Sheldon and Willard with their wives, were sent out by the Board, to join the mission. Several new stations were in the mean time opened, and ministers were appointed to supply them. The theological school was removed to Nomain; this being a central position for the Christians in the north of France. Messrs. Willmarth and Willard, with their families, resided at Douay, in the immediate neighborhood. There were at this time five young men under a course of instruction.

Douay was formerly the strong hold of Romanism, and many obstacles were thrown in the way of evangelical labor. The circulation of tracts and Bibles, by means of colporteurs, has been an efficient means of diffusing religious instruction. By the failure of health, Mr. and Mrs. Willmarth returned to this country, and subsequently Mr. and Mrs. Sheldon returned.

The report for 1843, mentions in connection with this mission, seven stations, one preacher, one female assistant, ten native preachers and assistants, thirteen churches, and 210 communicants.

Germany and Denmark. During a tour in Europe by Professor Sears, in 1833, he visited Germany, by the request of the board, to ascertain the practicability of attempting a mission to that country. He found a number of Christians, whose sentiments accorded with the Baptist denomination, but they had no organized churches. At Hamburg, he became acquainted with Mr. T. G. Oncken, a man of intelligence and piety, who had been employed by the Continental Society, and was also agent of the Edinburgh Bible Society. This man with his wife and five other persons, was baptized by Mr. Sears, April 22, 1834. The day following, they were constituted a church, and Mr. Oncken was ordained pastor.

This church in November had increased to thirteen, and Mr. Sears remarked that he had seen Christian

love in American churches, but never those who thought it was their life and earthly happiness, so much as these brethren.

Mr. Oncken entered the service of the Board September 25, 1835. Mr. C. F. Lange, was also appointed colporteur and assistant. Indeed, the whole church appears to have been animated with a desire to promote religion. "There is not" says Mr. Oncken, "a member of our church but what is, in one way or another, doing something to promote the extension of Christ's kingdom."

In 1837, the number of worshippers had increased, so that the private house in which they usually met was quite too small; and a room capable of accommodating 300 was procured. A temperance society had been formed, and a happy influence had been exerted in favor of the suitable observance of the Sabbath.

Several other churches were subsequently formed, in different sections of the country, and the truth was received by many in "good and honest hearts."

But the wrath of the established clergy was aroused, and through the government it fell upon these devoted servants of Christ. Fines, imprisonments and confiscations have been meted out to them as though they were most dangerous foes to the land. But God has set the seal of his approbation upon their work, and vainly may the arm of secular or ecclesiastical tyranny interpose. No more surely did the gospel preached by Luther shake the very pillars of a corrupt hierarchy—no more signal was the conquest of that "pen" seen in vision by Frederic, which reached from Wirtemberg to Rome, and roused the lion of the Vatican, than will be the triumph of the principles now diffusing themselves through the mass of the degenerate descendants of that illustrious champion of the Reformation.

In Denmark, the brethren have suffered severe persecution, but after^s the loss of all their possessions,

their incarceration in loathsome prisons, and the oppressive edicts of government, the word of the Lord prevails, and frequent additions are being made to the churches.

In 1842 there were fourteen churches under the care of this mission, with 350 communicants. There are at present nine stations, and thirteen preachers and assistants.

Greece. The Rev. Messrs. Pasco and Love with their wives, embarked in October, 1836, in the brig *Alexandros*, for Patras, where they arrived December 9. In February, they applied to government for liberty to establish a school in Patras. Their request, under certain limitations was granted, and a school was opened under the charge of Mrs. Pasco and Mrs. Love, containing sixteen pupils. This department of missionary labor soon increased, and forty were under instruction. They also obtained a license for the distribution of books, and found many facilities for a constant supply.

The circulation of the "translated Scriptures," was opposed by the Greek ecclesiastics. In 1839, the Greek Patriarch issued a renewed order for the burning of the Bibles; but this exasperated the people, and strengthened their determination to read the Scriptures for themselves. Mr. and Mrs. Pasco returned to this country late in 1839, on account of ill health.

This mission has to encounter strong prejudices, which some times break out in threatening forms. The distribution of tracts on one of the festival days, by Mr. Buel, raised a popular tumult, and the missionaries were with difficulty rescued from the violence of the mob. The converts have also been persecuted with unrelenting severity. Still, several have renounced their former customs, and united with the church.

There are stations at Corfu and Patras, supplied by Messrs. Love and Buel, with their wives, Mrs. H. E. Dickson, school-teacher, and Apostolos, native assistant. Mr. Love is at present in this country with his wife, seeking the restoration of his health.

INDIAN MISSIONS.

The first Indian mission established by the Board, was among the Miamies and Kickapoos. The Rev. Isaac M'Coy was received as a missionary, in the autumn of 1817. In May, 1820, Mr. M'Coy removed to Fort Wayne, this being a central position for labor among the Miamies, Putawatemies, Ottowas and Shawanoes. He immediately commenced a school, which in July contained forty-eight pupils, and in the course of the year, five persons were baptized, three of whom were Indians.

During the next few years, missionary labor was commenced among several other tribes; but their wandering habits, and the confusion into which almost every thing among them has been thrown, by their removals from their former possessions to the territory now assigned to them beyond the Mississippi, render the details of missionary efforts among them, in a work of these dimensions, quite impracticable. Only a very brief notice can be taken of the missions in present operation among the several tribes.

Ottawas. A station was formed among these Indians about the year 1824. It was located on the Grand river, about forty miles from the eastern shore of Lake Michigan, and called Thomas. Noonday, the chief of the tribe, gave some 6 or 700 acres of land for the purposes of the mission. There was no missionary to spare from Carey, the station on the St. Joseph's, but the brethren frequently visited them. Efforts were also made to introduce among them the

arts of civilization. On the arrival of Mr. and Mrs. Slater and Miss Purchase, in the autumn of 1826, Mr. M'Coy with his wife and Miss Purchase, went to reside at Thomas.

In the early part of 1832, a religious awakening commenced, which resulted in the conversion of several Indians, among whom was Noonday, the old chief. A church was constituted with twelve members. In 1834 it had increased to twenty-four. The station was broken up in 1836, by the sale of the Indian lands to the government, and Mr. Slater the missionary removed to Richland, about fifty miles northeast of Thomas, where land was procured and a new settlement formed. In the course of three years, the number of natives at the station increased to 135. Houses were built, and the ground was cultivated; each family having twenty acres. The school was attended by thirty pupils, and the people were "industrious and happy." About this time they were visited by Bishop McKoskzy, and three Episcopal clergymen from Detroit, who gave them much advice and encouragement. Mr. and Mrs. Slater are the present missionaries at the station. The church numbers eighteen members. Congregation upon the Sabbath, several hundreds.

Cherokees. A mission was commenced among the Cherokees in the autumn of 1817, by Rev. Humphrey Posey. A station was formed at Valley Towns, in 1820. The next year, eighty acres of land were enclosed, and three buildings were erected for the purposes of the mission: forty children were under a course of instruction.

Several new laborers were sent to this field; and in 1825, Mr. Evan Jones, who had been a school teacher, was ordained pastor of the church.

A newspaper, called the Cherokee Phoenix, was

commenced at New Echota, in March, 1828, edited by the distinguished Indian, Elias Boudinot.

Previous to April 7, 1835, the whole number of baptisms was 260. Of these, 244 were Indians, fifteen whites, one black. The mission was now for some time embarrassed, by the events connected with the removal of the Cherokees west of the Mississippi. But in all their troubles many 'sought the Lord,' and 104 were added to the church, during the year ending in April, 1838.

In their removal they were attended by their religious teachers, and regular religious services, as far as practicable, were maintained.

There are in connection with the Cherokee mission; five stations, two out stations, one preacher, four teachers, (two of them females,) one printer, one female assistant, and five native preachers. There are four churches, and about 1,000 members. A growing interest is felt upon the subject of education, and very encouraging efforts for this object are being made. They have a good printing office, and are making preparations for a female high school.

Tonawandas and Tuscaroras. These Indians are in the state of New York. They were first supplied with missionary labor, by the Hamilton Missionary Society. In 1821, that Society requested the co-operation of the Board in the support of the mission. There were three stations; at Oneida, Squackky Hill, and Tonawanda. Additional buildings were reared at Tonawanda, in 1828, with the design of concentrating the schools in that place. A church was formed with fifteen members, besides the mission family. This church in 1834, had increased to thirty members. The farm, containing 120 acres, was under good cultivation; various branches of domestic industry were taught, and general prosperity attended the various departments of the mission.

This mission is at present supplied by Mr. A. Warren, preacher and superintendent; Mrs. Warren, Miss Phebe Barker, and Miss Phebe Burroughs, assistants. There are sixty church members, forty-five scholars, and 250 members of the temperance society.

Creeks. The Rev. Lee Compere was engaged as a missionary to the Creeks in 1822, to be under the supervision of some neighboring associations. Mr. Compere encountered many discouragements, arising from the peculiarities of this tribe, but sustained the mission till 1829, when it was suspended on account of the unsettled state of affairs.

The mission was resumed west of the Mississippi, in 1830, by the appointment of John Davis, who was converted under the ministry of Mr. Compere. A church was subsequently formed by Mr. Lewis, a missionary sent to the station, which in 1836, numbered eighty-two.

The opposition of some of the chiefs finally induced the white missionaries to retire, or rather drove them from the field. The good work has, however, progressed through the instrumentality of two slaves; Jacob and Jack; the former of whom is ordained as a minister. The additions to the church last year were about 200.

Ojibwas: In 1828, the Rev. Abel Bingham was appointed a missionary to this tribe, and a station was selected at Sault de Ste Marie. Thither he removed his family the next year. A school was opened with fifty children, and Miss Cynthia Brown was sent out as a teacher, by the Board. November 7, 1830, a church was organized with six members. In January, 1832, a series of meetings was held, in which the Presbyterian missionaries united. As the result of this meeting, forty were added to the church under Mr. Bingham's charge. Mr. James Cameron, former-

ly an Episcopal missionary, united with the church, and was associated with Mr. Bingham in the mission.

This mission is represented in the last report as enjoying increased prosperity. There are two stations, two preachers, and two female assistants.

Shawanoes. The station for this mission was selected, seven miles south of the Missouri river, and three miles west of Missouri state line. Mr. Lykins commenced an establishment there in July, 1831. The next year, Rev. Alexander Evans and Mr. Daniel French arrived to assist Mr. Lykins. A church was formed, and in September, 1833, the fourth Indian convert was received to its fellowship. In October, Mr. and Mrs. Meeker, of the Carey station, with Miss Brown from Sault de Ste Marie, arrived at Shawanoe. Mr. Meeker immediately engaged in printing elementary books, in several Indian languages. Mr. Evans retired from the station in the spring of 1834. The publication of a small periodical called the "Shawanoe Sun" was commenced that year. The copies of books printed in the year ending February 1836, amounted to 6,660, in six Indian languages, viz. Shawanoe, Creek, Choctaw, Otoe, Putawatomie and Wea. Among these publications, were numerous portions of Scripture and hymns. In February, 1836, Mr. Lykins was obliged to retire from the mission, by the failure of his health. Mr. Rollin, from the Creek mission, arrived in November. The church consisted of twenty-four members.

The health of Mr. Lykins having been restored, he returned to the service of the mission, and rendered important aid to the Putawatomies, in their removal from Michigan. These, with the Delawares, are comprehended in the Shawanoe mission. The whole number of members in 1841, was seventy. During the past year, the mission has suffered by the disaffection of some of the Indians. There are connected with

this mission, five stations, three preachers and teachers, one preacher and printer, one male, seven female, and two native assistants.

Choctaws. This tribe is located in the south-eastern extremity of the Indian territory. Rev. Charles E. Wilson was stationed among them in 1832. He established a school, but a prevailing sickness among the Indians, caused its suspension in August, 1833. He then devoted himself to attendance on the sick, and imparting religious instruction from house to house; assisted by Sampson Bunk, a native preacher. In 1835, Mr. Wilson retired from the mission, and Rev. Joseph Smedley and wife entered the service of the Board. Rev. Eber Tucker and Dr. Alanson Allen also joined the mission.

In October, 1837, Mr. Ramsay D. Potts was ordained to the Christian ministry. An awakening commenced early in 1841, and several were added to the church at Providence. A church was also constituted at Pine Creek, in Texas, twenty miles distant from the station. The present number of communicants in the church and its branches is eighty-three. The station at Providence is supplied by Mr. and Mrs. Potts. They earnestly request more laborers.

A mission was also sustained for a time among the Otoes; but it has been discontinued on account of difficulties over which the missionaries could have no control.

From the report of the Board for 1843, it appears that there are under its care, nineteen missions, as follows:—North America, seven;—Europe, three;—Africa, one; and Asia, eight. There are about eighty stations and out-stations. The number of American missionaries and assistants, of whom forty-four are preachers, is 103, and of native preachers and assist-

ants, about 115, making in all 218. The number of churches in connection with these missions is seventy-seven; and of communicants about 4,000. Receipts, consisting of donations, legacies, and interest on loans, \$47,151 06. Expenditures, \$55,138 46. The Board has also received from the United States Government, for Indian schools, \$4,400. From the American and Foreign Bible Society, \$8,000. From the American Tract Society, \$4,200, and from the English Baptist Missionary Society, as an expression of fraternal interest, £500.

ENGLISH WESLEYAN METHODIST MISSIONARY SOCIETY.

THE proceedings of this society are so interwoven with the history of the denomination, that in a work of the limit prescribed for this, it is exceedingly difficult to give even the outlines of all the stations, occupied by these indefatigable laborers in the vineyard of the Lord. Indeed, all that can be attempted, is a *very brief* notice of the most important operations of the society.

Though the genius of the Wesleyan society is strictly missionary, and from its first establishment has been conducted upon missionary principles, it was not till 1817 that the "General Wesleyan Missionary Society" was organized. The affairs of the society are now under the management of a committee, composed of ministers and laymen, under the direction, and subject to the decisions of the annual Conference.

In the year 1776, Philip Embury, a local preacher of the Wesleyan connection, commenced preaching in the city of New York, where a society was soon formed. Other preachers commenced labor about the same time in other places, and in 1769, Richard Boardman

and Joseph Pilmoor, the first regular Methodist preachers sent to this country, arrived in New York. These were followed two years afterwards, by Francis Asbury, and subsequently Thomas Coke was associated with him, and they were recognized as superintendents, or bishops of the denomination in the United States.

MISSIONS IN THE WEST INDIES.

It appears that Nathaniel Gilbert, Esq. a pious man and speaker of the house of the assembly, commenced a course of religious instruction in *Antigua*, about 1760, and though he endured much opposition, he succeeded in the formation of an interesting society of believers. But after his decease, the converts were left for many years without a spiritual leader. In 1778, however, the scattered flock were gathered by Mr. John Baxter, a member of the Wesleyan society, who had removed to the island, and in 1783, there were more than 1000 members.

Mr. Warrenner was left here as a missionary by Dr. Coke, in 1787. Mr. Baxter was associated with him, and in two years, through the instrumentality of these brethren, 1000 had been added to the society. In November, 1805, Mr. Baxter was released from his earthly toils. But the mission in the mean time, had been joined by Mr. M'Donald and others, who labored with great zeal to promote the spiritual welfare of the people. On the 22d of September, 1822, a new place of worship was opened at Zion's Hill, and in December following, the corner stone of another chapel was laid by Mr. Whitehouse, in Willoughby Bay. But in 1826, the mission experienced a heavy bereavement by the shipwreck of the missionaries, on their return from St. Christopher's, whither they had been to attend the annual district meeting. By this calamity, five missionaries, two women and four children, were

suddenly hurried into eternity. But this melancholy event was not designed to frustrate the attempts to benefit the people by the propagation of the gospel. God raised up other laborers, and his word was dispensed, schools were established, and the mission, under the fostering care of the Head of the Church, continued to flourish.

St. Vincent's. A missionary was located by Dr. Coke, early in 1788, with encouraging prospects before him. This was Mr. Clarke, who was soon favored with numerous and attentive assemblies. At the close of the year, Dr. Coke returned to the island, with Mr. Gamble, who was destined to be a fellow-laborer with Mr. Clarke.

It was the purpose of Dr. Coke, to visit the Charaibeas, on another part of the island, to ascertain the practicability of establishing a mission among them. The journey was difficult, and in some of the mountain passes, quite dangerous; but the party were preserved from accidents, and Dr. Coke received so much encouragement, that he appointed Mr. Baxter missionary to this people. But this attempt proved unsuccessful. For after Mr. Baxter had been some time with the Charaibeas, the Romish priests at Martinico, assured the people that the Wesleyan missionaries were spies, in the employment of the English, and so excited their prejudices that Mr. Baxter thought it prudent, with his wife to hasten out of the country.

The English department of the mission, for a time continued to flourish, and several hundreds were added to the societies; but soon the authorities enacted laws which amounted to a prohibition to the missionaries to pursue their labors. Many painful difficulties arose from this circumstance, and the affairs of the mission were much retarded. These oppressive enactments were, however, disannulled by the British government,

and the mission, notwithstanding the opposition of its enemies, was made to enjoy some prosperity.

St. Christopher's. Mr. Hammett was stationed on this island, by Dr. Coke, in 1787, through whose instrumentality, in two years a society of 700 members was raised, which in 1802 had increased to 2,587. This mission enjoyed considerable prosperity, and very many were savingly benefited by the gospel preached to them. On the 11th of October, 1830, the missionaries say, "We have by our computation this day, advanced to a total number of members of 4,000. Our principal stations are seven, besides neighboring estates."

Barbadoes. Dr. Coke left Mr. Benjamin Pearce here in 1788, to commence a mission. But though at first, the object appeared to meet the cordial approbation of the people, a spirit of persecution soon appeared, which was quite unpropitious to the interests of the mission.

In 1811, there were only thirty members in the society. Notwithstanding these discouragements, the brethren persevered in their labors, and had some encouragement; but the hostility of their enemies increased, and finally developed itself by demolishing the houses and chapels of the missionaries, and menacing their persons with vengeance. The opposition, however, so far subsided, that in 1826, the mission was considered firmly established. Schools were re-commenced, and the number of members in society was considerably increased.

Dominica. Mr. M'Cornock was stationed here about the beginning of 1789. But this zealous missionary, in the course of a few months, fell in the arms of death, leaving many who had been awakened by the preaching of the word, to weep over this solemn

bereavement. In 1794, Mr. Cook was stationed at St. Domingo, and labored successfully during two years. He was then succeeded by another missionary, who soon met with violent opposition, and was ordered to appear in the field upon the Sabbath, to learn military tactics. Remonstrating, he was ordered to quit the island. But in 1803, Mr. Shepley succeeded in gathering the scattered flock, and the mission assumed a more encouraging appearance. Other missionaries soon arrived, and several new stations were formed.

In 1805, the French invaded the island, and committed many depredations, and in 1813, the island was visited by a most destructive hurricane, which prostrated the buildings of the mission, and destroyed an immense amount of property. The total number of members in Dominica in 1830, was 662 ; and of scholars, 288 ; of whom 174 were slaves.

At *Tortola*, and the other Virgin islands, missions were commenced in 1789. In 1804, Mr. Brinnell states, " There are, I suppose, fifteen or sixteen small islands around this, but even in the whole there is not one place of worship besides our chapels ; neither is there a beneficed clergyman to be found." For these honest statements, which subsequently found their way back to *Tortola*, the good man was severely maltreated in the street, and narrowly escaped assassination. This mission in 1830 embraced 1811 members in society.

Jamaica. A mission was commenced in Jamaica, in 1789, by Mr. Hammet, whom Dr. Coke left for the purpose. The details of this mission present a remarkable instance of the triumph of the gospel amidst the fiercest opposition both from the rabble and those who sit in " high places." The missionaries and their work were assailed in the public newspapers, and every vile charge was brought against them. Even Dr.

Coke was represented as a fugitive from justice, having fled from England to avoid punishment for *horse-stealing*.

In 1802, the legislature of the island enacted a law that no person, unless qualified by the laws of Jamaica and of Great Britain, should presume to teach or preach in any assembly of negroes or people of color. All persons violating this law, were to be "deemed *rogues* and *vagabonds*." Though this law was set aside by the British government, as were others subsequently enacted, the missionaries were reduced to much suffering and to imprisonment. But the "Word of God was not bound," as is evident from their report of 1830, in which it is stated that "More than fifty missionaries are employed in these important stations. The members of society are upwards of 32,000, of whom more than 24,000 are negro slaves; and in the schools are nearly 11,000, of whom about 5,000 are children of slaves."

Bermuda. Mr. John Stephenson, a native of Ireland, was sent to commence a mission on this island, in the year 1799. He met with considerable opposition,—suffered imprisonment for his fidelity in the Saviour's cause, and was finally succeeded in 1808, by Mr. Joshua Marsden, whose labors were successful, and who accomplished much good by the distribution of Bibles and tracts. At the close of 1830, there were 200 members of the society, and 363 children in the schools.

At the *Bahama Islands*, a mission was commenced in 1801, which has resulted in the turning of very many sinners from the error of their ways, and the enlargement of Christ's kingdom.

At *St. Domingo*, in 1816, Messrs. Brown and Catts undertook a mission. They commenced labor at Port

aux Prince, and for a time the prospects of usefulness were cheering ; but at length opposition arose. Both from the vulgar and some of the magistrates, and also from the Roman Catholics, the brethren suffered much persecution. The missionaries were under necessity of leaving the island ; but having a young man in the society, of some talents, they committed its affairs to him. The violence of persecution, however, prevented any considerable increase to their numbers for many years. In 1828, a native who had been educated in England, was appointed to the mission, and the prospect soon appeared brighter. In 1830, the society numbered ninety members.

At St. Eustatius, Nevis, Grenada, St. Bartholomews, Anguilla, St. Martins, Tobago, Montserrat and Trinidad, missions were also established, and the reports of the several stations up to 1830, show an aggregate of several thousands of converts to the Christian faith.

A mission was also commenced at Demerara, in South America, in 1814, which has enjoyed the smiles of Heaven, and the converts have been enabled, by a course of sincere piety, to disarm the powers of opposition. In 1830, the total number of members in the society was 2,707 ; and there were 273 pupils in the schools.

MISSIONS IN BRITISH NORTH AMERICA.

Nova Scotia. Religious services were commenced in Nova Scotia, by Mr. William Black, in 1779, who was, in 1792, appointed superintendent of all the missions in British America. In 1830, the Nova Scotia district, including Prince Edward's island, and Cape Breton, employed about sixteen preachers, together

with three supernumeraries, and the number of members in society was 1,708.

In *New Brunswick*, there were, in 1830, fifteen missionaries, 1,351 members, and 778 scholars in the different schools.

In *Newfoundland*, at the same time, there were thirteen missionaries, 1,287 members in society, and 1,234 children in the schools.

In *Canada*, there were also eight missionaries, 1,567 members, and 1,419 scholars.

A mission was also established at Honduras, under encouraging circumstances.

MISSION IN THE ISLAND OF CEYLON.

Dr. Coke, who had been eminently successful in introducing missionaries into the West Indies, felt also, a strong desire to convey the same benefits to the East. Having repeatedly urged this subject upon the attention of the Wesleyan Conference, and offering, if necessary, to furnish the outfit of the first missionaries, he obtained his request, and in December, 1813, he sailed for Ceylon, accompanied by Messrs. Harvard, Clough, Ault, Erskine, Squance and Lynch. On the 10th of February, Mrs. Ault, who was in an enfeebled state at the time of leaving England, departed this life in happy prospect of immortal joy. This sad bereavement was soon followed by the sudden exit of the venerable philanthropist, through whose influence they had embarked in this enterprize. The afflicted missionaries finding it impracticable to preserve the remains of this venerated founder of missions, till they could arrive at Ceylon, after observing the solemn fu-

neral rites, consigned the body to its watery grave, to await the "resurrection of the just."

On the arrival of the missionaries at their place of destination, they decided to form one branch of the mission at Jaffna and Batticaloa, for the study of the Tamul language, and another at Galle and Matura, for the Cingalese. From these respective locations, the brethren extended their operations in every direction where the attention of the people could be secured. Regarding the instruction of the children as an important means of ultimate benefit to the entire population, the brethren early directed their attention to the establishing of schools.

On the 25th of December, 1814, *Petrus Panditta Sehara*, a Budhu priest of high rank, publicly renounced his heathen customs, and enrolled himself as a disciple of Jesus Christ. A way was soon prepared for the introduction of the gospel into Kandy. The brethren prosecuted their work with great zeal,—new missionaries were sent out,—native assistants were raised up,—new fields of labor opened before them,—converts were multiplied, and the conquests of the cross were extended. In 1831, there were twenty-one missionaries, including assistants; seventy-eight schools, and about 4,000 scholars. A Tract Society had also been formed at Jaffna, which had issued 160,787 tracts.

CONTINENTAL INDIA.

Mr. Lynch left Jaffna January 23, 1817, for the purpose of visiting Madras, with the design of establishing a mission. On his way he stopped at Tranquebar, and while visiting the tombs of the early Danish missionaries, his zeal in the service of Christ appears to have realized a fresh augmentation.

Shortly after his arrival, Mr. Lynch purchased a site for missionary premises in the neighborhood of

Madras. Other stations were soon formed at *Royapottah*, and in Madras, which received liberal patronage from many gentlemen residing in those places.

A mission was also established at Bangalore, by brethren sent out from England for the purpose, and in 1829, a mission was commenced in Calcutta. At these and some other places, the gospel was preached to the people, and instruction was given in numerous schools.

In 1830, the number of missionaries on the continent was nine, including one assistant. There were also twenty-five schools, containing more than 2,000 scholars. The number of members in society here and in Ceylon, was 1,000.

SOUTHERN AFRICA.

Rev. Barnabas Shaw, having attempted to secure the liberty of instructing the slaves at Cape Town, and being prohibited, resolved to retire into the interior of the country, and commence a mission among the savage tribes. Early in September, 1816, with his wife, he set out, (accompanied by Mr. Schmelen, a missionary of the London Society, who had spent a number of years in Namaqualand,) with the design of erecting the banner of the cross among the rude Hottentots of Little Namaqua.

After several days journey they providentially met the captain of the Little Namaqua kraal, with several of his men, who were going to Cape Town for the express purpose of obtaining a religious teacher. This event was, to the minds of the missionaries, an auspicious omen; and Mr. Shaw agreed to accompany them to their kraal, at which place after a long and fatiguing journey, they all safely arrived. The missionary settlement was established on the *Khamies mountain*; where in the following year Mr. Shaw was

encouraged by receiving ten persons into society, who gave satisfactory evidence of piety.

In 1818, the mission was joined by Mr. Edwards, whom the society had sent out for this purpose, and the brethren received numerous applications for teachers in other tribes. One of the converts named Jacob Links, became a valuable assistant, and notwithstanding the opposition of the Dutch boors, the tide of salvation increased. "The farmers" says Links, "said they would flog us, and some of them even threatened to shoot us dead if we attempted to pray; observing that we were not men, but *baboons*, and that God was blasphemed by our prayers, and would punish us for daring to call upon him."

In 1819, a new station was formed at *Reed Fountain*, about two days journey from Khamies Berg, under the care of Mr. Archbell, where the people were anxious to obtain a missionary.

On the arrival of a reinforcement of missionaries in 1821, the brethren decided to extend their operations, by sending Messrs. Archbell and Links to the *Great Namaquas*; Kay and Broadbent to the *Bechuanas*; Mr. William Shaw to a station called *Salem*, in Albany, about 100 miles from Algoa Bay, and Mr. Hodgson was stationed at *Cape Town*, where liberty had been obtained to instruct the slave population.

In 1822 Mr. W. Shaw made an excursion into Caffraria, to ascertain the practicability of establishing a mission in that country. He succeeded in obtaining liberty of king Geika to form a settlement, which they called *Wesleyville*. This station was under the immediate jurisdiction of Pato, a chieftain on the coast, who with his brothers and chief men was decidedly friendly to the missionaries, and adopted Mr. Shaw as a "father." The people listened with attention to the tidings of mercy, and proposed many very pertinent questions, among which the following deserves the serious consideration of all Christendom. "If all you

say be true," says an intelligent Caffre, "our forefathers are, most likely, in that place of torment to which you allude; for they lived exactly as we do. Now what is the reason that God did not send missionaries here a *long time ago*, that our ancestors might have heard the great word?"

In 1825, a new station was formed among the Caffres, farther up the coast, which was called *Mount Coke*. This place was under the jurisdiction of Islambie, a powerful chief, but who was old, feeble, and nearly blind. His feelings upon the subject of the mission, are indicated by the following expressions, which he used when the brethren had become settled among them. Leaning upon the top of his staff, and fixing his eyes upon the ground, he exclaimed, "I see strange things to-day! I am old, and unable to help or defend myself; but to-day I get a great captain: to-day I have got an ear; he shall be to me also for eyes! To-day I see that I have friends in the world! I have been an earth-worm; but to-day I creep out of the hole! Like wolves and wild dogs, we have been hid in dark places; but to-day we are called men, and see the light!"

The station at Mount Coke, soon prepared the way for another, eighty miles beyond, at the seat of Hinsta's government, which was named *Butterworth*; the influence of which, upon these ferocious savages, is indicated by the assertion of one of Hinsta's warriors. "Our king," says he, "does not now devour (ruin) *one* man where he devoured *ten* before the abafundis (teachers) settled amongst us."

The influence of the missions established in Caffra-ria, extended itself still farther up the coast, and into the interior of the country. New stations were formed, some of them extending into the Tambookie country.

In 1830, there were in South Africa, fourteen stations; fifteen missionaries, and 528 members in socie-

ty. In 1840, there were 1592 members ; and 3722 scholars.

A missionary was sent to Sierra Leone, in Western Africa, in 1811, and a mission is sustained in that country, which has contributed towards the enlightening and salvation of the dark natives. The stations in 1843, were seven in number ; twelve missionaries ; members, 3,553 ; scholars, 2,928.

MISSIONS IN THE SOUTH SEAS.

The committee of the society, early in 1815, directed Mr. Leigh to proceed to New South Wales, with a view to the formation of a mission. There were already a few Methodists there, who received the missionary with much cordiality, as did also the other resident ministers, and the governor of the colony. The encouraging circumstances under which Mr. Leigh commenced his labors, induced the society to send several other brethren to the same field. This mission has had its seasons of prosperity, and of adversity ; but it has been sustained, and in 1840, there were 308 members in society ; and 589 pupils in the schools.

FRIENDLY ISLANDS.

Tongataboo. Mr. Lawry sailed from New South Wales, in July, 1822, intending to commence a mission on this island. After his arrival he had a conference with the chiefs, explaining to them the object of his visit, and requesting to know if they would receive and protect the missionaries of the society. "The substance of their answers was," says Mr. Lawry, "that they would be very kind to us, and send thousands of their children to school ;" adding, "We will come ourselves, and learn something from the white people."

The settlement was formed at *Mooa*, the residence of Palau, one of the principal chiefs, and where were three hoofangas, or consecrated places, where any man fleeing is safe from outrage. "They are," says Mr. Lawry, "the Tonga cities of refuge." The traits of native character, soon, however, began to develop themselves; and in the absence of the chief, some depredations were committed, and the lives of the missionaries were in great jeopardy. But the return of Palau secured them from further molestation.

In 1823, Mr. and Mrs. Lawry returned to New South Wales. The feelings of the natives at the time of their departure, is manifested by the speech of one of the chiefs, as they were about to sail. "We thank you," says he, "for coming among us. Before you came, it was dark as night in Tonga: now it begins to be light. Your friends in the foreign land have sent for you; well, go, and tell them that Tonga is a foolish land, and let them send us many teachers. Our hearts are sore because you are going away from us." "Here" says Mr. Lawry, "they burst into tears, and I could bear the scene no longer."

This mission was again supplied in 1825, by Mr. and Mrs. Thomas, from England, and Mr. Hutchinson, from New South Wales, and in a few months after their arrival, the mission was reinforced by Messrs. Turner and Cross, who fixed their residence at *Nuku-alofoa*, under the protection of Tubo, a friendly chief. At this place, the gospel produced very happy effects. In 1829, Mr. Turner states, that he administered the sacrament to twenty-six natives, and many adults and children had been baptized. Even the king Tubo, gave pleasing evidence of a saving change.

At *Lifuka* also the mission flourished. Mr. Thomas writes, November 26, 1830, "From among those who have long turned from the error of their ways, upwards of seventy have begun to meet in class, one

of whom is Tafeehau, our king." There were also about 170 in the male school, and 150 in the female.

Notwithstanding the most violent opposition of some of the chiefs, the mission on the islands has made encouraging advances. In 1840, on four of the islands, there were 8,364 members, and 8,217 scholars.

NEW ZEALAND.

A mission was commenced in New Zealand, by Rev. Mr. Leigh, in 1822. For a time his prospects were quite encouraging, but subsequently the missionaries had painful evidence of the treachery of the natives, and after a series of difficulties and alarms, they were finally plundered of all their goods, and their premises destroyed by a furious horde, under the command of Shunghee, who had given much trouble to the church missionaries. The brethren were obliged to flee with their families to preserve their lives. They found a friendly asylum at Kiddee Kiddee, with the brethren of the Church Missionary Society, and the mission was for a season suspended. It was, however, subsequently resumed, and in 1840 there were more than 1,000 members in society.

MISSIONS IN THE MEDITERRANEAN.

Gibraltar. In 1804, Mr. and Mrs. M'Mullen were appointed to this place, and arrived in the latter part of September, after a perilous voyage. There had previously been a society formed here through the instrumentality of Mr. Armour, who was at the time in the army stationed here. Mr. M'Mullen and his wife both fell victims to the yellow fever, in a very short time after their arrival. But in 1808, their place was supplied by Mr. William Griffith, who was succeeded in 1811 by Mr. James Gill.

In 1830, the station was occupied by Mr. Stenson, who wrote to the society, "When we arrived at this station, eight months ago, we found only fifty-nine members; we have now eighty-six. There were also about 160 children in the schools.

Malta. This island in the Mediterranean, is regarded as a commanding location, and hence most of the prominent missionary societies have stations here. The Wesleyan mission was commenced in 1824, by Mr. Keeling. He at first met with formidable opposition from the Romish priests, but through the firmness of the local authorities, he was protected. Mr. Bartholomew, who visited the place, gives a cheering account of the mission.

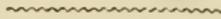
Alexandria. A missionary was sent out by the society, who arrived June 26, 1825. The plague was at that time raging in the town, and the missionary's work was in consequence rather circumscribed. He however was invited to preach on board a ship, and this custom has been followed by the missionaries, in connection with their labors in the town and country.

Zante. This is one of the Ionian islands. Mr. Walter Croggon was designated for this island, and on his arrival he was soon enabled to form a small class among the soldiers; but their removal from the island, and difficulties that followed, for a time prevented his holding public worship. In the mean time, he undertook the instruction of some Greek young men, and in 1829, was appointed professor of the English language in the public government school. In this sphere of labor, Mr. Croggon has been very useful, as also in public religious services, and in the distribution of Bibles, tracts and prayer books.

Besides those already mentioned, the society has sustained missions in Sweden, France, Germany, Ire-

land, Wales, and the Norman and Shetland isles, and in other places, which have contributed in no small degree to the diffusion of evangelical truth and the salvation of men.

From the annual report of the society for 1840, it appears that there were 245 central stations, occupied by 371 missionaries, besides local preachers, assistants, superintendents and teachers of schools, of whom more than 300 are employed at a moderate compensation, and 3400 serve gratuitously. The number of communicants at the latest returns was 78,504, being an increase of 5707 the previous year. The number of scholars in all the mission schools was 55,078. The income of the society was £92,697, and the expenditures were £104,007. The receipts for 1843 were £115,346 15s. 8d.



AMERICAN METHODIST EPISCOPAL MISSIONS.

At a meeting of the friends of the missionary enterprise, held in the Forsyth Street Church in the city of New York, April 5, 1819, the "American Methodist Episcopal Missionary Society" was organized, and a constitution adopted; subject however to the revision of the next General Conference. These proceedings were approved by the General Conference in May, 1820, and several of the annual conferences soon became auxiliaries to the society.

The first missionary of this society was the Rev. Ebenezer Brown; who, having studied the French language, was directed to establish a mission at New Orleans. Failing to gain access to the French population, Mr. Brown spent some time in preaching to the English inhabitants, and succeeded in the formation of a Methodist society, which continues to be a station.

The various Indian tribes in the country, have furnished an extensive field for labor and usefulness, for the missionaries of this society. The first mission among the aboriginal tribes, was formed among the *Wyandots*. John Steward, a free colored man in Virginia, who was a member of the Methodist society, experienced a strong impression of duty to proceed in a north-western direction, to some place to him unknown. Though he had not enjoyed the advantage of much education, and knew not whither his impressions would lead him, he set off, unauthorized by any body of Christians, and arrived at Pipetown on the Sandusky, where was a tribe of the Delawares. He found them prepared for a dance ; during which they became so furious in their gesticulations, that our missionary was in no small alarm. He, however, took his hymn-book and began to sing. This soon attracted the attention of the savages, and when he ceased singing they requested him to "sing more," which he did, and through an interpreter he told them of the way of salvation.

His feelings impelling him still onward, he proceeded to Upper Sandusky, and through the aid of Jonathan Pointer, he declared to the *Wyandots* the great truths of the Bible. Here, notwithstanding the opposition he met from those who had embraced the Romish faith, he persevered, and his labors were much blessed to the natives of the forest.

August 7, 1819, Rev. J. B. Finley was appointed to the oversight of the mission at Sandusky, where he found that several of the chiefs had already embraced Christianity ; among the most influential and useful of whom were *Between-the-logs*, *Mononcue*, *Hicks*, *Scuteash*, *Pointer* and *Armstrong*. Mr. Finley built a mission house, established schools, and introduced all the usages of the denomination.

In 1826, the number of church members amounted to 250, and the school contained sixty-five scholars.

Mr. Finley's health failed, and he was succeeded by Mr. Gilruth. In 1831, a branch of this mission was extended to the river Huron in Michigan, and several families of Wyandots and Shawnees, were savingly benefited by the gospel.

The proposition for their removal to the west of the Mississippi, for a time produced some confusion, but they subsequently became more settled. The number of members had increased to 302, and a revival has since been enjoyed among them.

Creeks. A mission was undertaken among the Creeks by the South Carolina Conference, in 1822, and committed to the charge of Rev. Dr. Capers. Such however was the opposition of some of the chiefs, that it became a question whether the mission should not be given up. It was decided to continue it; and in 1829 there were seventy-one members and fifty-five scholars. This mission was suspended in 1830, but another mission had been formed in the country, which in 1834 embraced 274 members in society, and the number of scholars was 100.

Cherokee mission. This mission was commenced by the Tennessee Conference, in 1822. The preachers on Paint Rock circuit had visited the nation, and preached at the house of Richard Riley, where they formed a society of thirty members, among whom Riley was appointed leader. Rev. A. J. Crawford was appointed a missionary, and on his arrival he established a school, with the approbation of the council. The opposition which at first was raised, soon subsided, and so general an awakening prevailed, that in 1824 three new missionaries were sent to occupy the upper, middle and lower stations among the Cherokees. The power of God was displayed by giving a divine unction to the preached gospel, and in 1828 there were 800 church members, under the care of seven missionaries.

In 1831, that part of the mission which was in Georgia, suffered very great embarrassments; but the other branches continued to flourish, and the number of members increased to 930. There were also six schools, with 120 scholars.

A second Cherokee mission was formed in Arkansas, within the bounds of the Missouri Conference, supplied by one missionary, who had charge of 113 members and four schools. This mission was greatly strengthened in 1834 by emigrant Cherokees.

Choctaws. A mission was commenced in this tribe in 1825, by the Mississippi Conference; Rev. W. Winaars, superintendent—Rev. Wiley Ledbetter, missionary. Very little was effected till 1828, when at a camp meeting, a general awakening commenced; as the fruits of which, 600 during the year made a profession of religion. In 1830, the number of members reported was more than 4000. There were three missionaries, three interpreters, and four school teachers.

This mission suffered considerable embarrassment by the propositions of government to remove to the west of the Mississippi. After 1831, it consisted of two distinct branches, known as the east and west missions. Those who removed west of the Mississippi, were accompanied by Mr. Talley as missionary. The West mission suffered much with sickness at the station, but the number of members increased to 730. In the report of 1834 it is stated that 250 members were added to the church within the past year. There were two white, and five native preachers; three exhorters, twenty class-leaders, and five stewards. There were 373 scholars.

Oneidas. This tribe, represented as having become exceedingly debased by intemperance, was visited in 1829, by a young convert from the Mohawk tribe in Upper Canada. His labors were rendered instrumental

in the conversion of more than 100 of the Indians. A school was established, in which were about eighty children.

The reformation also spread among the Onondagas, where a society was formed consisting of twenty-four members. In 1831, there were 131 church members among the Oneidas, and sixty among the Onondagas.

At the time of the general movement of the Indians, many of these members went to Green Bay, where several preaching places were formed. The mission is represented as being very prosperous.

Shawnee and *Kansas* missions. These were commenced in 1830, by the Missouri Conference. The Rev. Thomas Johnson was sent to the Shawnees, and Rev. William Johnson to the Kansas. To overcome the roving habits of the people, and interest them in literature and the cultivation of the soil, were important objects with the brethren. The natives were docile, and gave their teachers encouragement to persevere in their labors. There were in connection with these missions in 1839, six stations, twelve missionaries, five teachers, 397 members and seventy-eight scholars.

All the Indian missions except the Oregon, are now embraced in the Domestic operations of the society, and connected with the several Conferences in their vicinity.

AFRICAN MISSIONS.

February 22, 1832, the Rev. Melville B. Cox, of Maine, offered himself as a missionary to Liberia. He received an appointment and sailed for his destined field of labor, from whence he made such animating reports that in 1833 Rev. Messrs. Spaulding and Wright of the New England Conference, with their wives and Miss Farrington, were appointed to strength-

en the mission. They arrived January 1, 1834. But the devoted Cox had left his earthly toils, having written his dying mottoes, "Never give up the mission." "Africa must be redeemed though thousands perish." This good man died July 21, 1833.

The newly arrived brethren entered immediately into arrangements for the future prosperity of the mission. They organized an Annual Conference, a Sunday School and Temperance Society, and their prospects were encouraging, when Mrs. Wright fell a victim to the African fever, and was soon followed by her afflicted husband. The other members of the mission were also afflicted with severe sickness, and Mr. Spaulding was subsequently compelled by ill health to leave the mission.

In the mean time, Rev. John Seys repaired to Liberia, as did also Francis Burns, local preacher, and Eunice Sharp, people of color, and the Lord has prospered their labors.

In 1839, they had seventeen missionaries, ten teachers, one printer, one missionary steward, one physician, 420 church members, 231 scholars, and 300 Sabbath scholars.

OREGON MISSIONS.

A deputation of Flat-head Indians from beyond the Rocky mountains, sent to "inquire how the white men worship the Great Spirit," gave rise to the establishment of this mission. The first brethren sent out were Rev. Messrs. Jason and Daniel Lee, Cyrus Shepherd and Mr. Edwards, who proceeded to Fort Vancouver, at the mouth of the Columbia river. They finally located their settlement on the Wallamette river, sixty miles from Fort Vancouver.

The accounts from the brethren induced many others to join this mission, which was soon extended by the formation of stations in other places, and the gospel

was "the power of God unto salvation" to many souls. In October, 1839, Rev. Jason Lee, who had been visiting the United States, returned on board the ship *Lausanne*, by way of Valparaiso and the Sandwich Islands, accompanied by a reinforcement of about fifty persons, (including children,) among whom were preachers, teachers, artisans and physicians. The latest accounts from the mission are quite encouraging.

SOUTH AMERICAN MISSIONS.

In July, 1835, the Rev. Fountain E. Pitts, having received an appointment from the Society, sailed for Buenos Ayres. On his way he remained a short time at Rio de Janeiro, where he preached to a small company and formed a class. The appearances here induced him to write home for a missionary, and Rev. Justin Spaulding was sent to Rio de Janeiro. Mr. Spaulding on his arrival, was received with joy, and entered upon his work with much encouragement. This mission was reinforced in 1837. The labors of the brethren were extended to the sailors, visiting the port, and much was done in the way of Bible distribution. Considerable opposition was raised, and the mission has in consequence been in some measure retarded. The mission to Rio de Janeiro has been given up.

Buenos Ayres. On Mr. Pitts' arrival he met a cordial reception, and soon rented and fitted up a room for preaching the gospel. This mission has been strengthened by missionaries subsequently sent out, and is represented as promising great usefulness. This station is now supplied by the Rev. Mr. Norris.

TEXAS MISSION.

The Rev. Dr. Ruter, with two other preachers repaired to Texas, by the appointment of the Mississippi

Conference, in 1835. Dr. Ruter entered upon his work with characteristic ardor, but in 1838 he passed to higher employments in heaven. His plans are, however, being executed by the society, in the erection of a college, which is called "Rutersville," and toward which the Texian government has given 8,888 acres of land. The word of the Lord has free course, and is glorified in the salvation of souls. In 1839, there were eight missionaries, twenty-five local preachers, and about 400 church members. By the report of 1843 it appears that this mission continues to flourish. In the Texas Conference, are thirty-six preachers, forty local preachers; 3738 members in society.

In addition to foreign operations, domestic missions are also carried on, which employ 250 missionaries, and number 34,599 members. Total receipts of the society in 1843, \$109,452 17; expenditures \$145,035 82.

There are in the foreign department of the mission, seventy-five missionaries, and 5,085 church members.

PROTESTANT EPISCOPAL MISSIONARY SOCIETY IN THE UNITED STATES.

THE Society was organized by the General Convention in 1820. Its constitution provided that the meetings of the Society should be held triennially, at the time and place of the General Convention. The sphere of its labors was designed to embrace both Domestic and Foreign Missions.

In 1835, at the meeting of the General Convention, "the organization was entirely altered, and the church undertook and agreed, in her character as a church, to carry on the work of Christian missions. The General Convention, as the representative of the whole Protestant Episcopal church in the United States, is the constituted organ for the prosecution of this work." A Board of missions consisting of thirty members is ap-

pointed triennially, from which, (with the Bishops and Patrons, who are *ex officio* members,) two committees of seven members each are appointed, one of which has charge of the Foreign missions, and the other of the Domestic.

Among the early movements of the Foreign committee, was the establishment of a mission at Green Bay, in the north-western section of Wisconsin. It was commenced in 1825, under the superintendence of Rev. Norman Nash. After about a year spent in preliminary arrangements, Mr. Nash returned to Philadelphia, and his connection with the Board was dissolved. The mission was suspended till the autumn of 1829, when Mr. R. F. Cadle, who had been employed at Detroit, arrived to take charge of the station.

Under the supervision of Mr. Cadle, and those who were associated with him, the mission assumed considerable importance. Extensive buildings were erected; a flourishing school was opened, in which children from several tribes were instructed, and the gospel was preached both to the natives and the white inhabitants of the vicinity.

In 1836, the school contained sixty-one pupils, representing eight different tribes. Five of the scholars were sons of chiefs. But the removal of the Indians to their permanent location beyond the Mississippi, has necessarily caused the relinquishment of the station.

A proposition by the Domestic committee, to embrace the "Indian Territory," under a "distinct Episcopal charge," with the title of the "Indian Diocese," with a Bishop, is now under consideration, and awaiting the action of the "House of Bishops," at the next General Convention.

WESTERN AFRICA.

The attention of the Foreign Committee was directed to the coast of Western Africa, as early as 1822, and

several unsuccessful efforts were made to establish a mission. But it was not till 1836, that anything effective was accomplished. There was residing at Cape Palmas, as secretary to the colonial agent, a man by the name of James M. Thompson, with whom the committee opened a correspondence. Mr. Thompson was a colored Episcopalian, and was subsequently appointed school teacher, with instructions to commence a mission school. His wife also received an appointment as teacher. A grant of ten acres of land was made by the Maryland Colonization Society, in the vicinity of Cape Palmas, for the use of the mission.

In the meantime, Mr. and Mrs. Thompson commenced a small school at their residence in the town of Harper, where, at a trifling expense, they fitted up a room capable of accommodating 20 or 30 children, till permanent buildings on the society's premises could be completed.

The Rev. T. S. Savage, M. D., sent out by the Committee, arrived at Liberia, December 25, 1836.

“On the 4th of March, 1837, Dr. Savage, with the mission family, removed from the Cape, and took possession of the mission house at *Mount Vaughan*, as the station is named, after the excellent Foreign Secretary of the society.”

The mission was strengthened by the arrival of Rev. Mr. Payne and wife, and Rev. Mr. Minor, on the 4th of July. They were all mercifully sustained through the acclimating fever. The multiplied cares of Dr. Savage, which were much increased by the acclimating sickness of the newly arrived missionaries, so impaired his health, that it became necessary for him to return to America. He arrived June 16, 1838.

Having regained his health and married, he, with his wife, and Mr. and Mrs. Perkins, returned to Africa early in 1839. Mrs. Savage died on the 16th of April. Mr. and Mrs. Payne were obliged to return to this country for the restoration of Mrs. P.'s health. They

arrived in July, 1841, and in company with two female teachers, Misses Chapin and Coggeshall, they returned to Africa early in 1842. Miss Coggeshall died of the African fever on the 4th of May. Miss Chapin passed safely through the fever, and in June was married to Dr. Savage, but she too was removed by death near the close of the year. The Rev. Mr. Hazlehurst received an appointment to this mission, and arrived at the Cape, Feb. 11, 1843.

The stations connected with the mission in Western Africa, are *Mount Vaughan*, near Cape Palmas, primary station. *Graway*, distant from Cape Palmas, 8 miles; *Cavalla*, 12 miles—*River Cavalla*, 20 miles—*Rockbookah*, 25 miles—*Taboo*, 40 miles.

On the 25th of December, 1842, the Rev. Mr. Payne writes: "To-day I baptized the daughter of Governor Russwurm in the Mission Chapel, and preached the annual sermon before the mission. Six years have this day elapsed, since the *first* missionary landed at *Cape Palmas*.

We have now six stations opened, operating upon a population of some twenty thousand, and imparting instruction to about 200 persons, men, women and children, in day and evening schools. Thirty persons have been admitted to the church, of whom half were natives. Of the 23 laborers, employed in the mission from its origin, three white females and one colored male, have been removed by death. The fact that but yesterday we committed to the dust the mortal remains of one of these dear sisters, (Mrs. Savage,) has thrown a gloom over what would have been otherwise a joyful Christmas."

CHINA.

On the 2d of June, 1835, the Rev. Messrs. Henry Lockwood and Francis R. Hanson, under appointment from the Committee, sailed for Canton, the expense of

their passage and a years' salary, having been defrayed by benevolent friends in New York. They arrived at Canton, October 29, from whence they soon repaired to Singapore, by the advice of Mr. Gutzlaff, for the purpose of acquiring the Chinese language. Subsequently, they located at Batavia, as affording a wider sphere of usefulness among the Chinese and Malays of Java.

Early in 1837, the Rev. W. J. Boone, of the Diocese of South Carolina, offered himself as missionary to China. He was accepted, and, with his wife, sailed from Boston in July, arriving at Batavia on the 22d of October. The health of Mr. Hanson had become so much impaired, that he was obliged to return to America, in 1838. For the same reason, Mr. Lockwood subsequently returned.

Mr. and Mrs. Boone, being left alone in the field, applied themselves to the language, and the care of the children committed to their instruction. Dr. Boone removed from Batavia to Macao, with the hope of ultimately being able to commence missionary labor in the great Empire of China. This hope has, to some extent been already realized. In the early part of 1842, he visited *Amoy* and *Kú-láng-sú*. The prospects were so flattering that he removed his family to the latter place, which being one of the ports open to commerce and the residence of foreigners, afforded much promise, as a field for missionary labor. But soon after having become settled at *Kú-láng-sú*, Mrs. Boone was removed from her earthly toils, and Dr. Boone has found it necessary to visit the United States.

Considerable interest has of late been awakened in behalf of China. It appears from the report of 1843, that two benevolent individuals have offered to support three missionaries in that empire, for a period of three years, and provisions will doubtless be made for supporting many more. The committee recommend the appointment of a Bishop for China.

EASTERN MISSIONS.

Under this head are embraced the stations in the vicinity of the Mediterranean. A mission was commenced at Athens in 1830, by Messrs. Robertson and Hill, with their wives. A very important branch of the labor performed, has been in the department of education. Much good has been accomplished. But a more inviting field presents itself among the Syrian churches of Mesopotamia, and the committee suggest the propriety of reducing the operations at Athens, and concentrating their efforts in that part of the world, upon the Mesopotamian mission.

A mission has also been sustained in *Crete*, which the committee have decided to relinquish.

Mr. Southgate has been stationed at Constantinople. It has been proposed to relinquish this place, but recent events render the propriety of its abandonment doubtful. A committee, at the meeting of the Board, in 1843, after a full investigation of the case, recommended the continuance of this station, as a measure vitally important to the success of the mission in Mesopotamia. The Rev. Messrs. Miles and Taylor are now under appointment to the mission.

TEXAS.

The Committee have 3 stations in Texas:—*Houston*, commenced in Nov., 1838, and supplied by Rev. C. Gillett; *Matagorda*, (Dec. 1838,) Rev. C. S. Ives; *Galveston*, (Jan. 1841,) Rev. Benjamin Eaton.

A new church was opened at Galveston within the last year, 50 pews were rented, and the congregation was rapidly increasing, when a destructive hurricane laid the building in ruins. By the liberality of friends, and the perseverance of the missionary, another building has been erected, which, on the 9th of April, was so far completed as to be used for public worship. Mr. Eaton writes, "A large and permanent congregation

has been collected, and the number of communicants, although fluctuating, as it will always be in a southern seaport, is gradually increasing by accessions of permanent residents."

The 8th of May, 1843, was selected by the missionaries to meet at Matagorda, for the purpose of organizing the *church in Texas*.

From the last report of the Committee, it appears that the receipts for the year were \$35,197 50.

The church is also manifesting a commendable zeal, in the prosecution of Domestic missions. The number of missionaries employed the last year, in whole or in part, was 94—places at which they have officiated, 180; number of attendants at worship, 9234; number of infants baptized at 68 places, 419; communicants at 84 places, (April 1, 1843,) 2190. The number of children under catechetical instruction, was 2014.

The receipts for the year were \$35,913 52.

FREEWILL BAPTIST FOREIGN MISSIONARY SOCIETY.

This Society was organized in 1833. It is under the supervision of an Executive Committee, which is elected annually, consisting of Corresponding Secretary, Recording Secretary, Treasurer, and two other persons.

Mr. Sutton, of the English General Baptist Mission in Orissa, was a prominent instrument in the formation of this Society. In addition to correspondence with some of the leading men in the denomination, he visited this country in 1833, and after spending a few months, returned to England, purposing to repeat his visit the next year. In September, 1834, he arrived again in the United States, and accepted the office of Corresponding Secretary of the Society, the duties of

which he discharged for one year, with much ability and success.

On the 22d of September, 1835, he re-embarked for India, accompanied by Messrs. Noyes and Philips, with their wives, whom the Board had designated as its first missionaries to the heathen. They arrived at Calcutta, in February, and proceeded to Balasore and Cuttack, stations under the care of the General Baptist missionaries. Balasore lies about 200 miles, and Cuttack about 300, south-west of Calcutta. Mr. Noyes took the charge of an English school for native youths at Cuttack, and Mr. Phillips superintended four native schools at Balasore.

Near the close of 1836, the American brethren, with the concurrence of the members of the General Baptist mission, resolved to commence a distinct mission. The measure was considered important, both for executing the plans of the Society, and diffusing more extensively among the heathen the knowledge of the gospel. The city of Sumbhulpore, more than 200 miles northwest of Cuttack, and 320 from Calcutta, on the overland route from the latter place to Bombay, was chosen for the seat of the mission. The brethren arrived at Sumbhulpore Jan. 8, 1837. "This town," says Mr. Philips, "is situated in the midst of a fertile and thickly inhabited country; and is important, not only on the account of being the capital of a large district, but as being the key to several extensive provinces, of which little is known to Europeans. In one of these, it is said, the people have neither religion nor caste."

They were received and furnished with accommodations, by Mr. Babbington, the only European resident in the place, till they could provide for themselves a residence. A school was commenced under the charge of Mrs. Phillips, and public religious exercises were held with the aid of a native preacher, named Daytaree, from Cuttack. Many copies of the gospels

and religious tracts furnished by the English brethren at Cuttack, were also distributed. But the flattering prospects of the mission were soon blighted by sickness. Mrs. Phillips and an infant daughter of Mr. Noyes, died, and the remainder of the mission family were obliged to seek a more healthy location.

They returned to Cuttack, and finally undertook the prosecution of the mission at Balasore. The English brethren generously relinquished the whole of that district, comprising one third of the province of Orissa, which furnished an ample field for present occupancy by the missionaries of this Society.

Immediately after they became settled at Balasore, the brethren opened a boarding school with six children. Mr. Noyes made an excursion beyond the Balasore mountains, near the close of 1838, "through a territory, and among a people hitherto principally unknown to Europeans—through the haunts of tigers, bears, wild elephants and buffaloes—unarmed, and protected by none but God." He preached and distributed the word of God in about 60 villages.

Chuckradhur, the first Hindoo convert, was baptized by Mr. Noyes, on the 27th of January, 1839. "I have found a beautiful jewel," says this young convert, "and may I never lose it." A new chapel was opened for the public worship of God, April 14, and religious services were performed in it, both in Orea and English. Besides the boarding schools, there were two day schools, each containing 25 pupils. Mrs. Noyes also had an interesting Sunday school, in which the children made rapid improvement. The Board had resolved to send out several new missionaries about the close of the year.

From the report of the society for 1843, it appears that there are two stations, *Jellasore and Balasore*: the former under the care of Rev. Mr. Phillips, and the latter supplied by Rev. Mr. Bachelor. They have some native assistants, and are industriously employed

in preaching, teaching, and distributing the word of life. Considerable time is also devoted to itinerancies in the surrounding country, by which means, the influences of the missions is becoming more extensive. Churches have been formed, but the precise number of communicants is not given in the report. Several of the pupils in the school give pleasing evidence of piety. The Rev. J. C. Dow and his wife were expecting to embark for India, to join the mission in October.

The Society have determined to occupy another station at Midnapore, if arrangements to this effect can be made with the General Baptist brethren, to whom it properly belongs.

FRENCH PROTESTANT MISSIONARY SOCIETY.

Organized in 1822. This Society has a Mission House in Paris, where students are educated with specific reference to a missionary life. The first students educated at this establishment, were sent to South Africa, in 1828. Their principal field of labor is among the Bechuanas, a tribe inhabiting a district north-east of the Cape of Good Hope, between the Caffres and Hottentots, numbering about 25,000. There are at present eight stations, sixteen ordained missionaries, thirteen of whom are married, and eight churches, containing several hundred members. There are also schools for both sexes at each of the stations. Receipts, \$16,000.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN AMERICA.

In September, 1802, the Synod of Pittsburgh organized the "Western Missionary Society," having par-

ticular reference to the benefit of both whites and Indians on our western frontiers. The missions of this Society were transferred to the United Foreign Missionary Society in 1825, and again all the missions of the U. F. M. S. were transferred soon after to the American Board of Commissioners.

The Western *Foreign* Missionary Society was called into existence by the manifest demand for such an organization within the bounds of the Presbyterian Church. It was instituted at the meeting of the Pittsburgh Synod, in October of 1831; having Pittsburgh for its centre of operations, subject, however, to the removal of its location by the Synod. In the formation of this Society, the brethren disclaim any dissatisfaction with the Board of Commissioners, or any jealousy on account of the proceedings of that body. But they profess to be influenced by a desire to bring more fully into action, the energies of the entire body connected with the General Assembly. To this Society, other synods, presbyteries, and local associations, subsequently became auxiliaries, and several missions were commenced.

After adopting certain preliminary measures with reference to the action of the General Assembly upon the subject of missions, that body at its session of 1837, "resolved to appoint a Board of Foreign Missions, consisting of forty ministers and forty laymen; one fourth of whom should go out of office annually, and others be elected to supply their places." This Board met at Baltimore on the 31st of October, when it was regularly organized by the election of executive officers; and to it, were transferred all the missions, funds, and concerns of the Western Foreign Missionary Society. The receipts during the previous year were \$40,266; the balance in the treasury was \$5,784. "There were 45 missionaries and assistants in connection with the Society, of whom eight were on their way to the heathen, three about to embark,

seven detained for want of funds, and two from other causes." There were three printing presses, one high school, two small boarding schools, several common schools, and a few converts, both among the Indians and in India, under the care of the Society when its concerns were transferred to the Board.

The second annual meeting was held in Philadelphia, in May, 1839. The receipts of the preceding year were \$56,149 68. Its whole available funds were \$62,979 62 ; balance in the treasury, \$9,409 56.

MISSION IN WESTERN AFRICA.

This mission was commenced in 1833. Rev. John B. Pinney, and Joseph W. Barr, students of the Theological Seminary at Princeton, were ordained in October, of the previous year, but just at the time they were about to embark, Mr. Barr was seized with the cholera, which, in a few hours, terminated his life. Mr. Pinney waited till January, hoping to obtain an associate, but finding none, he sailed from Norfolk, and arrived at Monrovia on the 16th of February. He visited the interior and the coast to a considerable extent ; but when the rainy season commenced he returned, arriving at Philadelphia in July.

Having consented to accept the office of governor for the colony, he sailed again for Liberia in October, accompanied by John Cloud, Matthew Laird, Mrs. Laird and James Temple, a colored man, who had been appointed to sustain the mission. In a few months, Mr. Cloud and Mr. and Mrs. Laird, were numbered with the dead. Mr. Temple also withdrew from the mission, and Mr. Pinney being occupied with the government of the colony, the mission was suspended. But it was resumed in 1834, by Mr. J. F. C. Finley. The next year, Dr. Skinner arrived as governor of the colony, and Mr. Pinney devoted himself to missionary labor. A beginning had been

made at Millsburgh, but Mr. Pinney, after considerable investigation, fixed upon Boblee, in the Bassa Country. This station was named Green. Thither Mr. Ephraim Titler, a colored preacher, was sent, in 1836. Messrs. Pinney and Finley found it necessary to return to the United States, and for nearly three years, Mr. Titler was left alone at the station.

In the autumn of 1839, Mr. Pinney again returned to Africa, accompanied by Messrs. Canfield and Alward.

In 1843, there were three stations;—*Settra-Kroo*, supplied by Rev. Messrs. Sawyer and Priest, with their wives; Mr. Washington McDonough and Miss Ceilia Van Tyne, teachers. *Sinoe*, Rev. Thomas Wilson. *Monrovia*, Rev. James Eden. Schools are sustained, and their importance is beginning to be appreciated by the natives. The church at Monrovia contains thirty-two members in full communion. There is also a Sunday school of eighteen scholars. This mission is acquiring permanence, and exerting a happy influence in Africa.

NORTHERN INDIAN MISSION.

On the 30th of May, 1833, the Rev. Messrs. William Reed and John C. Lowrie, with their wives, embarked for Calcutta, and arrived Oct 15. Mrs. Lowrie died in November. The missionaries resolved to locate themselves at *Lodiana*, about 1000 miles from Calcutta, in the vicinity of the Himalaya mountains, and the head waters of the Indus. But before they commenced their removal up the Ganges, the health of Mr. Reed declined, and with his wife he embarked for his native land, but died at sea, three weeks after his departure from Calcutta. Mr. Lowrie proceeded alone to Lodiana. A school which had been collected by Capt. Wade, the British political agent at that

place, containing fifteen boys, was committed to the superintendence of this missionary.

A reinforcement to this mission arrived at Calcutta, Feb. 25, 1835. After their settlement, Mr. Lowrie, on account of impaired health, returned to this country, and subsequently became one of the secretaries of the Board. Messrs. Wilson and Newton brought with them to the station, a press, paper, and printing apparatus, and got the press in operation in September. A second reinforcement arrived at Calcutta, April 2, 1836, consisting of Messrs. McEwen, Campbell, Rogers, Jameison and Porter, with their wives. While ascending the Ganges, one of the boats was upset, and a box containing the library and some essential fixtures for the press was lost.

Mr. McEwen repaired to Allahabad for the purpose of obtaining the necessary articles, where the promising appearances, and urgent solicitation of the people, induced him to remain and commence a mission. In the mean time, two other stations were formed, one at Subathu, 110 miles north-east of Lodia, and the other 130 miles south-east. A church was constituted at Lodia, April 29, 1837, and three native young men were admitted to its communion. At this station there was a high school for boys with forty scholars; also two small boarding schools, with four boys and five girls.

At *Saharunpur*, the south-eastern station, a school was opened which soon contained forty pupils; the gospel also was preached to both the English residents and natives.

At *Subathu*, the north-eastern station, the English residents had already commenced the work. There was an English school of twenty-five boys, taught by Mr. McIntosh, a pious graduate of the Serampore College, and also a Hindoo school of fifty boys, taught by a native, and superintended by Mr. McIntosh.

At Allahabad, Mr. McEwen had a boarding school

of six boys and six girls, and forty-one day scholars. Another reinforcement to the mission arrived at Calcutta, April 7, 1838. Of these, Mr. Morris, the printer, was stationed at Lodiaua, Mr. Caldwell and Mr. Craig at Saharunpur, Mr. Wilson at Futteghur, and Mr. Morrison at Allahabad.

The mission was now divided. Allahabad and Futteghur constituting the Eastern, and the other stations the Western mission. Rev. Messrs. Warren, Freeman and Scott, with their wives, joined the Eastern mission in 1839, and the general prospects of all the stations were encouraging. More than 70,000 copies of books, in five languages, had issued from the press, and the number of pupils in the schools had considerably increased.

The *Lodiaua Mission*, in 1843, embraced three stations; *Lodiaua*, *Saharunpur*, and *Sabathu*. The number of missionaries and assistants at these stations is eighteen. The Rev. W. S. Rogers and wife, have been compelled by ill health to leave the mission. Religious services are maintained both in English and Hindustani, and translations are progressing in other languages. Schools are sustained at all the stations. At Lodiaua is a high school containing about seventy pupils.

The *Allahabad Mission* has but one station, supplied by ten missionaries and assistants.

The *Furrukhabad Mission* has one station and eleven missionaries and assistants.

The schools at all these missions form an important branch of labor and of usefulness. The brethren are in the habit of itinerating extensively through the villages in the country, to preach the gospel and distribute religious books.

At the five stations in India, there are thirty-nine missionaries and assistants, twenty-four schools, and 677 scholars. The printing and distribution of Scrip-

ture and religious tracts and books, has been conducted in several languages.

MISSION TO SIAM.

The only station is at *Bankok*, supplied by Mr. and Mrs. Buell. Mr. Buell has acquired considerable knowledge of the language, habits and wants of the people. The king of Siam has recently "ordered a series of questions to be drawn up, and the whole priesthood of the country were required to be examined by them. All who could not stand the examination, were taken into the army, and those found guilty of crimes were punished with severity." This measure has produced considerable excitement. "There is," says Mr. Buell, "a disturbed state of feeling amongst the people here, which indicates that all is not right, and that the eve of some important change is approaching."

MISSION TO CHINA.

The present laborers in this vast field are Rev. Thomas L. McBryde and wife, Rev. Walter M. Lowrie, Dr. J. C. Hepburn and his wife.

Since the important changes that have taken place in China within a year or two, very extensive openings for the introduction of the gospel have been presented, and measures are being adopted to render this mission efficient.

TEXAS.

This mission has been subjected to considerable interruption by the invasion of the Mexicans. But abundant opportunities have occurred for preaching the gospel and distributing tracts and Sunday school books. It is hoped that even the Mexican soldiers

will derive benefit by being brought into proximity with the institutions of the gospel. The word of God in the Spanish language has been circulated among them.

INDIAN MISSIONS.

The mission among the Iowa and Sac Indians is supplied by Rev. W. Hamilton and wife, and Messrs. S. M. Irvin and F. Irvin, with their wives. The *station* is on the Nemahaw river, west of the state of Missouri. A printing press was sent to this mission in April, 1843. Portions of the Scriptures were translated—temperance was making some advances.

The station for the *Chippewas* and *Ottawas* is on Grand Traverse Bay, Lake Huron, supplied by Rev. Peter Dougherty, Mrs. Dougherty, Mr. Henry Bradley and Mrs. Bradley. By a letter from this mission, dated January, 1843, it appears that several of the Indians were affording evidences of piety. An interesting Sunday school has been established, and about forty adults regularly attend to learn the word of God. They were preparing to erect a house of worship early in the spring.

The mission to the Creeks is supplied by Rev. R. M. Loughridge and Mrs. Loughridge. This mission was begun early in 1843, under encouraging circumstances. This tribe, who have hitherto been quite indifferent, now are anxious that more missionaries should be sent among them.

There are at present under the care of the Board, ten missions, fourteen stations; employed in all the departments of the missions, are sixty-seven laborers. There are twenty-seven schools, 818 scholars, and three printing establishments, at which Scriptures, tracts, and other religious books, have been published in several languages. Receipts, \$55,163 66. Disbursements, \$55,229 08.

The General Assembly has also a Board of Domestic missions, which is extensively engaged in the advancement of evangelical truth in this country. From the report of 1843, it appears, that 296 missionaries have been employed in twenty-two States and Territories. Receipts, \$33,760 99.

ENGLISH GENERAL BAPTIST MISSIONARY SOCIETY.

This Society was formed in 1816. Its first missionaries were sent to India in 1821. These were Messrs. Bampton and Peggs, who were stationed at Cuttack, in Orissa, 300 miles south-west of Calcutta. The mission was reinforced in 1823, by the arrival of Mr. Charles Lacy, and in 1825, Mr. Amos Sutton, with his wife, joined the company of laborers in that interesting field. Other stations were formed, one of which was at Pooree, the seat of Juggernaut's temple. The success of the brethren has been considerable; but inability to procure the requisite documents, renders it impossible to give the details of the mission.

In 1843, there were seven stations, seven missionaries with their families; ten native preachers; "a large number of children in the schools." The number of church members was considerably increased during the last year—121,000 copies of books printed. Receipts, \$7,300.

CHURCH OF SCOTLAND MISSIONARY SOCIETY.

This Society, sustained by the Scottish Presbyterians, was formed in 1829. It supports missionaries in India. It had, in 1841, four stations, five missionaries, eleven native teachers, twelve schools. Receipts, \$31,080.

Besides the Societies already mentioned, there are several others engaged in Foreign operations, of which the following are the most important:

Glasgow Missionary Society—organized 1796. It has several stations and missionaries among the Caffres in South Africa. Receipts in 1841, \$7,997.

German Missionary Society—formed in 1821. In 1827, it had 36 missionaries, employed principally in Africa and Hindoostan. Its receipts in 1840 were \$23,910.

Rhenish Missionary Society—constituted in 1828, by the union of the previously formed societies of Elberfeld, Barmen, Cologne and Wesel. The centre of operations is at Barmen on the Rhine. It sustains several missionaries in South Africa. Receipts for 1834, \$21,045 60.

Netherlands Missionary Society.—About this society little is known in this country. It sustains missions in India. Receipts in 1840, \$33,950.

Flemish Missionary Society—organized in 1829. Its field of labor is South Africa.

London Jews' Society—Formed in 1808. It has between 20 and 30 principal stations in sections inhabited by Jews, and more than 40 missionaries. Receipts reported in 1843, about \$111,000. The society is at present enjoying unusual prosperity.

American Seamen's Friend Society.—Organized at Boston in 1812. Its operations in concert with the British and Foreign Sailor's Society have been extended to the "Four quarters of the world." Receipts for 1842, \$20,861 86.

There are also several Societies that are extensively engaged in the diffusion of religious truth by means of Bibles, tracts, etc.

Society for promoting Christian Knowledge.—Formed 1698. This society has been a valuable instrument in the diffusion of evangelical truth in the world.

British and Foreign Bible Society.—Organized in 1804. It has circulated the word of God, in whole or in part, in more than 150 languages and dialects. Receipts in 1841, \$491,413.

There are also more than 50 other Bible Societies in Europe, many of which are extensively engaged in Bible distribution.

American Bible Society.—Formed in New York in May 1816. The issues of Bibles and Testaments up to 1842 were more than 3,052,765 copies. Receipts \$134,357 08.

American and Foreign Bible Society.—Formed in 1837. Its seat of operations is in New York: Rev. R. Babcock, D. D., Cor. Sec. It is engaged in both Domestic and Foreign distribution. Receipts, 1843, \$20,680 34.

Bible Translation Society.—Formed in England in 1841.

American Tract Society.—Organized in New York, 1825. Its "field is the world." The total amount of pages circulated up to 1842, was 1,220,090,921. Receipts including donations and sales, \$91,155 15.

American Baptist Publication and Sunday School Society.—A reorganization of the "Baptist General Tract Society," in April, 1840. Its object is to make those who come within the sphere of its influence, "a reading, thinking, working, and devoutly religious people." Rev. J. M. Peck, Cor. Sec.

London Religious Tract Society.—Instituted in 1799. Its total circulation since its commencement exceeds 140,000,000 copies.

Tract Society of the Methodist Episcopal Church.—Formed 1817. Its publications are quite numerous.

American Sunday School Union.—Formed in 1824. Receipts in 1842—donations and sales—\$80,481 49.

There are also many Societies, the operations of which are local, embracing home labor.

American Home Missionary Society.—Formed in

1826. In 1842, it had 791 missionaries ; 987 missionary districts, in 23 States and Territories, the Canadas and Texas. Receipts, \$92,468 64.

American Baptist Home Missionary Society.—Organized April, 1832. Its centre of operations is in New York. Rev. B. M. Hill, Cor. Sec. Number of missionaries and agents sustained by the Society and its auxiliaries in 1843—368. Its field of labor embraces 22 States and Territories, Canada and Texas. Receipts, \$44,539 35.

English Baptist Home Missionary Society.—Instituted in 1797, for the purpose of supplying the destitute villages of Britain with the means of religious instruction.

Baptist Irish Society.—Formed in 1814, for diffusing the blessings of the gospel in Ireland.

English Home Missionary Society.—Organized 1819. Its labors are expended in the villages and towns of Great Britain.

The Village Itinerancy.—Formed 1706, to spread the gospel in England.

London Itinerant Society.—Formed 1696. Its object is to impart religious instruction in the destitute villages within 15 miles of London.

Irish Evangelical Society.—Formed 1814, to promote the preaching of the gospel in Ireland.

Freewill Baptist Home Missionary Society.—Formed in 1834. It employs several missionaries. Receipts 1843, \$317 31.

Seventh-day Baptist Missionary Society.—Its operations are confined to the churches at home.

There are also numerous Societies formed to promote various objects of Christian benevolence—embracing Education, Peace, Colonization, Anti-Slavery, Temperance, &c., &c.

General Summary.

SOCIETIES.	Date of No. of forma- sta- tion. tions.	Mission aries, assist- ants, & teachers	Com- muni- cants.	Schools.	Scholars.	Printing estab- lish- ments.	Transla- tions— No. of languages	Year.	Receipts.
Soc. for propagation of gos. in N. England,	1849							1841	\$349,210
“ “ “ in foreign parts,	1701	257						1775	
Danish Missionary Society,	1705	5			633		6	1841	47,290
Moravian	1732	56	17,606		6,070		40	1843	235,320*
English Baptist,	1792	157	36,833	174	10,088	2		1841	355,644
London,	1795	387	11,485		4,222	15		1841	12,454
Scottish,	1796	5	1,887	12	2,000			1841	511,046
Church, (of England,)	1801	97	1,089	696	35,396	3	15	1813	244,224
American Board of Commissioners,	1810	86	478	639	32,000	16	33	1843	63,751
American Baptist Board,	1814	80	218	44	4,000	7	9	1843	512,136
English Wesleyan,	1817	245	4,071	78,504	55,078	7	14	1843	7,300
General Baptist,	1816	7	17			2		1843	109,452†
Methodist Episcopal,	1819		75	5,085				1843	35,197
Protestant Episcopal,	1820	13	32					1843	55,163
Freewill Baptist,	1833	2	5	3	58			1843	31,080
General Assembly's Board, (Presbyterian)	1837	14	67	27	818	3		1841	16,000
Church of Scotland, (Presbyterian)	1829	4	16	12				1843	
French Protestant Missionary Society,	1822	8	16	230	1,000				

* Including the collections for the Jubilee Fund.

† From this amount the domestic missions are also sustained.

PRINCIPAL DENOMINATIONS IN THE UNITED STATES.

The following TABLE, compiled from the most authentic sources, though it may not, in all respects, be entirely accurate, is, perhaps, as nearly so, as any thing that can be obtained. The continual changes taking place, and the want of exact statistics of many of the denominations, render it impossible to give their numbers with precision.

	Year.	No. of churches.	No. of ministers	No. of communicants.
Baptists,	1843	8,822	5,847	684,264
“ Freewill,	1843	1,057	714	50,688
“ Seventh-Day,	1842	48	34	5,000
“ Six Principle,	1842	14	13	2,000
“ Campbellites, (or “Disciples of Christ,”)	1842			150,000
“ Christians,	1841	591	593	30,000
Congregationalists,	1842	2,950		194,000
Episcopalians—30 dioceses, 21 bishops,	1843		1,135	
Friends,	1842	450		200,000
Jews,				6,500
Lutherans,	1843	1,371	424	146,300
Mennonites,		200		80,000
Methodists,	1842		11,865	1,068,525
“ Protestant,	“			65,000
Moravians,		25	40	7,000
Mormonites,				30,000
Presbyterians, (old school,)	1842	2,092	1,434	152,451*
“ Cumberland,	“	550	550	60,500
“ Reformed,	“	50	30	4,000
“ “ Dutch,	“	200	250	27,000
“ “ German,	“	650	200	35,000
“ “ Associate,	“	190	125	20,000
Shakers,		15	45	6,000
Swedenborgians,		30	35	5,000
Unitarians,		250	200	
Universalists,	1843	918	476	
Roman Catholics,	1841	512	545	

* The number of members is taken from the statistics of 1840. The division that has occurred between the *old* and *new* Schools, renders it impossible to give the exact number.



Review of 1845.

1. Of the world at large
The Christian world. No year
except such as for many years
back as to a great. Slightly ago
we have been at work. Unusually
much in Europe. American
States of their missionaries. Their
reports show that God has been
with his servants to show their
power. I believe their efforts

If we include the American States
as a part of the Christian world
in a great change, but still we
must believe before the year - the
Christian fall.

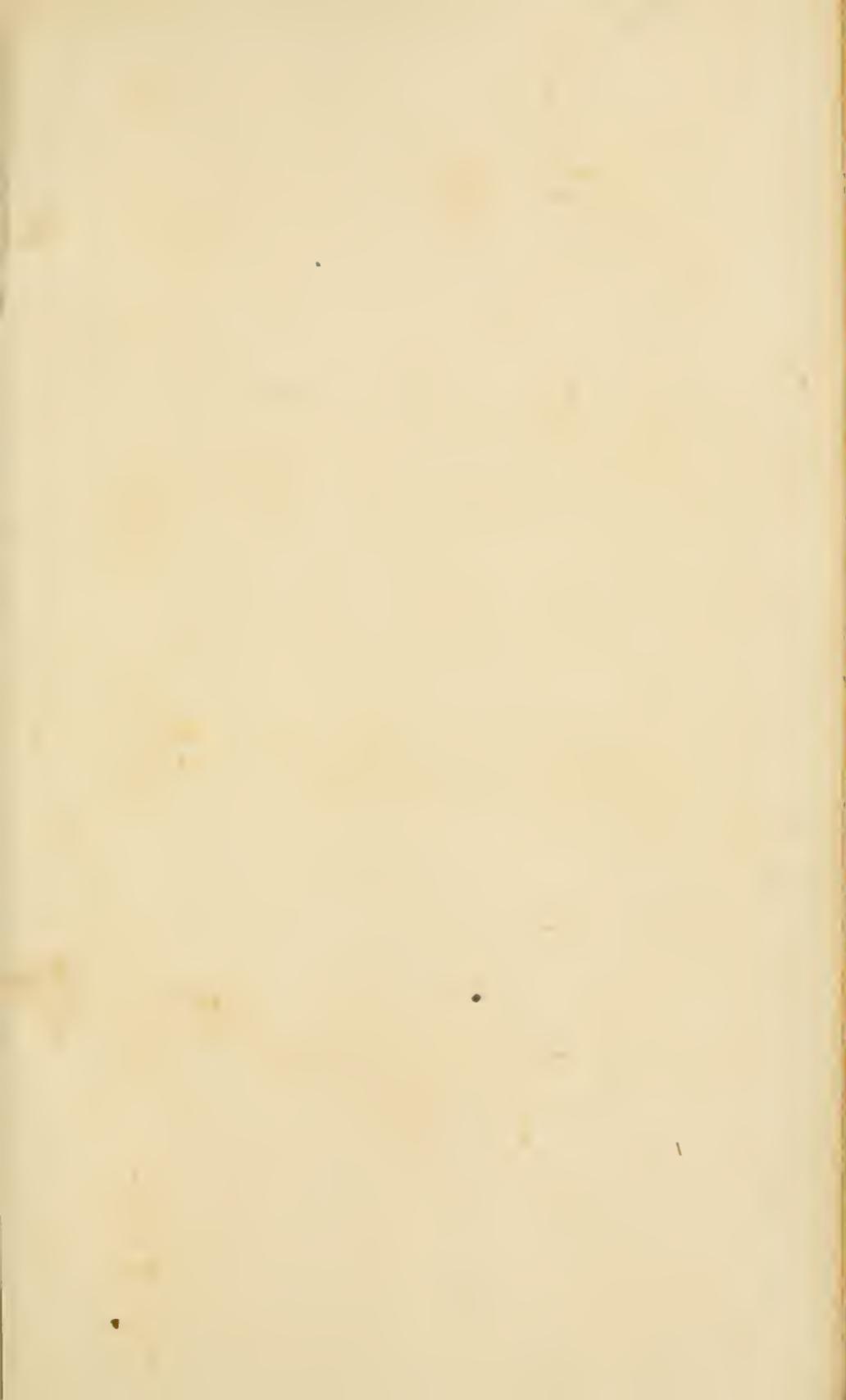
Look at the civilized world. The
year just closing will long be re-
membered as one of the most im-
portant in the history of our race.

Do not wonder to find the
reports of our missionaries to the
Christian bearing of witness to

Indeed impossible to know
to tell how far Romanism is
to be affected, but we must be
assured that the hand of the
Lord is over all other changes,
and his providence & deeper designs
of his everlasting Kingdom
History of the world being taught
in the history of the Church.

The aggrandizement of Post
restoration

1. On the 20th day, War
closed. Abundant harvest of
from footlockers. Carried
to the election for the
chief magistrate of the nation.
Success of great moral
and political character
of the nation.
The year of grace



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